HOMILETIC AND CATECHETIC

STUDIES

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Homiletic and Catechetic Studies

Si linguis hominum loquar et angelorum, charitatem autem non habeam, factus sum velut aes sonans, aut cymbalum tinniens.
—I. Cor. 13: 1.

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Homiletic and Catechetic Studies

ACCORDING TO THE SPIRIT OF HOLY SCRIPTURE AND OF THE ECCLESIASTICAL YEAR

BY

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Translated

FROM THE SEVENTH GERMAN EDITION

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FOURTH REVISED AND ENLARGED EDITION

Frederick Pustet Co. (Inc.)

NEW YORK CINCINNATI

1926

Nihil Obstat.

REMIGIUS LAFORT, S.T.L.,
Censor.

Imprimatur.

✠JOHN CARDINAL FARLEY,
Archbishop of New York.

NEW YORK, Aug. 1, 1912

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NEW YORK AND CINCINNATI

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Dedicated
to
Mary Immaculate,
The Mother of the Divine Word,
the
Aid, the Strength and Support
of the
Deliverers of the Divine Message
and of All
Who Confidently Invoke her Aid,
in
Filial, Humble and Most Grateful Acknowledgment
for Many Favors Received
by
the Translator

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Preface

THE German language abounds in rich homiletic and catechetic literature for students and pastors of souls. But for the English-speaking clergy there is a dearth, much felt. Dr. Meyenberg's work fills this great want better, probably, than anything else hitherto presented. He has succeeded in pointing out direct practical ways upon a strictly scientific basis. His work appeals, therefore, most strongly to the seminarian, the incipient preacher, and to the pastor of souls. As a text-book it would seem to supply a long-desired help in the line of practical pastoral science combined with a solid scientific theory, leading directly to rich practical work for the years of studies and many years beyond. For the pastor of souls it is of incalculable value by its direct, practical, and stimulating power and many suggestions combined with theoretical and extensively instructive expositions. "The close, organic combination of religion and life, of science and practice, of theology and ascetics has ever constituted the distinguishing mark of the Catholic Church" — says Dr. Meyenberg.

Dr. Meyenberg is an experienced professor of many years' standing in collegiate and seminarian institutions; besides, he has had, in the meantime, many occasions to fill pulpits in various parts of Europe, and has proven himself one of the foremost pulpit orators of today. He has become thoroughly convinced that homiletics should not remain a purely formal science, if it is to form and educate real preachers. He found that the greatest difficulty for young preachers lies in the popularization of the rich contents of our holy religion: that the homilist should — as Christ Himself says — produce nova et vetera, like a good master of a house, from the rich treasury of his theological knowledge, life and feeling, in order that his hearers may "possess life and have it more abundantly."

"But," he continues to tell us, "the popularization of the entire theology will then be most fruitful when the preacher himself draws not merely from diverted brooks and rivulets, but, above all, from the first and the direct source of sacred eloquence to which he is led by the Church herself." He maintains, and it seems justly so, that our present pulpit literature has neglected too much the drawing from first sources and that in the training of preachers too little stress is laid upon the use of these

first sources: Holy Scripture, liturgy, and theology. He claims that it is the duty of the teacher of homiletics not merely to laud these sources of eloquence before the future preachers of the word of God, but that he must attempt, in a scientific and practical manner, supported by a theological preparation of his pupils, to press into their hands the key to the many concealed and sealed homiletic sources. He should point out to them, from all sides, the inexhaustible homiletic treasures hidden in Holy Scripture, in liturgy, and in theology. Like the true artist in the supernatural field, the teacher should stimulate his pupils by personal suggestions, inducements, sketches, and elaborations to independent work. And all this should be done in following the footsteps and the spirit of our holy Catholic Church. To teach the incipient preacher and the pastor of souls that Holy Scripture, the missal, and the breviary contain an inestimable and an inexhaustible fund of treasures, and to show them the way to bring theology home to the cultured and to the common people, to make them the happy possessors of the really precious and supernatural for a perennial power of life — this is the great and noble task of the homilist.

The preacher will find, especially in the treatise on Holy Scripture and of the ecclesiastical year, much of direct, practical value, and in the theoretic chapters much that will lead to practical stimulation, and is of the utmost advantage to the preacher and the pastor of souls.

These Homiletic and Catechetic Studies are most excellently adapted and arranged, in text-book form, for a thorough homiletic course and for theological seminaries where, unfortunately, so little is done in this line. The author's treatise on Holy Scripture is of an incalculable value. It presents a general view of Holy Scripture in a most marked and inspiring manner, from most instructive homiletic and practical viewpoints. It will impress upon the mind of the reader that Holy Scripture is, indeed, the first book for sermons, in the full sense of the word; that through "Holy Scripture zeal is extended that is according to knowledge," which reacts upon the Church and helps, indeed, to renew the face of the earth; that every preacher should really be "by the power of the divine word a coadjutor of the Providence of God" — as Pope Leo XIII says, or "a force, mighty as the cataract or the avalanche" in the divine plan. He will find Holy Scripture "a source of living waters, most fruitful for sacred preaching."

In the liturgical part of these studies the author unfolds the whole life of Jesus and His entire holy religion. Therefore, it is admirably calculated to be to the preacher the best guide for a presentation of our entire holy Catholic religion. The historical and the archeological, as well as the homiletic and exegetic combination of the exposition of the liturgy, supplemented

by a number of dogmatic, moral, and pastoral excursions, are of the utmost interest and value. The Catechetic Studies are short, direct, and to the point. Much of their foundation and many analogous themes are referred to and extensively treated in the Homiletic Studies, and, therefore, are not repeated.

At the suggestion of a dear clerical friend, thoroughly imbued with the value and the interesting and stimulating treatment of the subject by Dr. Meyenberg, I undertook the doubly difficult task of translating this grand work into English. I know no work that surpasses this in usefulness and value to seminarians and to the preacher of the word of God. It has cost many moments of otherwise well-filled hours to put these magnificent thoughts, instructions, and directions of Dr. Meyenberg into a readable English dress. How far I have succeeded, others may judge. The fact that extremely short intervals only could, as a rule, be employed in the work left little time for a better selection of words and phrases, and must account for many shortcomings. However, I did cheerfully what I could to enable our hardworked and noble English-speaking clergy to avail themselves of a work that has justly received such a ready and general welcome among the valuable books of the German and Swiss theologians and students, so that within a very short period six editions of this grand work have been exhausted. May God grant that it or some similar book be adopted in our seminaries as a textbook, and that these Homiletic and Catechetic Studies be given, in the English dress, that rank and position in our theological studies that they deserve and the needs of the age demand — and that every priest, who really loves the word of God and its proper treatment, may place it upon his desk as a book of inestimable value for constant use, calculated to inspire him with a warm and exalted love for the study of God's holy word and with an eager desire to spread it with unction and commensurate fruit among his people: ut vitam habeant et abundantius habeant.

THE TRANSLATOR

COVINGTON, KY.,
Feast of Our Lady of Lourdes,
Feb. 11, 1912

Note: The word "pastoration," used in this work, is probably not found in any English dictionary, but, since it expresses the thought of the author better than any other word that might be substituted, it was adopted by the translator. The word is not found in German dictionaries, still many of the best German writers of the present day have used it. Philologically and theologically it is correct, hence admissible and therefore used.

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Introduction

THE TEACHING OFFICE OF CHRIST AND OF THE CHURCH

1. Christ and the Office of Teaching. — Every practical theological science is rooted in dogmatic theology, according to the general law, which also controls every scientific consideration: "justus ex fide vivit."[1] *Thus also the proper conception of Homiletics and Catechetics arises from the consideration of the teaching office of Christ and of the Church. Here it suffices to recall briefly the essence and characteristics and the aim of the teaching office.*

Christ is, above all else, Redeemer and, therefore, High-Priest. As God-man He canceled the guilt of the sins of humanity by His atonement; by His sacrifice He tore asunder the handwriting that stood against us; He removed it and nailed it to the cross.[2] *He conquered Satan, death, and hell, and He gave us — as the first supreme good of life — supernatural life, "Ego sum vita" — "Veni ut vitam habeant."*[3]

Life, however, is no dead capital. It should become efficacious in and with us — to act, to combat, and to progress toward our destiny. But we must know the way that leads to this destiny.

Therefore Christ has become our Teacher. He is the Truth, has the truth, gives and teaches the truth, which leads us to our destiny, and Whom, some day, we shall see face to face: "Ego sum veritas"; "Ego in hoc natus sum et ad hoc veni in mundum ut testimonium perhibeam veritati."[4] *But Christ has not brought grace and truth into the world to leave them to themselves, but to put them at the disposal of all men of all times for the salvation of souls.*

Therefore Christ is King. — As God He is the King of all things. But as the Son of God and Man He established a supernatural kingdom, both within and without, and to this His sovereignty He subjected all

[1] *Rom. 1:17; Habac. 2:4; Gal. 2:11; Heb. 10:38.* [2] *Coloss. 2:14.*
[3] *John 14:6; John 10:10.* [4] *John 14:6; John 18:37.*

minds and all hearts. As King and Shepherd He leads all things toward their end in majesty and in mildness, in grace and in truth: "Ego sum via — ego sum pastor bonus — quia rex sum ego — rex regum et dominus dominantium — data est mihi omnis potestas in coelo et in terra." [1] *The teaching office of Christ is, however, according to its inner dignity, not the first of His offices. And yet, in a certain sense, it is the first. For truth alone leads to the end; only along the path of truth does grace live and operate. All supernatural life tends toward an end, and needs truth as a guide. The teaching office of Christ, therefore, occupied a very prominent place in the life of Christ. With it the Saviour began His public activity in the work of the redemption. As soon as He had left the desert He began to teach: He taught in the synagogues, and preached the gospel of the kingdom of God. Activity in teaching marks His whole career: He teaches the people, He teaches the future teachers of the people; He organizes a permanent teaching office: "oportet me evangelizare regnum Dei, quia ideo missus sum."* [2]

In the course of these studies we shall often find occasion to consider the picture of the Teacher — Christ Jesus — more closely. Here it will suffice to assert the fact that the teaching office of Christ appears in the Gospels in a most prominent manner, and that it is proclaimed by Christ Himself most emphatically and with a Messianic dignity precisely in the most critical moments of His life.

2. The Church and the Teaching Office. — With other offices Christ also delivered His teaching office to the Church. And precisely in this delivery, the teaching office was placed in a most conspicuous manner in the foreground, not as if it were in the Church the first in dignity but because it precedes in a certain sense all other offices and directs all else toward an end.

The first of the great and principal aims of Christ is the exercise of His teaching office and the permanent creation of a supernatural office of teaching, of a school of truth and of faith for the world. But this is exactly the teaching office of the Church. The Church was to be the immediate teacher of faith, the proximate rule of faith, the medium of transmission and authority of Revelation in the world.

[1] *John 14:6; John 10:11; John 18:37; Apoc. 19:16; Matth. 28:18.*
[2] *Luke 4:43.*

To those engaged in homiletic studies it is remarkably striking how the concluding accounts of all four Evangelists and the beginning of the Acts of the Apostles emphasize the final creation and public appearance of this teaching office and of the school of faith that accompanies it. Scheeben remarks very strikingly: "The documentary evidence of the establishment of the teaching Apostolate is found in the Scriptures just where it is most expected, and it is expected in the final account of all the Evangelists and at the beginning of the Acts of the Apostles — and, indeed, with a precision and completeness which leaves nothing to be desired, but which is, however, complemented and strengthened by acts and words of the Saviour reported earlier in the Gospels, since the final accounts mutually complement and confirm each other." [1]

The fundamental account is given by Matthew: he puts, in a most prominent place, the foundation of the mission, the sovereign authority of Christ, and shows the continuation of the mission of Christ in the Church and the inner guarantee of this mission as the continuation of the presence of Christ; thus the school of faith is entitled to a claim of submission and obedience of the world.[2] *Mark* [3] *points out very fully and clearly, through the mission and miracles and signs, the exterior supernatural legitimation and sanction of the teachers sent as the heralds of God, who, precisely on this account, proclaim the doctrine as an authoritative message of the Creator to the entire humanity as to His creatures. Luke* [4] *describes the continued activity in teaching as a magnificent testimony in favor of Christ, full of interior and exterior guarantee and authenticity, warranted by the Holy Ghost, who really, in the place of Christ, gives testimony through the teaching office. Whilst the three synoptic gospels place the universal character of the school of faith in the first rank, the last of the Evangelists — John* [5] *— emphasizes strongly the unity, the perpetuity, and the exclusiveness of this school of faith — the firm center, viz., the primacy — the sovereignly directing power, to which all lambs and sheep of Christ must render the same obedience as that which is due to Christ Himself. Thus*

[1] *Scheeben, Dogmatik, 1557 n. 93 sqq. Compare the unique and beautiful demonstration of the thesis bearing on this subject.*

[2] *Matth. 28:18 sqq. Teacher of the truth of Christ.*

[3] *Mark 16:15 sqq. Preacher of the Law of Christ.*

[4] *Luke 24:47 sqq. See Acts 1:8. Witness of the life of Christ.*

[5] *John 21:15 sqq. Organized teacher, preacher, witness, and priest.*

the ecclesiastical teaching office and its school of faith is the outgrowth and the continuation of the mission of Christ.[1] *The authority of the Apostolic teaching office is presented to the Apostles deeply and pedagogically, in the very words and the concept in which they had learned, in their own school, the authority of the Saviour Himself: Praedicator evangelii, doctor, magister, quasi potestatem habens, testis, pastor ovium!*

3. The Teaching Office of the Church in Relation to the Other Offices. — It is customary to enumerate the offices of the Church, the same as the offices of Christ, in the well-known three-fold division: the office of Teacher, of Priest, and of King. The entire office of Christ is designated biblically as the office of Shepherd. This entire office Christ transferred de facto upon Peter also under this name: pasce agnos meos: pasce oves meas — be shepherd in my stead. Therefore, practical theology, which treats of the administration of the offices of the Church, is most appropriately called — pastoral theology. It treats of the administration of the teaching, the priestly and the royal office.

Nevertheless, for a scientifically deeper conception, especially of the teaching office, the twofold division of the ecclesiastical power, into a potestas ordinis et jurisdictionis, is likewise to be considered.

The potestas ordinis is conferred by a sacramental act, the potestas jurisdictionis by a legitimate canonical transmission or mission. The potestas ordinis imparts an indelible and permanent faculty; the conferred potestas jurisdictionis can be imparted to the possessor either limited or divided, or can be again withdrawn: it is, as it were, simply borrowed from a higher power.

Both powers can be possessed, under certain conditions and in certain degrees, independently of each other — but in reality they are not independent nor separated, but rather most intimately and organically connected. All this is very important in order to form a proper conception of the teaching office.

The teaching office is considered a part of the potestas jurisdictionis: in this it has its deepest roots. Inasmuch as the teaching office pro-

[1] *Note the expressions purposely chosen by the various evangelists to designate the teaching office: "docere" — "praedicare" (κηρύξατε) — "testes esse" "pasce agnos et oves."*

poses, administers, superintends, and, in a manner, defines and judges doctrine authoritatively as a precept of teaching and a law of truth, it is fully and entirely a potestas jurisdictionis, as a representative of the jurisdiction of Christ. But, however, as the teaching office transmits doctrine as a supernatural light, as a supernatural good, as the root of supernatural life, it is, in a certain sense, a potestas ordinis, a channel through which grace and truth flow from the fountain, which is Christ.[1]

4. The Holders of the Ecclesiastical Teaching Office. — Here also we shall only remind the reader of the fundamental principles of dogma and canon law, in order to continue the secure construction of practical science upon this very foundation. The Roman Pontiff is the successor of St. Peter in the primacy, and, therefore, is also the supreme and first teacher of truth in the Church. The bishops are the successors of the Apostles: they, and not the people or the state, are selected and endowed with the government of the Church, and, therefore, also with the teaching authority of the Church. For this very reason the Pope and the bishops are exclusively appointed by Christ to exercise the teaching office, though not in the same manner. To them alone can the teaching authority be exclusively traced, according to the disposition of Christ. Here there is question of that supreme teaching authority which preserves the treasures of faith, determines its meaning, judges and develops it with the gift of infallibility. But the bearers of the teaching authority have co-laborers for their more extensive operation, partakers of their teaching office to whom they communicate their power through a mission (pastors, priests, deacons, in short, every public teacher of religion, though he be but a layman). The supreme bearers of the teaching office operate likewise through richly and wisely organized auxiliary bodies of their teaching office, such as the Roman Congregations which, though they have not the gift of infallibility, still through their close participation in the teaching power of the Church and of her direction by the Holy Ghost, possess very high authority; after the infallible decisions they offer the greatest guaranty of truth, and therefore also can and must demand obedience and submission, even though a definite decision to the contrary by the highest authority is possible. Nor are respectful discussions with these tribunals ex-

[1] *Scheeben, I. n. 114.*

cluded by any spirit of obedience.[1] *For the fulfilment of this teaching power and office, concerning its object and sources, we obtain the following scheme in detail:*

(*a*) *The Church exercises her teaching power through ecumenical councils, which represent her entire living body, in head and members, and set it in motion. The councils are infallible in their solemn decisions of matters of faith and morals.*

(*b*) *But the Pope alone also exercises the teaching power whenever he solemnly decides, ex cathedra, questions of faith and morals as the supreme head and teacher of the universal Church. For this he possesses the gift of infallibility. Moreover, beyond the rather limited range of ex cathedra definitions, he is the custodian and teacher of religious truths. In his solemn definitions the Pope is free to act without previously obtaining the consent of the Church.*

(*c*) *The Church exercises the teaching power and office whenever the bishops, scattered throughout the world, decide in union with the Pope any real point of doctrine. These definitions are also marked with the gift of infallibility. Thus, many heresies, especially of the three first centuries, were condemned, and professions of faith were adopted and confirmed.*

(*d*) *The Church exercises the power and office of teaching also through the ordinary, daily announcement of the Word of God over the face of the earth (magisterium ordinarium). To this unanimous teaching body in solidarity, the infallible assistance of the Holy Ghost is also promised: Quod ubique, quod semper, quod ab omnibus creditum est, hoc et vere proprieque Catholicum est. (Vinc. Lerin. commonit. c. 3.)*

(*e*) *The object of this teaching is the entire revelation, the word of God: all and everything that belongs, in the fullest sense, to the concept of the doctrines of faith or of morals.*

(*f*) *The living fountains of this teaching office, from which it draws the unadulterated living water of religious truth, are Holy Scripture and Tradition.*

(*g*) *The proximate rule of truth and of genuine doctrine, is, as we have already said, the Church herself, that is, the living teaching authority of the Catholic Church. She draws from the fountains, through the*

[1] *See Lehmkuhl, Theol. Moral. I. n. 304.*

assistance of the Holy Ghost, with supernatural, infallible certainty and fidelity, and presents the doctrines of Christ, the entire revelation, and this alone, to the world and to the faithful. She is the proximate, direct, infallible, and living regula fidei. She places before us the entire Scripture as the word of God and all tradition as emanating from God; she directs, judges, decides, develops, as we have seen above.

(h) The ordinary announcement of the Church, the fulfilment of the teaching office, is accomplished ordinarily through preaching: Quomodo credent ei, quem non audierunt? Quomodo autem audient sine praedicante? quomodo vero praedicabunt nisi mittantur? sicut scriptum est: quam speciosi pedes evangelizantium pacem, evangelizantium bona (Isai. 52: 7; Nahum 1, 15) . . . Ergo fides ex auditu, auditus autem per verbum Christi. Sed dico: nunquid non audierunt? Et quidem in omnem orbem terrarum exivit sonus eorum et in fines orbis terrae verba eorum.[1] *The first and ordinary preachers, in the full sense of the word, are the bishops who, however, have their instruments, organs, helpers, and co-laborers.*

5. *The Catholic Preacher.—Thus we finally attain the proper conception of the particular, real Catholic preacher of the second order, of the ordinary preacher: the pastor and the priest; and of the extraordinary, the deacon. The priests (and deacons) are created and empowered in ordination by the bishops as vessels of grace and truth, and are by an authoritative mission called and set apart for making the official announcement of the doctrines of Christ. They are:*

(a) Not equally empowered with the bishop, but subordinate witnesses of the truth, and, therefore, essentially sent by him and dependent on him;

(b) And much less are they judges of faith: they partake of the teaching office, but not of the full teaching power.

(c) But still they are real, living, ecclesiastical, official, and executive organs of the ecclesiastical teaching body, messengers and heralds of the richest and most extensively circulated and developed sphere of the episcopal and entire ecclesiastical teaching activity: quomodo praedicabunt, nisi mittantur? et quidem in orbem terrarum exivit sonus eorum.

(d) They are therefore also real teachers of supernatural truths:

[1] *Roman 10: 14–19.*

1. They partake, through ordination of the teaching dignity of the bishop.

2. They possess interiorly and exteriorly something of the teaching authority of the bishop in virtue of their mission.

3. In this manner they truly and actually receive the Holy Ghost.

4. Therefore the pastors, shepherds of souls, and preachers in general, notwithstanding all their essential dependence, possess a certain inner, relatively independent power and dignity, which, through the personal qualities of the individual, are more or less elevated. Thus the teaching of the bishops manifests itself to the people everywhere through the preachers as present, alive, multiplied, and strengthened: in omnem terram exivit sonus eorum. But never is the sermon separated from its source: the bishop, the Pope, and Christ. Still the preachers draw, with a certain independence, under the influence of the Holy Ghost, in obedience to the Church and with an earnest effort of personal talents and gifts, from the fountains of Holy Writ and Tradition: Omnis scriba doctus in regno coelorum similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.[1]

In this form is presented to us, at the conclusion of our comprehensive study of the magisterium, the finished picture of the Catholic preacher and catechist. He is, in a beautiful and the fullest sense, the ambassador of Christ. He is vested with the divine authority of Christ and of the Church. He may say: Verba mea, quae ego loquor vobis a me ipso non loquor: Mea doctrina non est mea, sed ejus qui misit me.[2] *He points, through bishop and Pope, to St. Peter who*

[1] *Matth. 13:52. In the early days of the Church the sermon was ordinarily delivered by the bishops who are really the pastores et doctores. Only in the fifth century was the fulfilment of the preaching office gradually transferred to a greater extent, ordinarily and more fully, upon the priests. And thus arose gradually the preaching office of the priests, in subordination, however, to the bishops, not only as a momentary but as a permanent and regular assistance and activity. As for the general instruction of the faithful, so likewise for the more extensive and deeper scientific and ascetic instruction especially for the cultivation of the clergy, can the Pope and the bishops send special teachers and establish institutions, schools, seminaries, and universities. These, thus equipped as auxiliary organs, in virtue of their significance and with all their independence, must be more closely bound to the living teaching body. The bishops can, under certain conditions, also consult this sacerdotal teaching organ, as in diocesan synods, but never are they, in the sense of the synod of Pistoya, an organ of equal power or control. Compare Scheeben, Dogmatik, I. n. 159, 160, 161, p. 86 sqq. (German ed.). The same principles obtain for the religious teaching orders.*

[2] *John 14:10.*

prostrates himself before Christ and exclaims: Thou art the Christ, the Son of the living God; Thou hast the words of eternal life. And from the lips of Christ the preacher hears anew similar words: My doctrine is not mine, but of Him that sent me.[1]

Christ points to the Father who sent Him. The waters of truth flow in steady currents from its original source and fountain of the Blessed Trinity through Christ, the Church, the Pope, and the bishops to every Catholic pulpit, to every Catholic preacher. Therefore the Catholic preacher may say with St. Paul: Pro Christi legatione fungimur tanquam Deo exhortante per nos,[2] *and rejoice with the same Apostle who wrote to his congregations: Sicut angelum Dei excepistis me, sicut Christum Jesum.*[3] *Accepistis illud (the sermon) non ut verbum hominum sed (sicut est vere) verbum Dei.*[4]

The exalted authority of the Catholic preacher does not indeed clothe him with official infallibility, but in consequence of the intimate union of the preacher with the teaching Church, in consequence of the superintendency and direction of the preaching office by this same infallible teaching Church, in consequence of a certain participation of the preaching office — in the magisterium ordinarium of the Church — the hearing Church possesses a real guaranty that through the preachers, united with the bishop and the Pope, drawing through earnest efforts from the source of Christ, it receives the truth, the real unadulterated truth of the infallible Church. But this living authority of teaching, with its rich organs of life, is at all times capable and prepared to correct at once all possible deviations from the truth. But all this limitation the preacher does not find to be a burden, but rather a binding to that truth which makes us free.

And thus the preacher becomes again the free and the independent co-laborer of Christ and of the Church, the friend of Christ and of the Church: Jam non dico vos servos: quia servus nescit quid faciat dominus ejus. Vos autem dixi amicos: quia omnia quaecumque audivi a Patre meo, nota feci vobis.[5]

It is, therefore, also his task to learn to know Christ more deeply and thoroughly. As one who knows, as a friend and as an image of Christ, he should preach. And therefore he should become also more

[1] *John 7:16.* [2] *II. Cor. 5:20.* [3] *Gal. 4:14.*
[4] *I. Thess. 2:13.* [5] *John 15:14–15.*

and more a knower of men through the ascetic study of his own heart and of the souls of the people.

Thus the preacher and the catechist will fulfil toward people and children the task assumed by the Apostle: Filioli, quos iterum parturio, donec formetur Christus in vobis.[1]

The preacher exercises the office of teaching either toward the whole people, regarding their different degrees, stations in life, or conditions — as in the office of preaching — or toward the catechumens of the people, according to our condition — mainly toward the youth — as in the office of catechist. Therefore, the priest should necessarily apply himself to the study of Homiletics and Catechetics before he assumes the teaching office, as well as during its progress.

This necessity, arising from the teaching office, created a double science and an artistic direction: Homiletics and Catechetics.

6. The Teaching Office of Christ and of the Church in the Modern Age. — If, finally, we consider the teaching office of the Church as reflected on the background of our modern age, then it will appear to us indeed as the Orient from on high.[2] *Our age harbors within its fold two classes of people. The one is composed of an army of infidels; a people which attacks every species of authority up to the very highest — that of God Himself, rejects every foundation of philosophical and religious thought, wrestles and races, with unquenchable thirst and not without success, with truths and knowledge of secondary importance, and yet stands, half sorrowing and half mocking, before the greatest questions, before the very portals of truth, and asks with Pilate: Quid est veritas? a people that has undermined the foundation of morality to a large extent, and is sinking and ever sinking, but that also, now and then, is found yearning after better and higher things and again tries every road in that direction without compassing anything beyond bungling, much less the ascent to the heights of the supernatural: grandes passus extra viam! In many instances, however, large circles are content to wrap themselves in their own pharisaical conceit; they know no Saviour, nor do they desire one.*

The other class is composed of the faithful, of the "poor in spirit," who accept truth and grace from on high, who follow Christ, and bring forth abundant fruit in patience. But how many who waver stand

[1] *Gal. 4: 19.* [2] *Benedictus, Luke 1: 78.*

between these two armies? Quid statis otiosi? ite et vos in vineam meam!

Against this modern state of affairs, we know no better direction, for the modern preacher, in order to be brief, than that matchless method of preaching which St. Paul, illumined by the Spirit of God, gave to his disciple Timothy to carry with him as an homiletic testament. He describes therein also our own age: "Testificor coram Deo et Jesu Christo, qui judicaturus est vivos et mortuos per adventum ipsius et regnum ejus: praedica verbum, insta opportune et importune: argue, obsecra, increpa in omni patientia et doctrina. Erit enim tempus dum sanam doctrinam non sustinebunt, sed ad sua desideria coaccervabunt sibi magistros, prurientes auribus et a veritatem quidem auditum avertent, ad fabulas autem convertentur. Tu vero vigila, in omnibus labora, opus fac evangelistae, ministerium tuum imple. Sobrius esto!" [1] *Compare p. 104, 126 sqq. and especially 624, 705 sqq.*

If the preacher possesses a perfect idea of the teaching office of the Church, of the richness of its treasures and sources; if the love of God urges him on to perform the work of an evangelist indeed—then he will scarcely be able, in the spirit of the above quoted words of St. Paul, to think of anything more exalted than being a preacher in these our modern days.

But, if there be question of obtaining a modern commentary for the above words and for the Apostolic conception of the preaching office, then we would direct the student and reader to the Vatican Council. We know of no document from which the majestic mildness and fruitful conviction of the Catholic teaching office shines more brilliantly into our modern age than precisely through the Vatican Council.

Now, after having thoroughly examined the dogmatic basis of our studies, we will proceed to enter upon particulars.

[1] *II. Tim. 4: 3 sqq.*

An Encyclical Letter on Preaching the Word of God.

To the Patriarchs, Primates, Archbishops, Bishops, and Other Ordinaries in Peace and Communion with the Apostolic See.

BENEDICT XV, POPE.

Venerable Brethren Health and the Apostolic Benediction.

IT *was the desire of Jesus Christ once He had wrought the Redemption of the human race by His death on the altar of the Cross, to lead men to obey His commands and thus win eternal life. To attain this end He used no other means than the voice of His heralds whose work it was to announce to all mankind what they had to believe and do in order to be saved. "It pleased God, by the foolishness of our preaching, to save them that believed." [I Cor. i: 21] He chose therefore His Apostles, and after infusing into their minds by the power of the Holy Ghost, the gifts in harmony with their high calling, "Go ye into the world," He told them, "and preach the Gospel." [Mark xvi: 15] Their preaching renewed the face of the earth. For if the religion of Christ has withdrawn the minds of men from errors of every kind to the truth, and won their hearts from the degradation of vice to the excellence and beauty of every virtue, assuredly it has done so by means of that very preaching. "Faith then cometh by hearing; and hearing by the word of Christ." [Rom. x: 17] Wherefore since by God's good pleasure, things are preserved through the same causes by which they were brought into being, it is evident that the preaching of the wisdom taught us by the Christian religion is*

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the means Divinely employed to continue the work of eternal salvation, and that it must with just reason be looked upon as a matter of the greatest and most momentous concern. That preaching, therefore, must form the object of Our special care and attention, particularly so if, in any way, it may have lost perhaps some of its original perfection or its efficacy may have been impaired.

Here then, Venerable Brethren, is a burden added to the other misfortunes of these times, with which, more than any one else, We are tried. For if We look around us and count those who are engaged in preaching the Word of God, We shall find them more numerous perhaps than they have ever been before. If on the other hand We examine the state of public and private morals, the constitutions and laws of nations, We shall find that there is a general disregard and forgetfulness of the supernatural, a gradual falling away from the strict standard of Christian virtue, and that men are slipping back more and more into the shameful practices of paganism.

The causes of these evils are varied and manifold: no one, however, will gainsay the deplorable fact that the ministers of the Word do not apply thereto an adequate remedy. Has the Word of God then ceased to be what it was described by the Apostle, living and effectual and more piercing than any two-edged sword? Has long-continued use blunted the edge of that sword? If that weapon does not everywhere produce its effect, the blame certainly must be laid on those ministers of the Gospel who do not handle it as they should. For no one can maintain that the Apostles were living in better times than ours, that they found minds more readily disposed towards the Gospel, or that they met with less opposition to the law of God.

In view, therefore, of the gravity of the subject, alive to the responsibilities of the apostolic office and warned by them, animated, moreover, by the example of Our two immediate Predecessors, We realize that it must be Our earnest endeavor everywhere to bring back the preaching of the Word of God to the norm and ideal to which it must be directed according to the command of Christ Our Lord, and the laws of the Church.

In the first place, Venerable Brethren, We must look for the causes of our deviations from the right path in this matter. They may be reduced to three: for either the one chosen to preach is not the right

person, or his office is not performed with the right intention, or in the right way.

For the duty of preaching, as the Council of Trent teaches, "is the paramount duty of Bishops." *[Sess., xxiv, De. Ref., c. iv] And the Apostles, whose successors the Bishops are, looked upon it as something peculiarly theirs. St. Paul writes: "For Christ sent us not to baptize, but to preach the Gospel." [I Cor. i: 17] And the other Apostles were of the opinion that: "It is not reason that we should leave the Word of God and serve tables." [Acts vi: 2] But although preaching is properly the duty of Bishops, nevertheless, since it is impossible that they should always or everywhere be able to discharge it in person, distracted as they are by the many cares which they meet in the government of their churches, they must of necessity comply with this obligation through others. Wherefore it cannot be doubted that all those who in addition to the Bishops are thus engaged, are employed in the performance of an episcopal duty. Let this then be the first law laid down: that no one on his own responsibility undertake the office of preaching. In order to fulfil that duty everyone must have a lawful mission, and that mission can be conferred by the Bishop alone. "How shall they preach, unless they be sent?" [Rom. x: 15] Now the Apostles were sent and sent by Him who is the supreme Pastor and Bishop of our souls [I Pet. ii: 25]; so, too, were the seventy-two first disciples; nay, St. Paul himself, although constituted by Christ a vessel of election to carry His name, before Gentiles and kings, [Acts ix: 15] entered upon his apostolate only after the elders in obedience to the command of the Holy Ghost, "Separate me Saul for the work" [Acts xiii: 2], had imposed hands upon him and sent him forth. The same practice was constantly followed in the early days of the Church. For all without exception, both those who distinguished themselves in the priestly order like Origen, and those who later on were raised to the dignity of the episcopate, like Cyril of Jerusalem, John Chrysostom, Augustine and the other more ancient Doctors of the Church, undertook the office of preaching with the sanction and authority of their Bishops.*

But now, Venerable Brethren, the custom seems to be far different. Among our sacred orators, there are too many to whom might well be applied that complaint which the Lord makes through the Prophet

Jeremias: "I did not send prophets, yet they ran." [Jer. xxiii: 21] For the man, who owing to his peculiar bent of mind, or any other cause, should choose to undertake the ministry of the Word, finds easy access to the pulpits of our churches as to a drill-ground where any one may practise at will. Therefore, Venerable Brethren, it is your duty to see that such a grave abuse should disappear, and since you will have to render to God and to His Church an account of the manner in which you feed your flock, allow no one to creep unbidden into the sheepfold and to feed the sheep of Christ according to his fancy. Therefore let no one henceforth preach in your dioceses except on your summons and with your approval.

Here therefore we would have you pay the greatest heed to whom you commit so sacred a duty. By the decree of the Council of Trent Bishops are permitted to select for this office those only who are "fit," i.e. those who "can exercise the ministry of preaching with profit to souls."

"With profit to souls,"—well note that the word which expresses the rule does not mean eloquently or with popular applause, but with spiritual fruit. This is the end for which the ministry of the Divine Word is instituted. If now you would have Us define more exactly the qualifications of those who are really to be considered fit, We answer: those in whom you find the signs of a Divine vocation. Whatever is required for admission to the priesthood, is likewise needed if one is to be considered eligible and fit for the office of preaching. "Neither doth any man take this honor to himself, but he that is called by God." [Heb. v: 4] Such a vocation is easily determined. For Christ Our Lord and Master, when about to ascend into heaven, did not by any means bid His Apostles forthwith go into diverse places and begin their preaching: "But stay you in the city," He said, "till you be indued with power from on high." [Luke xxiv: 49] This, therefore, is the sign by which you may know whether any one is Divinely called to this task: if he "is indued" with power from on high. What this means, Venerable Brethren, may be gathered from what took place in the case of the Apostles as soon as they had received power from on high. For when the Holy Spirit had descended upon them, not to mention here the wonderful gifts with which they were endowed, they were transformed from frail unlettered disciples into learned and

perfect men. If a priest therefore has the required knowledge and virtue together with those natural qualifications necessary, without which he would be tempting God, he may be considered as having a true vocation for the office of preaching and there is no reason why he may not be admitted by the Bishop to this ministry. Such is the meaning of the Council of Trent when it decrees that the Bishop is not to permit any to preach unless they are "of approved virtue and learning." (Loc. cit.) Wherefore it is the duty of the Bishop long and thoroughly to examine those who are to be entrusted by him with the function of preaching that he may find out the nature and extent of their learning. If any one acts carelessly and negligently in this duty, he clearly offends in a grievous matter, and on him will fall the responsibility of the errors which the untrained preacher may spread or of the scandal and the bad example which the unworthy one may give.

To make your task easier in this matter, Venerable Brethren, We desire that hereafter severe judgment be passed on these two points: on the character, namely, and learning of those who seek to obtain authority to preach, just as is done on the character and learning of those priests who would hear confessions. Whoever, therefore, is found defective in either regard must without any consideration whatever be debarred from a function for which he is not qualified. Your dignity demands this, since, as We have said, the preachers are your substitutes. The good of Holy Church demands it, for surely if any one should be the "salt of the earth and the light of the world" [Matt. v: 13, 14], it is the man who is engaged in the ministry of the Word. With these rules duly laid down it may seem superfluous to proceed further and explain what should be the purpose and method of the sacred function of preaching. For if we select our sacred orators in accordance with the norm given by Us, they cannot fail to be endowed with the requisite virtues, or set before themselves a worthy purpose or follow the right method in their preaching. Nevertheless it will be serviceable to throw some light on these two points, that thus the reason may become clearer why some fall short of the ideal of a good preacher.

The purpose which sacred orators should keep before their mind in performing their duty may be understood from the fact that they may and ought to say of themselves, as did St. Paul: "For Christ therefore we are ambassadors." [II Cor. v: 20] If then they are ambassa-

dors of Christ they ought to have the same purpose in discharging their office that Christ had in conferring it on them, nay, the very one that Christ Himself had while living upon earth. For neither the Apostles, nor the preachers who followed the Apostles had a different mission from Christ's: "As the Father hath sent me, I also send you." [John xx: 21] Now we know why Christ descended from heaven, for He says expressly: "For this came I into the world; that I should give testimony to the truth." [John xviii: 37] "I am come that they may have life." [John x: 10]

Both these purposes therefore must be carried out by the men who devote themselves to the sacred ministry of preaching. They must diffuse the light of truth made known by God, and in those who hear them they must quicken and nourish the supernatural life. In a word, by seeking the salvation of souls they are to promote the glory of God. As it would, therefore, be wrong to call anyone a doctor who does not practise medicine, or to style anyone a professor of some art who does not teach that art, he who in his preaching neglects to lead men to a fuller knowledge of God and on the way of eternal salvation may be called an idle declaimer, but not a preacher of the Gospel. And would there were no such declaimers! What motive is it that sways them most? Some are moved by the desire of vain-glory and to satisfy it: "They ponder how they can express high rather than practical thoughts, causing weak minds to admire them, instead of working out the salvation of their hearers. They are ashamed of what is simple and plain, lest they be thought to know nothing else. They are ashamed to give milk to the little ones." [Gillebretus Ab., In Cant. Canticor, Serm. xxvii, 2.] Whereas Jesus Christ proved by the lowliness of his hearers that He was the One whom men were awaiting: "The poor have the Gospel preached to them." [Matt. xi: 5] What efforts do such men make to acquire reputation by their sermons from the size and wealth of the cities and splendor of the great churches in which they preach? But since among the truths revealed by God there are some which frighten the weakness of our corrupt nature, and which therefore are not calculated to attract the multitude, they carefully avoid them, and treat themes in which, the place excepted, there is nothing sacred. Not seldom it happens that in the very midst of a discourse upon the things of eternity, they turn to politics, particularly if any questions of this

kind just then deeply engross the minds of their hearers. They seem to have only one aim, to please their hearers and curry favor with those whom St. Paul describes as "having itching ears." [II Tim. iv: 3] Hence that unrestrained and undignified gesture, such as may be seen on the stage or on the hustings; that effeminate lowering of the voice or those tragic outbrusts; that diction peculiar to journalism; those frequent allusions to profane and non-Catholic literature, but not to the Sacred Scriptures or the Holy Fathers; finally that volubility of utterance often affected by them, wherewith they strike the ears and gain their hearers' admiration, but give them no lesson to carry home. How sadly are those preachers deceived! Granted that they receive the applause of the uneducated, which they seek with such great labor, and not without sacrilege, is it really worth while when we consider that they are condemned by every prudent man, and, what is worse, have reason to fear the stern judgment of Christ?

Not all however who depart from the right rule and norm, Venerable Brethren, are seeking for nothing but popular applause in their preaching. Frequently the preachers who avail themselves of these devices do so to attain some other and even less honorable object. Forgetting the saying of Gregory: "The priest does not preach that he may eat, but should eat that he may preach" [In I Regum, lib. iii], there are not a few who, because they think that they are unsuited for other labors by which they might be decently supported, take to preaching, not that they may worthily exercise the sacred ministry, but to make money. We therefore see them devoting all their attention not indeed to finding where greater fruit for souls may be hoped for, but where preaching reaps a more lucrative return.

Now since nothing except harm and discredit can be expected for the Church from such as these, Venerable Brethren, you must exercise the greatest care, so that, if you detect any one for his own glory or for gain abusing the office of preaching, you should at once remove him from that function. For the man who does not scruple to defile so holy an office by such an unworthy perversion of its end, surely will not hesitate to descend to any indignity, and will bring the stain of ignominy not merely upon himself, but upon the sacred office also which he so unworthily administers.

The same severity is to be shown towards those who fail to preach

properly because they have neglected the acquisition of whatever is necessary for performing this function becomingly. What these conditions are We may learn from the example of him whom the Church has called "the Preacher of truth," the Apostle St. Paul. Would that by God's mercy We might have many more preachers like him!

The first lesson, therefore, that We learn from St. Paul is how well prepared and equipped he was for preaching. But We do not refer now to the learned studies he had assiduously pursued under Gamaliel. For the knowledge poured into his soul by revelation dimmed and nearly eclipsed the knowledge he had acquired by his own efforts, though that the latter knowledge was of no little value to him is clear from his Epistles. Learning, as We have said, is absolutely necessary for the preacher; for if he is without the light of learning he easily falls into error, since "Ignorance is the mother of all errors," as the Fourth Lateran Council so truthfully observes. We would not be understood, however, to mean every sort of knowledge, but only that which it becomes a priest to possess, that is to say, the knowledge, to phrase it briefly, which consists of a knowledge of self, of God, and his duties. For self-knowledge, We maintain, will lead a priest to renounce his own advantage. The knowledge of God will lead him to make everyone else know and love God, and the knowledge of his office will lead him to discharge his own duties and to teach others to do theirs. If he lacks these three kinds of knowledge, whatever other learning he has, will only puff him up, and will be useless.

Let us now consider what the Apostle's spiritual preparation for preaching was. The three qualities of his equipment most worthy of note are these: First of all he was a man who always fully conformed himself to God's will. No sooner was he smitten, when on the road to Damascus, by the power of the Lord Jesus than he uttered that cry so worthy of an apostle: "Lord, what wilt thou have me to do?" [Acts ix: 6] For then and there as ever afterwards, for Christ's sake he was indifferent to toil or rest, to poverty or wealth, to praise or contempt, to life or death. There can be no doubt that he made such progress in the apostolate because he conformed with such perfect submission to the will of God. Wherefore like St. Paul, every preacher devoted to the salvation of souls should be first of all so zealous for God's service as to feel no concern about who his hearers are to be, what success he will

have, or what fruits he is to reap. He should have an eye not to his own advantage but only to God's glory.

But such zeal for God's service as that demands a soul so prepared for hardships that it will not avoid labor or trouble of any kind, and that is the second quality that was conspicuous in St. Paul. For when the Lord had said to him: "I will show him how great things he must suffer for my name's sake" [Acts ix: 16], he so eagerly embraced suffering that he could write: "I exceedingly abound with joy in all our tribulations." [II Cor. vii: 4] Indeed if this patient endurance of hardships is conspicuous in a preacher, it effaces whatever human weakness there is in him and wins from God the grace to produce fruit, and gains for his apostolate, to a degree beyond belief, the favor of Christian people. On the other hand, but little success in moving hearts is attained by those who, wherever they go, immoderately desire the comforts of life, and provided they deliver their sermons, put their hand to scarcely any other work of the sacred ministry, and the result is that they appear to be seeking their own ease rather than the good of souls.

In the third place the "spirit of prayer," as it is called, is necessary, the Apostle tells us, for the preacher. No sooner was he himself called to the apostolate than he began his supplications to God. "For behold he prayeth." [Acts ix: 11] For it is not by pouring forth a copious stream of words, not by using subtle arguments, not by delivering violent harangues, that the salvation of souls is effected. The preacher who is content with those means is nothing but "sounding brass or a tinkling cymbal." [I Cor. xiii: 1] What gives a man's words life and vigor and makes them promote wonderfully the salvation of souls is Divine grace: "God gave the increase." [I Cor. iii: 6] But the grace of God is not gained by study and practice: it is won by prayer. Therefore he who is little given to prayer or neglects it altogether, vainly spends his time and labor in preaching, for in God's sight his sermons profit neither himself nor those who hear him.

To express briefly, therefore, what We have just said, let Us quote these words of St. Peter Damian: "For the preacher two things are especially necessary: namely that his words should be rich in ghostly wisdom, and that his life should be conspicuous for the luster of its piety. But if a priest is unequal to being both holy in life and rich in

learning, holiness of life is, without question, to be preferred to mere learning. For the example of a saintly life is more powerful than eloquence and a studied delivery. . . . The priest who discharges the office of preaching should cause showers of heavenly wisdom to fall from his lips, and from his life rays of piety to shine out, just as the angel in telling the shepherds of Our Lord's birth, both shone with great splendor and expressed in words the tidings he had come to announce." [Epp. Lib. i, Ep. i ad Cinthium Urbis Præf.]

However, to return to St. Paul, if we ask on what subjects he was wont to discourse when he preached, he condenses them all in these words: "For I judged not myself to know anything among you but Jesus Christ and Him crucified." [I. Cor. ii: 2] To make men know Jesus Christ better and better, and to make that knowledge have a bearing, moreover, not only on their faith, but on their lives as well, was the object of that apostolic man's every endeavor. This was the one object of every throb of his apostolic heart. Therefore all Christ's doctrines and commands, even the sterner ones, were so proclaimed by St. Paul that he did not restrict, gloss over or tone down what Christ taught regarding humility, self-denial, chastity, contempt of the world, obedience, forgiveness of enemies, and the like, nor was he afraid to tell his hearers that they had to make a choice between the service of God and the service of Belial, for they could not serve both; that when they leave this world, a dread judgment awaits them; that they cannot bargain with God; that they may hope for life everlasting if they keep His entire law, but if they neglect their duty and indulge their passions, they will have nothing to expect but eternal fire. For our "Preacher of truth" never imagined that he should avoid such subjects, because, owing to the corruption of the age, they appeared too stern to his hearers. Therefore it is clear how unworthy of commendation are those preachers who are afraid to touch upon certain points of Christian doctrine lest they should give their hearers offense. Does a physician prescribe useless remedies to his patient, merely because the sick man rejects effective ones? The test of the orator's power and skill is his success in making his hearers accept the stern truth he is preaching. How did the Apostle unfold the subjects of which he treated? "Not in the persuasive words of human wisdom." [I Cor. ii: 4] It is perfectly plain, Venerable Brethren, how important for everybody it is that they should

thoroughly realize this, since we see that not a few of our sacred preachers overlook in their sermons the Sacred Scriptures, the Fathers and Doctors of the Church, and the arguments based on sacred theology, and for the most part, make their appeals only to reason. Unquestionably that is wrong, for in the supernatural order, merely human resources are of no help whatever. But the objection may be urged: The people have no confidence in the preacher who insists on Divinely revealed truths. Is that true? With non-Catholics, granted. However, when the Greeks sought the wisdom, forsooth, of this world, the Apostle, nevertheless, preached to them Christ crucified. If we direct our attention, however, to Catholic people, even those men among them who are unfriendly to us, generally keep in their hearts the roots of faith. Their intellects are blinded because their souls are corrupted.

Lastly, what end did St. Paul have in his preaching? Not to please men, but Christ. "If I yet pleased men, I should not be the servant of Christ." [Gal. i: 10] As his heart was on fire with the love of Christ, he sought for nothing save the glory of Christ. Oh that all who are engaged in the ministry of the Word were true lovers of Jesus Christ. Would that all could repeat these words of St. Paul: "For whom [Jesus Christ] I have suffered the loss of all things" [Phil. iii: 8], and "To me to live is Christ." [Phil. i: 21] Only those who glow with love themselves know how to set on fire the hearts of others. Wherefore St. Bernard gives a preacher this counsel: "If you are wise, be a reservoir, not a conduit, be full yourself of what you preach and do not think it enough to pour it out for others." [In Cant. Serm. 18] The Doctor then adds: "Today we have in the Church a profusion of conduits, but how few are the reservoirs!"

We must strive with all our might and main, Venerable Brethren, to prevent such a state of things from occurring in the future. For it is your duty, by rejecting the unfit and by encouraging, training and guiding the fit, to bring it to pass that there should now be no lack of preachers who are men after God's own heart.

Through the intercession, therefore, of the most Holy Virgin, the August Mother of the Incarnate Word Himself, and the Queen of the Apostles, may Jesus Christ the merciful and everlasting Shepherd of souls vouchsafe to look down with favor on His flock, fill the clergy with the apostolic spirit, and grant that there may be many who will strive

eagerly "to present themselves approved unto God workmen that needeth not to be ashamed, rightly handling the word of truth." [II Tim. ii: 15]

As a pledge of heavenly favors and in testimony of Our good-will, We lovingly impart the Apostolic Benediction to you, Venerable Brethren, and to your clergy and people.

Given at St. Peter's, Rome, on the fifteenth day of June, on the Feast of the Sacred Heart of Jesus in the year nineteen hundred and seventeen, in the third of Our Pontificate.

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Homiletic and Catechetic Studies

PART I. HOMILETIC STUDIES

Introduction

THE scientific-practical, or, if you wish, the artistic regulation of the administration of the teaching office by the preachers, is called — Homiletics. The word ὁμιλία is derived from ὁμιλεῖν — to converse with someone, to engage in conversation, to hold converse. In this sense ὁμιλία and ὁμιλεῖν are also occasionally used in Holy Scripture, f. i., I Cor. 15:33; Luke 24:14. In the Acts of the Apostles 20:11, ὁμιλεῖν is used for the first time in an address to the assembled Christian congregation at Troas, which address was delivered during the service of the "Breaking of Bread."[1] Here the Greek word receives, as it were, its ecclesiastical sanction in the sense of a sermon — a liturgical address. The most ancient ecclesiastical writers made use of it in this sense. Homily means, principally, a sacred address, every kind and form of sacred eloquence. But, especially since the days of Origen, ὁμιλία (homilia, tractatus) is used to designate, more or less exclusively, the popular exegetic sermon, which was most prominent in the earliest days of the Church — a lecture in the most limited exegetic connection with Holy Scripture. In contrast to ὁμιλία they distinguished in olden times λόγος (sermo, oratio), a sacred address of a rhetorical character — the ancient classical oratio. From that time on the word homily retained its more limited signification of a more special and particular kind of sacred eloquence. The more ancient and general meaning of the word homiletics was therefore retained. Homiletics, therefore,

[1] Compare Wetzer and Welte Kirchenlexicon (2nd. ed. of Hergenroether and Kaulen). The excellent article by Bishop Keppler on "Homiletik."

is the "theory of sacred eloquence,"[1] the "theory of the liturgical and congregational sermon,"[2] the systematic and scientific exposition of the spirit, the norm and the rules which ought to govern and direct the ministration of the office of preaching: "The direction for preaching the Gospel to the poor.[3] Homiletics is the scientific, practical introduction of the art of caring for souls through the word of God.[4]

The ways, construction, and the division of this science may be different, and yet they lead to the same result. In a practical science this freedom of construction is still greater. Yet even here a certain tradition has developed itself, and not unjustly: it must, however, be guarded against terminating in a sort of a stereotyped mold. A certain arrangement in the ways and division is contained in the interest of the entire science and practise. Father Jungmann, S. J., in his "theory of sacred eloquence," through his original, but far from novelty-seeking method, introduced lately a new way which might, in general and for a long time to come, be safely followed in our (German) text-books.

In the more theoretic parts of these studies, and, to some extent, in the more predominant practical parts thereof, we shall follow similar ways, in a measure. Herein we shall be guided by the following thoughts: The supernatural builds upon nature, rhetoric upon psychology, practise mainly upon genuine theory, which, however, must not deem it beneath its dignity to serve in the more productive field of practise and even to abstract from practise, especially from the ways of practise which even the Saviour Himself has followed: *veni ut vitam habeant et abundantius habeant!* (John, 10: 10.) All preaching, all theorizing, and all practical exercise of the preacher is merely following the footsteps of Him of whom the Acts of the Apostles say: *pertransivit benefaciendo.*

Homiletics is a theological science, separated from rhetoric — though partly built upon it, over and above it, and independently of it, a scientific art-school of the free and sovereign daughter of God—the Church.

Homiletics developed very early as an independent science of

[1] Jungmann, Theorie der geistlichen Beredsamkeit, I. B., c. 1.

[2] Keppler, 1. c., Kirchenlexicon, Homiletik, I. Name und Begriff, s. 198, VI. B.

[3] Alban Stolz, Homiletik als Anweisung den Armen das Evangelium zu verkünden, Herder, 1885.

[4] Compare the following explanations of the definition of sacred eloquence, p. 28 sqq.

pastoral theology. (See Augustin: *De doctrina Christiana, De catechizandis rudibus.*) But it, nevertheless, remained a part of pastoral theology, the introduction into the ministration of the teaching office of the preacher. Wherever there are pastoral grounds of moral theology and of canon law (f. i. in the doctrine of the sacraments), there you also find homiletics and catechetics at the same time with liturgics and poimenics as a finishing and crowning science, in the practical view of the theological structure, as an introduction, *to popularize the entire theology, to transplant it, with God's grace, into the flesh and blood of the people.*

Homiletics and catechetics naturally remain united. In our studies we shall often draw attention to their mutual relation, and, therefore, we must and can speak of the catechetical part more briefly than of the homiletic.

There remains still the giving of a summary of our method of the studies of the homiletic part. We shall consider our studies and exercises under the following points of view:

I. The essence and foundation of sacred eloquence. (Book I.)
II. The supreme laws of sacred eloquence. (Book II.)
III. The sources of sacred eloquence. (Book III.)
IV. The means of sacred eloquence. (Book IV.)
V. The matter of sacred eloquence. (Book V.)
VI. The different kinds of sacred eloquence. (Book VI.)
VII. The exterior form and forms of sacred eloquence. (Book VII.)

Book I

THE ESSENCE AND FOUNDATION OF SACRED ELOQUENCE

§ 1. Definition

1. *The way to a definition.* To obtain a correct definition of sacred eloquence we must keep its natural and supernatural side in view. The natural means of the human word and speech are elevated into the supernatural order and made serviceable for a supernatural end. We should ask ourselves, therefore: What is eloquence in general and what is sacred eloquence?

2. *Definition of eloquence.* Plato defines eloquence as τέχνη ψυχαγωγία διὰ λόγων.[1] "The art of directing souls by speech." — If we actually consider eloquence and examine it psychologically and analyze its essence, its aims, and methods, we will find, in all its forms, an influence, conscious of its aim and acting wisely and warmly upon the human soul, at times more toward its intellectual side and at other times more upon the will, but mostly upon the whole man. The means for this are word and speech. Plato's definition is therefore capable of comprising all the various forms and kinds of eloquence, according to their great characteristics and essential qualifications.

3. *Definition of sacred eloquence.* The definition of Plato can very easily be christianized: for the supernatural is built upon the natural, only using other and higher aims and means. If we consider the gospel and sermon of our Saviour from every point of view, we will recognize the aim of the sermon of our Lord to be supernatural life, as He Himself acknowledges: *Ego veni ut vitam habeant et abundantius habeant* (John 10: 10). Therefore, the aim of the sermon is the awakening, the promotion and the perfection of life, i.e., of the practical life of grace here, and of the beatific

[1] Phaidros, 261, *a.* (c. 43): ἀρ' οὖν οὐ τὸ μὲν ὅλον ἡ ῥητορικὴ ἂν εἴη τέχνη ψυχαγωγία τις διὰ λόγων.

life of glory hereafter — in eternity. Never was a sermon of Christ limited to mere intellectual instruction: *it always aimed at the whole man, at his whole supernatural happiness.*

The sermon of the Church must have the self-same aim, for it is in truth a continuation of the teaching office of Christ. Such it really is. All saints and great preachers and the very teaching office of the Church proclaim supernatural life, the eternal supernatural destiny to be simply the sole aim of the sermon. St. Francis of Sales expresses the whole tradition beautifully in these words: What is really the aim and the purpose of the preacher? His aim and purpose must be to do that for which our Saviour came into this world. Now, He Himself declares this: *ego veni ut vitam habeant et abundantius habeant.* But the aim of the preacher must be that those who are dead through sin may live again to justice, and that the just themselves, who possess supernatural life, may possess it more abundantly and raise themselves to a still higher perfection.[1] But the striving of sacred eloquence after this aim is, in the most finished and perfect sense of the word: "the direction of souls," the supernatural direction of souls — *τέχνη ψυχαγωγία.* This aim may be expressed by the one word: *Christus.* Scarcely ever was the work of the teaching office of the Church more properly expressed than by the words of the Apostle already quoted: *Filioli, quos iterum parturio, donec formetur Christus in vobis.*[2] The sermon is a builder, an artist who teaches the redeemed effectively, the favored and those called by Christ, and chisels piece after piece from the marble of their souls and paints line upon line of the image of Christ upon their souls, until Christ receives form in their souls through faith and grace and imitation, until Christ perceives, upon the day of their death, His image in His own, and unites them with Himself — the end — in the vision and happiness of God: *Transformamur in eandem imaginem (Christi) a claritate in claritatem.*[3] Therefore we may most properly christianize Plato's definition of eloquence into a definition of sacred eloquence: *τέχνη ψυχαγωγία εἰς Χριστόν*: "The art of directing souls to Christ." — The means of this direction of souls is speech. As speech is the bearer and the instrument of natural eloquence, so it has pleased the wisdom of God to select and to employ speech also for supernatural revelation and as the most exalted means

[1] Letter to the archbishop of Bourges, 4 c.
[2] Gal. 4: 19.
[3] II Cor. 3: 18.

of directing souls. The "Word of God," in the highest, fullest sense as λόγος, as divine wisdom, as the consubstantial Son of God, as the Redeemer who became man, effected and perfected this revelation and direction of souls. The human word has been consecrated as a means of this revelation. We have but to recall to our minds the grand vision of the vocation of a Moses, an Isaias, a Jeremias, and we will easily discover the consecration of human speech as a bearer and means of directing souls. Christ Himself spoke mainly through human speech, the speech of His human nature, which He confirmed and made efficacious as the Word of God. The conclusion of the Gospels shows, as we have already proven, the grand transmission of the teaching office upon the followers of Christ: *Euntes ergo docete omnes gentes — praedicate evangelium* — therefore we have here again *a consecration of speech as one of the first means of the direction of souls.*

Thus the christianized definition of Plato fits aptly into the notion of sacred eloquence: τέχνη ψυχαγωγία διὰ λόγων εἰς Χριστόν: *The art of directing souls to Christ by means of the word of God.* — It lies in the very nature of the thing itself that eloquence is deserving of the name of art, and it is furthermore fully confirmed by rhetoricians — to whom we refer the reader. Sacred eloquence, moreover, merits to be called a direction of souls, according to the popular expression of Gregory the Great: *ars artium regimen animarum* — as the highest and the most exalted of all that merits the name of art.[1]

Thus we define sacred eloquence: τέχνη ψυχαγωγία εἰς Χριστόν: The art of the supernatural direction of souls to Christ by means of speech.

We will add here some ideas, taken from the deep and thorough examinations of Father Jungmann, S.J., on the notion of eloquence (ars dicendi).[2] Eloquence, in the broadest sense of the word, may be a purely teaching, didactic eloquence in the more limited sense of the word, if it simply aims at an explanation or an enriching of knowledge with truths. (Compare the didactic prose in all its forms, disputation, dissertation, the purely academic speech). But speech may have also for its purpose the presentation of good in an effective manner, which makes it a moving force of life. This is eloquence proper, which the Romans called eloquentia or ars oratoria. Recent theoreticians called

[1] Gregory the Great, past. p. 1. c. 1. Greg. Naz. or, 2 (al. 1. n. 11).
[2] Theory of Sacred Eloquence, c. 2.

it also "Oratorical eloquence." Eloquence appears also under a third form, in a broader sense, in poetry as a fine art: the art to depict manifestations of the super-sensible order of exalted beauty through speech and to reproduce it in such a manner that others may thereby see its beauty most clearly, live in it, and enjoy it. According to Jungmann the foundation of the definition of sacred eloquence consists in the christianized established notion of eloquentia, of eloquence in the narrow sense. Jungmann defines it as follows: The oratorical or higher eloquence (eloquentia or ars oratoria) is the art of presenting the good of the ethical order by means of speech, in such a way that the presentation may determine the hearer to love the good in an effective manner. Jungmann finds a defect in the definition of the ancients, even in that of Cicero: *officium oratoriae facultatis videtur esse: dicere apposite ad persuasionem; finis: persuadere dictione;* whereas he praises Quintilian who, at the end of his dissertation, supplements the definition of Cicero: *eloquentia est ars dicendi accomodate ad persuadendum quod honestum sit, quod oporteat.* As soon as art has something for its object that is evil then it ceases to be genuine art, because then it carries within itself an inartistic disharmony as a germ of destruction, according to every possible refinement or perfection of the means of art, of technique. In connection with this Jungmann asks the question: Does the sophist and the demagogue and the speaker in general, who aim at things opposed to the moral order, do they possess eloquence?

No! There are things which in essence remain intact, both under good and evil use (arms, wine). But there are good things of the first order, the essence of which is necessarily connected with a proper use (Aug. de lib. arb. 2. c. 18, 19, and 50) as, for instance, virtues and the fine arts.

Justice, devotion, temperance, etc., cannot be abused, for in that case they would cease to be such. To this class belong also the fine arts and, consequently, eloquence.

The art to promote, by speech, the ethical good and the dexterity to create evil through the power of speech, is common to certain means, such as style, pronunciation, action, etc. But oratorical eloquence possesses other essential means: dialectic argumentation, to establish truth, the awakening of noble sentiments, the impression which truth itself and the personal faculty and personal noble sentiments of the speaker produce, his animation for that which is good, his genuine benevolence toward his hearers. (See Plato's Phaidros.) All these means the so-called art of the speaker does not possess for evil purposes. For this there is sophism instead of dialectics, a lie instead of the truth, the arousing of the passions instead of pathos, hypocrisy instead of frankness of character and its influence. Does this latter kind of elo-

quence cope with the prototype of eloquence in the spirit of God? No indeed! Therefore — the eloquence of the sophist and of the demagogue is no eloquence at all.

Other and more recent authors regard eloquence as a mere formal art and contradict the declarations of Jungmann.

We are in favor of the above-described notion.

§ 2. Different Forms under which Sacred Eloquence Appears

From the notion of eloquence and sacred eloquence we obtain at once an idea of the general forms under which sacred eloquence appears.

1. There are — as already indicated — three effects naturally produced by eloquence:

(*a*) The perfection and the illumination of the human mind through the knowledge of truth.

(*b*) Good, moral actions, through voluntary submission to the law of God.

(*c*) Esthetic enjoyment, worthy of man, which is essentially produced by beauty, sublimity, and gracefulness, and accidentally evoked by the charm of novelty, of surprise, and of wit.

True eloquence, therefore, which corresponds to the idea that emanates from the Creator Himself, will produce one of these effects. We therefore distinguish:

(*a*) A didactic eloquence — or the art to present truth by means of speech in such a manner that its presentation is adapted to give others a clear and definite knowledge thereof.

(*b*) Oratorical, or higher eloquence (*eloquentia*, *ars oratoria*), or the art to present the good of the ethical order in such a way that its presentation may be capable of determining the hearers to a decisive and an effective love of that which is good.

(*c*) The third form is poetry, the art to present manifestations and ideals of human life by means of speech in such a way that their presentation produces an esthetic enjoyment, an esthetic living up to that which has been received and perceived.

2. According to these effects the forms of the manifestation of sacred eloquence are determined.

3. In sacred eloquence two rhetorical sides are especially cultivated. In order that the word of God may become, through interior grace, an efficacious principle of Christian life it is necessary:

(*a*) That men know sufficiently the doctrines of the Christian religion as a norm of spiritual life.

(*b*) That men accept the truths of Christianity voluntarily and heartily, with a firm faith and an active love.

Practically speaking, the main object is the awakening of a Christian life. Therefore, the preacher of the divine word must combine (*a*) and (*b*), or simply proceed according to (*b*).

Hence we distinguish:

A. *The Didactic Sacred Eloquence*

Which is the art to present the doctrines of the Christian religion in such a manner that the hearers may obtain thereof a clear and definite knowledge and become determined to embrace and practise a Christian life, with a firm faith and decisive, efficacious love. We do not call this form of sacred eloquence didactic, i.e., purely instructive, but didascalic, according to Rom. 15: 4: *Quaecumque enim scripta sunt, ad nostram doctrinam* (εἰς ἡμετέραν διδασκαλίαν) *scripta sunt*— "What things soever were written, were written for our learning: that through patience and the comfort of the Scriptures, we might have hope." — The aim of didascalic preaching, therefore, is charity which proceeds from a pure heart, and a good conscience, and unfeigned faith, I Tim. 1: 5 — in a word, practical religious life, even though it emphasizes mainly the truths and principles of this life.

Therefore, even in the didascalic sermon there is never question of a purely theoretic instruction without action, will, and spirit. (If I speak with the tongues of men and of angels . . . I Cor. 13: 1.)

Didascalic sacred eloquence appears:

(*a*) In Catechetics.

(*b*) In the didascalic sermon in general.

(*c*) In the didascalic sermon in particular.

(*d*) In the homily, but herein by no means exclusively.

All these forms of manifestations may have a very strong tinge of the paregoretic sermon:

B. *The Paregoretic Eloquence*

This is the art of presenting the good of the supernatural order by means of speech in such a manner that its presentation be adapted to determine the hearer directly toward a decisive and effective love of this good. Παρηγορεῖν, means: to talk to, to

admonish, to comfort, to warn, to strive to effect psychologically, by means of speech, the whole faculty of making an effort.

Among these paregoretic discourses there is one special kind which is distinguished from the others and deserves another division: we mean the panegyric discourse.

Πανήγυρις means an assembly of the people, especially for a solemnity, for a feast. During the feasts and the national plays of the Greeks speeches were delivered for the glorification of the gods and of great men, or for the development of some other festive purpose: such a speech was called παηηγυρικός (λόγος) — a festive speech, often but not always, a panegyric — a eulogy.

Panegyric sacred discourses are analogous, in a higher sense, to discourses which are delivered on feast days of our Lord, of the Blessed Mother, and of the saints and at other festivals, and which are delivered in the spirit and for the purpose of the respective feast (therefore, not merely eulogies in the more limited sense). The paregoretic discourses which do not come under this class are simply called paregoretic discourses or parenetic discourses. (Parenetic is simply a technical term: παραινέω means pretty much the same as παρηγορέω.)

These are the various forms of sacred eloquence. A sacred discourse which aims solely and directly only at esthetic enjoyment is unimaginable. Of course, there is a sacred poetry, and one that is exalted and matchless (compare the Psalms, Isaias, the prefaces, the hymns, etc.). But sacred eloquence has for its immediate aim the creation of supernatural acts. The immediate aim of poetry is esthetic enjoyment. Sacred poetry, however, in a more limited sense, for instance, in Holy Scripture, in liturgy, never aims at mere direct esthetic enjoyment, for it also includes, like all things of a religious and liturgical character, a kind of an awakening to a religious life: therefore it may be designated as paregoretic eloquence, and as a prayer, or as the blossom and fruit thereof. Great poetic creations, the subjects of which are taken from supernatural revelation, like, for instance, Dante's "Divina Comedia," Klopstock's "Messias," and others, which are intended to act esthetically and simply as works of art — are, in spite of their spiritual matter, not to be considered sacred poetry in the limited sense, but to be classed with poetry in general, therefore, as belonging also to profane poetry, which likewise, and justly so, selects, at times, the holiest subjects for its greatest creations. (Compare Introduction, p. 691, 693, 722.)

§ 3. The Psychological Foundation of Sacred Eloquence [1]

After having examined and determined the various relations and forms of sacred eloquence, we will now penetrate more deeply into its nature. Here we must again emphasize the following principles: The supernatural builds upon the natural — and so does sacred eloquence, in spite of its entire supernatural character, build upon the foundation of natural eloquence — upon psychology.

Here we must recall to our minds several principles and results of psychological investigations, which should be a guide to every homiletic consideration.

1. Man is a complex being — composed of soul and body — a *compositum humanum.*

2. To the spiritual-sensible nature correspond spiritual-sensible faculties and powers: as the nature, so the power. Therefore, we distinguish:

(*a*) A twofold faculty of cognition in man: a spiritual faculty of cognition and a sensible faculty of cognition.

(*b*) An appetitive faculty, which is divided into a higher and spiritual and a lower, sensible faculty.

(*c*) Finally, we distinguish, not as an independent faculty, but as fruit of the effect of a change in the spiritual-sensible faculty of cognition and of the appetitive faculty — the emotions of feeling (*Gemuet*) and the activity of these emotions (*passiones, affectus, cor, viscera*). Therefore, we simply speak of feeling and often mean thereby *the whole striving faculty in man, in as much as it is directed toward some good and in as far as the whole man appears thereby intellectually and sensibly affected.* (The "Echo of the intellectual in the whole man." — *Hettinger.*)

Religion is fully and completely rooted in the intellect and in the will, but it also controls mightily and very closely all the feelings of man, that is, it dominates the whole man and finds its echo and its effects in all spheres and regions of our intellectual-sensitive being. But at no time is religion a mere result of feeling for the infinite.[2]

[1] Literature: compare Jungmann, Theorie der geistl. Beredsamkeit.

[2] See Jungmann, Theorie der geistl. Beredsamkeit, I. B. I. A. 1–4. Note especially the antithesis, and, from another side, the points touching upon Schleiermacher's Religionstheorie, and upon the Theorie of Jacobi, and also upon the modern Protestant and other philosophical systems, mentioned by Volkelt, Max Mueller, Ritschl, also the ideas of Sabbatier, J. Steubeck, Harnack, and others. Compare also Gutberlet's: Apologie; Schnell: Religion und Offenbarung, S. 152 ff. 2. Auflage, 1901. Here the

To this we must add that the highest faculty of cognition and of appetite is in itself inorganic; but its activity on earth, in the compositum humanum, is bound to the lower faculty of cognition and of appetite. This lower power of cognition and of appetite has indeed an organ: the nervous system, which acts, however, at the same time as the organ of the vegetative life. If, therefore, in the acts of the power of higher cognition and appetite the lower faculty of appetite is powerfully engaged and carried along, then also corporal impressions and changes take place, such as: strong emotions of the heart, tears, a more rapid circulation of the blood, generally more or less vehement sensible effects according to the affection, temperament, circumstances, mood, or disposition of the soul. From this originated the popular expression, common also in Holy Scripture, of "heart" — *cor* — for feeling (*Gemuet*) (also *viscera, pectus*).

3. To the spiritual-sensible nature of man correspond also the spiritual-sensible activities of man: *agere sequitur esse.* From this very important new points of view of sacred eloquence follow:

(*a*) The acts of the higher faculty of cognition are in many instances prepared, accompanied, and followed by acts of the lower faculty of cognition. Therefore, religious instruction and motions of the will stand *in need of sensible instruction.*

Therefore examples, figures, parables, analogies of all kinds, historical characters, illustrations taken from visible practical life are really necessary means, demanded by human nature and even according to the example of our Blessed Redeemer, in order to act upon the intellectual cognition. This is generally and doubly the case as far as the people are concerned.

(*b*) Even so are the acts of the will often prepared by the acts of lower concupiscence, often accompanied and followed by them according to circumstances, temperament, and aroused feeling, more or less vehement, momentarily or perseveringly. Especially

apologetical questions are touched: In what sense may it be asserted that the feelings (Gemuet) are the support of religion? This expression is only correct when by feeling we understand the entire appetitive power directed by a believing mind and illuminated by a grace which affects the whole compositum humanum.

Compare, in relation to this question, the Protestant flight of religion in the presence of science, into the unapproachable chambers of feeling, as if science were not able to ask of feeling also its "wherefore"? and, in opposition to this, consider the clear, decisive position of the Catholic religion in regard to the intellect, the will, the feeling, and the world — with an open unblushing front and yet with the tenderest inner feeling.

has feeling, that is, the taking hold of the whole man by one idea or by one good object, a powerful influence upon the will, upon its determinations and permanent inclinations of life. Even before the voluntary act has embraced some good, the involuntary or the semi-voluntary feelings, which were spontaneously evoked, call and incite thereto very mightily and forceably. We distinguish:

(α) Motions of feeling (*affectus*), i.e., involuntary or semi-voluntary emotions of the lower concupiscence or also spontaneous or semi-voluntary emotions of fear, of love, of sorrow, of gratitude, etc. — *Such emotions of the passions, or of intellectual activities analogous to the passions, are occasioned by interior and exterior grace of God: by the preaching the Word of God.* These emotions are capable of drawing human nature, thus constituted, toward that which is good, and often so powerfully that the expression of Christ to St. Paul may be here applied: *Durum est tibi contra stimulum calcitrare.*[1]

Therefore, the exciting of such emotions of feeling is of great consequence, a condition *sine qua non* of every real eloquence which is founded on objective truth; therefore, above all of sacred eloquence. An eloquence which has for its object no objective truth would abuse human nature by exciting the passions in this direction: this would be sophistry and the work of demagogues. But he who has objective truth and presents it solidly and impressively, acts in a noble, human, and Christian manner, aye, according to God's own example — whenever he excites the feelings: He awakens the powers of latent feelings which slumber marvelously in the human heart. (Schiller.)

(β) We distinguish, furthermore, acts of feeling (*actus ex affectu*), that is, voluntary emotions of feeling which attain full consciousness and full possession of the will: therefore, voluntary fear of God, which possesses the whole man, voluntary love, voluntary sorrow. In this psychological way arise many acts, resolutions, deeds, and amendments of life, etc., out of involuntary emotions. The power of the word of God and of interior grace produce, of course, only then this victory of eloquence when the hearer gives his voluntary consent. But it is the office of the speaker to arouse emotions of feeling by speech, with the aid of supernatural grace, and to foster and to influence them mightily, so that the energy of the hearers becomes aroused to transform

[1] Acts 9:5.

these involuntary emotions into voluntary activities of feeling, into acts of the will, into resolutions, and into amendments of life: *flectere victoria est.* (Cicero.) (See later on the dissertation on the means of sacred eloquence.) Herein consists the most intimate connection of the speaker with the free will of his hearers, which, of course, in the end manifests itself free.

These are the psychological foundations upon which all eloquence must be built.

Definition and the consideration of the essence lead us logically and practically to the development of the meaning and the dignity of sacred eloquence.

§ 4. The Significance, Excellence, and Dignity of Sacred Eloquence and of the Office of Preaching

The significance of sacred eloquence and of the office of preaching follows:

(*a*) From the definition of the teaching office and of sacred eloquence and also from its object and from the sermon itself. Sacred eloquence, in its more exalted sense, is a cure of souls. This has been fully shown in the introduction and in the establishment of the definition of sacred eloquence. All of these proofs demonstrate also the significance, the excellence, and the dignity of sacred eloquence.

(*b*) From the example and the words of Christ. Christ manifested Himself principally as a teacher and a preacher; this is proven by the four Gospels, with their excellent scenes of preaching. Proof of this we find in the words of Christ Himself: *Oportet me evangelizare regnum Dei, quia ideo missus sum.* (Luke 4: 13.) Of course, we do not deny that the office of preaching is excelled by the priestly office. The office of preaching of Christ appears in the whole Gospel in an unique eminent manner. We find our Saviour as a preacher on all possible occasions, in the synagogue, in the temple, before the people, in presence of the pharisees, in the midst of public life, and in solitary places. His public life is one great progress of triumph and victory of sacred eloquence. Compare, for instance, the sermon on the Mount, the sermon at sea. That which appeared so important to our Saviour — is likewise so to His followers.

(*c*) From the example and the words of the Apostles. They present the office of preaching as a principal and most prominent

duty; see Acts 6: 4, where the Apostles declare at the institution of the diaconate: *Nos vero orationi et ministerio verbi instantes erimus.* They regard preaching as the continuation of the teaching office of Christ — as the sermon of Christ Himself. (See Introd., p. 13-27.)

From all this it follows that the same thought should dominate the preacher which St. Paul expresses in these words: *Pro Christo legatione fungimur, tanquam Deo exhortante per nos* (II Cor. 13: 3); *sicut angelum Dei excepistis me, sicut Christum Jesum* (Gal. 4: 14); *accepistis illud non ut verbum hominum, sed (sicut est vere) verbum Dei* (I Thess. 2: 13).

(*d*) From the lips of the Church and of the holy Fathers. The Council of Trent says of the office of preaching that it is the principal episcopal (and priestly) office: *Hoc est praecipuum episcoporum munus.* (Sess. V. c. 2.) St. Thomas says: *Officium docendi commisit Christus Apostolis, ut ipsi illud exercerent tanquam principalissimum.* (St. Thomas, III. q. 67, a. 2 ad 1.)

(*e*) From the lips of the saints and of great preachers. — Innumerable are the forcible expressions of the saints and great preachers upon the importance of the office of preaching, and equally as numerous are the labors of these men in this same office. St. Francis Xavier writes to a missionary: "Attend, especially, to the fulfilment of the offices which are of the most extensive utility. Among these the principal one is the office of preaching, next the confessional, then private conversations and pious intercourse with externs, and finally the performance of good works."

(*f*) From the social power and the importance of the Catholic pulpit, which furnishes the possibility of influencing often and regularly the great masses of the people. Even the opponents, as for instance, the socialists, call the possibility of the parochial Sunday sermon "a social power, with which the world can be lifted from its base," and for which they envy us. *The Catholic parochial service of high mass and sermon is, in reality, a heart and nerve-center of the Church.* From these considerations and proofs, however, follows *the weighty responsibility of the office of preaching. A careless ministration thereof is a betrayal of the representation of Christ and of the* cure of souls, contained in Christ's commission. From the importance of preaching, however, follows *its obligation.*

§ 5. The Obligation of Preaching

The obligation of preaching is established by the following proofs:

1. Christ Himself imposed this obligation by His solemn command to preach, which is contained in the end of the Gospels, as well as by the commands to follow His example as preacher. (See Introd.)

2. The Church, in the Council of Trent, calls this precept *divine: Praecepto divino mandatum est omnibus quibus animarum cura commissa est, oves suas . . . verbi divini praedicatione . . . pascere.* (Tridentinum, Sess. XXLII c. 1.)

3. The Church determines this divine precept more fully, as follows:

(*a*) The Council of Trent orders frequent sermons during mass and in connection with the liturgy of the mass. (Sess. XXII, c. 8.) [1]

(*b*) The Council of Trent orders those having cure of souls, i.e., pastors and rectors of parishes, to preach on Sundays and Holydays: *Diebus saltem dominicis et festis solemnibus plebes pascant salutaribus verbis.* (Trid. Sess. V. c. 2, and Sess. XXIV. c. 4.) [2]

(*c*) The Council of Trent very strongly recommends frequent sermons during Advent and Lent. (Sess. XXIV, c. 7.) [3]

(*d*) The Council of Trent emphasizes for preachers especially the explanation of the Holy Scriptures (Sess XXIV, c. 4), therefore the homily, next the sermon on the substance of the catechism, practical explanations of the liturgy, of the doctrines of faith and morals, of grace and the means of grace — and that in all this the edification of the people be sought.

[1] *Mandat sancta synodus pastoribus et singulis curam animarum gerentibus, ut frequenter inter missarum celebrationem . . . vel per se vel per alios . . . aliquid exponant . . . diebus praesertim dominicis et festivis* (Sess. XXLL c. 8).

Praecipit s. synodus, ut inter missarum solemnia et divinorum celebrationem vernacula lingua sacra eloquia et salutis monita singulis diebus festis explanent eademque in omnibus cordibus inserere atque eos in lege Domini erudire studeant (*Sess.* XXIV c. 7).

[2] . . . *Plebani et quicunque parochiales vel alias curam animarum habentes ecclesias quocumque modo obtinent per se vel per alios idoneos, si legitime impediti fuerint diebus saltem dominicis et festis solemnibus plebes . . . pascant . . . salutaribus verbis. Trid.* Sess. V. c. 2. Therefore everywhere, by all who have cure of souls, at least on all Sundays and feast-days, sermons should be delivered! The high feast-days are, on account of their great significance and on account of the vast concourse of people, especially emphasized. See Sess. XXIV. c. 4 and 7.

[3] *Tempore autem jejuniorum quadragesimae et adventus quotidie vel saltem tribus in hebdomada diebus si ita oportere duxerint, sacras scripturas divinamque legem annuntient. S. XXIV. c. 4).*

A notable omission of the sermon may constitute a grievous sin. St. Alphonse of Liguori says, in reference to the degree of culpability which follows from the omission of the sermon (Praxis Confessarii N. 203): *Doctores affirmant, graviter peccare parochum, qui per mensem continuum aut per tres menses discontinuos concionari ommittit, exceptis duobus mensibus in quibus permittit, concilium Trid. parochis, ex justa causa ab episcopo approbanda, posse licite abesse.* The Council of Trent speaks, however, of the obligation of representation in case of absence of the pastors. Also during the two months in which a pastor may, for just reason, be absent with episcopal approbation, according to the Trid., care however must be taken, according to the possibility, to secure a substitute, with due regard to the diocesan statutes and customs. In our country (in Switzerland and Germany) the Council of Trent is the more rigorously observed, happily for pastoration, than is the case, for instance, in Italy. Therefore, we consider some of the casuistic solutions of this matter by Italian moralists to be too mild. *Today there is a double obligation for pastors of souls to follow more closely the strict observance of Sunday sermons and catechetical instructions. There is no possible exchange that could reasonably be made for the absolute and regular parochial service attended by the masses.*

(*e*) This obligation is more fully treated in Provincial councils and diocesan statutes, which, of course, directly bind the *conscience*, and are — in praxi — a rule that must be followed.

The importance and the obligation of preaching lead us naturally to the person of the preacher.

§ 6. The Person of the Preacher

No office makes a greater demand upon the person of the priest than does that of preaching. The reason of this is found in the excellence of the office and in the unique and powerful participation of the human personality in the execution of the office.

In the course of our homiletic studies we will frequently have to speak of the scientific abilities of the preacher. Here the expression of St. Jerome to Nepotian may be justly applied: "*Nolo te declamatorem esse . . . sed mysteriorum peritum et sacramentorum Dei tui eruditissimum.*"

Here we merely desire to call attention to the ascetic qualifications of a saintly disposition and life, which are of incalculable value to the preacher.

We mean the personal ascetic disposition and duties of the preacher in general and in particular, and we shall follow herein partly the excellent explanation of Schleiniger's "Kirchliches Predigtamt." (See 3rd ed. p. 31–71, n. 11–17.)

1. *The saintly disposition and life of the preacher in general.* This is required:

(*a*) *In view of God.* The Old and the New Testament pronounce the will of God very clearly upon this point. See, for instance, the vision of the calling of the prophet Isaias, c. 6, 5, 9 (compare herewith the *Munda cor meum* before the Gospel), the impressive vocation of the prophet Jeremias, the grand example of our Lord (His thirty years of preparation at Nazareth and finally in the desert) — the preparation of the Apostles for Pentecost: *Sedete in civitate quoadusque induamini virtute ex alto* (Luke 24: 49) — the ascetic preparation for the vocation of St. Paul, by an interior life, by prayer and solitude in Arabia: *Vas electionis mihi est iste, ut portet nomen meum coram gentibus et regibus et filiis Israel.*[1] All of this may be comprised within the words of Christ: *Vos estis sal terrae, vos estis lux mundi.*

(*b*) *In view of our neighbor.* This saintly disposition and life is the source of genuine zeal for souls. "Heart only speaks to heart, the voice simply speaks to the ear." (St. Francis of Sales.) The preacher must be able to invite all, if only in a remote manner, as did St. Paul: *Imitatores mei estote, sicut et ego Christi.* (I Cor. 4: 16.) The importance of this disposition is also indicated by the words of St. Gregory the Great: *Qui loci necessitate exigitur summa dicere hac eadem necessitate compellitur summa monstrare* (Greg. Reg. past., p. 2, c. 2), and: *cujus vita despicitur ejus praedicatio contemnatur* (L. 12). All of which again is contained in the words of Christ addressed to His Apostles in the legislative and programmatic sermon on the Mount: *Vos estis sal terrae, vos estis lux mundi.* (Matt. 5: 13, 14.)

(*c*) *In view of himself.* The preacher must render himself fruitful, i.e., he must, above all, save his own soul; he must chisel and paint within himself an image of Christ: *Castigo corpus meum et in servitutem redigo: ne forte cum aliis praedicaverim, ipse reprobus efficiar.* (I Cor. 9: 27.) To him who preaches in words *for* God and in works *against* God, the words of Christ may very aptly be applied: *De ore tuo te judico, serve nequam.* (Luke 19: 22.)

[1] Acts 9: 15.

Only he who makes religion a matter of the heart and of conduct can become a true preacher of religion, for: *ex abundantia cordis os loquitur!*

2. *Some characteristic qualifications of a true preacher.* Of all qualifications of a saintly disposition and life the following deserve to be especially mentioned, as apostolic qualifications of a preacher:

(*a*) *A spirit of faith*, i.e., a churchly consciousness of joyful faith. Faith, the spirit of faith, a delight in faith, a scientific and a contemplative self-absorption in faith, is the key of victory over hearts: *Haec est victoria, quae vincit mundum, fides nostra!* The sermon is, in reality, a scattering of the seed of faith, a school of faith, a victory of faith, and it is in itself the fruit and act of faith, coming from the very root of faith. Of this spirit of faith in St. Stephen it is said: *Vir plenus fide et Spiritu Sancto — et non poterant resistere sapientiae et spiritui qui loquebatur.* (Acts 6: 5, 10.) Here is meant faith, and especially the spirit of faith, a holy delight in faith, a spiritual atmosphere and supernatural light of faith, a faith which is the root of the whole character and of the breath of life.

To this joyful, living faith belongs likewise the more intimate and joyful living union with the Church, with her definitions and her spirit; for she is the *regula proxima fidei:* The preacher, as the bearer of light, must stand as near the light as possible. This joyful union with the Church and the ecclesiastical sources of truth afford the preacher a triumphant security and independence: "*Mea doctrina non est mea, sed ejus qui misit me.*" This spirit must be the pulsation of the whole life of the preacher. Modern times require modern methods and modern illuminations of ancient truths, but never the throwing overboard of ancient truths or the rejection of ecclesiastical, dogmatic methods and principles. The Vatican council describes, in a splendid manner, the importance of faith in the preacher of modern times.

We must, therefore, require in the preacher:

(*a*) A personal deep religious life.

(*β*) A scientific and ascetic penetration into the entire system of faith, which presents to him a world-wide view. (Dogmatic studies.)

(*γ*) An apologetic penetration into the deposit of faith, which should be for the preacher a superior armor and a source of light and of life, to which he should invite and draw the world most forcibly.

(δ) A catechetical penetration into the unique treasury of faith, of which he withholds nothing from humanity, and the riches of which he discloses to the eyes of the admiring faithful.

(*b*) *A spirit of prayer.* One of the most fundamental laws of preaching is announced by our Blessed Lord: *Qui manet in me et ego in eo, hic fert fructum multum, quia sine me nihil potestis facere.* (John 15: 5.) Preaching is really the thoroughly supernatural continuation of one of the offices of Christ, a complete supernatural collaboration with the Holy Ghost. It was precisely on this account that the Apostles designated the obligation of prayer as their *first* and that of preaching as their *second* duty (Acts 6: 4): *Nos vero orationi et ministerio verbi instantes erimus.* St. Augustin puts the fundamental view of the holy Fathers into his great admonition to the preachers: *Sit orator antequam dictor* (de doct. Christ., 1. IV, c. 15).

Meditation is necessary above everything else. Christ says Himself: *Ex abundatia cordis os loquitur.*[1]

St. Thomas Aquinas expresses this fundamental principle of all great theoreticians and practitioners in this theological sentence: *ex plenitudine contemplationis derivatur praedicatio.*[2] The practical importance of meditation cannot be too strongly urged upon the office of preaching: it is indeed the very key of all practical and real methods.

Meditation transforms scripture and tradition, dogma and ascetics into heart and life, into the flesh and blood of the preacher. The sermon has two momentous points: one objective, the other subjective: objective truth and subjective penetration into truth on the part of the preacher. If both are combined in a live manner then the preacher is fully and completely engaged in the service of truth. This is accomplished through meditation. Eloquence is essentially an effect of personality; supernatural truth, however, unites itself through meditation, and especially through continued meditation, in a wonderfully intimate and strong manner to the personality of the preacher. The sermon is, furthermore, essentially a direction of the life of souls. But that which penetrates one's own life and becomes rooted therein, receives form and becomes a heart and a nerve center and life itself — that acts likewise upon others. Thus the sermon becomes that which was generally said of the preaching of the l'abbé Vianny — a sort of a

[1] Matth. 12:31. [2] Thom. Summa theo. 2, 2 q. 188 a. 6.

continued meditation with the people. The real ego must withdraw entirely in the preacher: *oportet me minui, illum autem (Christum) crescere.* But the priest empties himself and becomes replete with Christ precisely through meditation. (John 3: 30.)

Therefore, of the preacher is required:

(α) A regular meditation of some kind.

(β) Meditation especially on the life of Christ.

(γ) By way of a preparation, often a meditation on the specific subject of the sermon.

(δ) Frequent mementos in prayer for specific preaching purposes and difficulties, especially during the recitation of the office (cf. The Hours) and at mass.

Corollary

Meditation and the meditative preparation of the sermon prevent so-called self-exhaustion in preaching.

The words of the prophet Isaias are fulfilled in the preacher: *Panis ei datus est; aquae ejus fideles sunt.* The bread of life is given him: his fountains of water are sure; they never go dry. In meditation or in the short moments of recollection man lives not only on terrestrial bread, but on the word which comes from the mouth of God. And behold! how "the living Bread, which came down from heaven," — Christ in the Holy Eucharist — in a few quiet hours and moments of meditation before the blessed sacrament, in the *gratiarum actione, in visitatione Sanctissimi,* becomes the Bread of spirit and of life: *panis ei datus est: aquae ejus fideles sunt.* Meditation and recollection lead to Christ Jesus, who calls out to us in a loud voice: *qui sitit veniat ad me.* Once upon a time, toward the end of the feast of the tabernacles, Christ stood upon the upper part of the temple. The Jews were passing, in solemn procession, from the temple to the fountain of Siloe and brought water therefrom back in procession into the court of the temple, singing these verses of Isaias: *Haurietis aquas in gaudio de fontibus Salvatoris.* That moment Christ uttered these momentous words: He who thirsts, let him come to me! If the preacher has drawn from the fountains of the Scriptures, from theology and liturgy, if he has drawn with an earnest effort — then let him bring the drawn waters to Jesus first, i.e., let him make a short meditation on the subject and the specific intention of his sermon, or place it, at least in a few moments of silent recollection, before Jesus. Then the matter and intention will properly reveal themselves in their full light of the cure of souls. Why should we not enter into a colloquy with Jesus about our sermon? Every sermon is an act performed in the kingdom of Christ — a grand act. It is surely

worth the while to speak to Jesus about it, before the finishing touches are put to it. It should be the fruit of labor, of earnest, indirect, and direct expenditure of all powers and talents: *qui ascendit sine labore, descendit sine honore!* But the sermon should not merely give evidence of the oil-lamp: *si scires donum Dei, et quis est, qui tibi dicit . . . tu forsitan petisses ab eo, et dedisset tibi aquam vivam* (John 4: 10). *Spiritus ubi vult spirat, et vocem ejus audis, sed nescis unde veniat aut quo vadat.* (John 3: 8.) In recollection, prayer, and meditation the truths which are gathered deep down in faith and in theological study pass, as it were, into flesh and blood, and then it is that the whole preacher speaks to the people: the joyful and living possession of truth and the love which longs to communicate this love, urge the pastor of souls on. Thus the fountains of water remain sure for the preacher, they do not go dry nor does he exhaust himself. (Isaias 33: 16.)

(*c*) *The spirit of humility.* Christ emphasized in the Apostolic school the spirit of humility with His whole authority: by word, by example, and by the instruction of His own. A few outlines of this picture will suffice. The Savior taught this humility of the preacher in word and in deed: "*honorifico patrem meum . . . ego non quaero gloriam meam.*" [1] The angels sang at His birth: *Gloria in altissimis Deo.*[2] And toward the end of His active life our Saviour acknowledged, in His great parting address: *Ego te clarificavi super terram: opus consummavi quod dedisti mihi ut faciam.*[3] His whole teaching and life are contained in these words of the Scriptures: *semetipsum exinanivit.*[4] When the Apostles had returned from their successful preaching tour and had narrated to Him in a gleeful manner their beautiful and effective sermons, the Lord surprised them with this expression: *Videbam Satanam sicut fulgur de coelo cadentem.*[5] He saw Satan fleeing before their work. But He reminded them also at the same time of the exalted position of Lucifer who, in consequence of his pride, sank with lightning rapidity into the abyss — a warning example to preachers, who are the light-bearers of Christ! — *Lumen Christi* — the preacher should be able to say as does the deacon on Holy Saturday: and not lumen *meum!* The humility of the preacher is the constant theme of the Acts of the Apostles and of the example of the Apostles: *loquimur non quasi hominibus placentes, sed Deo, qui probat corda*

[1] John 8: 49, 50.
[2] Luke. 2: 14.
[3] See John, 17, and the splendid Gospel of the vigil of the Ascension.
[4] Philip. 2: 7.
[5] Luke 10: 18; 10: 20, 21.

nostra, non quaerentes ab hominibus gloriam.[1] The saints speak in like manner, and also the ascetics and the great preachers. The following are not merely empty words which a St. Francis Xavier writes to P. Barzaeus, a man of extraordinary piety and a most excellent missionary: Above all things strive to gather from the results, which attend your preaching to the people, an occasion to humble yourself more and more, by recognizing most clearly and acknowledging most openly that of all the good performed nothing is attributable to yourself. Be convinced that if you persevere steadfastly in this holy disposition of humility and in the effort of acknowledging your faults most minutely, then you will reap a great increase not only in personal perfection, but also in splendid results in the cure of souls, and experience will teach you the truth, not patent to all, that all hope of genuine and great fruit rests solely and alone with the preacher on the contempt of himself.[2]

Hence, it is required of the preacher that he often contemplate:

(α) The depth of his own misery.

(β) The depth of the misery of all men.

(γ) The depth of the richness of God and of Christ.

Humility regards God, the world, and self in a proper light: *Humilitas est virtus qua quis verissima sui ipsius cognitione sibi ipsi vilescit et vacuus sui plenus Deo sine respectu humano sed cum commiseratione humana quae Dei sunt facit usque ad heroica!*

(*d*) *The spirit of love.* Love is the secret of the fruitfulness of preaching. Love is the principal virtue and precept, the kernel, and the star of all perfection, the germ of every other virtue; love, which always stands in silence before God — the supreme good and most worthy of love in Himself — which seeks this good, that is most worthy of love, in the crib and in the life of the Saviour, under the crown of thorns and upon the cross as well as in the splendor of Easter, which finds it and clings to it, this love which sees in every one, even in the most abandoned and abject of men, "something of God," a real or an adopted child of God, the soul of which is to be saved at all cost — love which seeks God alone and desires to direct all things to God, this love is the very soul of sacred eloquence: *Caritas Christi urget nos:* this is the highest

[1] I Thess. 2, 4, 5, 6. Compare also the two letters to the Corin. which give us a deep insight into the disposition of the preaching and pastoration of St. Paul.

[2] St. Fr. Xavier Lettres, 1 : 4. ep. 1 : 4.

homiletic principle.[1] Nothing is as fruitful nor as forceful in transforming the world as love. Examine the beautiful thirteenth chapter of I Cor., which reveals the focus of all pastoral theology. Without love all talent of preaching is fruitless: *Si linguis hominum loquar et angelorum, caritatem autem non habeam, factus sum velut aes sonans et cymbalum tinniens.*[2] As the Scriptures, so do likewise the Fathers of the Church and the great ascetics and preachers judge. Of the fruitlessness of many preachers Cardinal Bellarmin says: *Ego nullam invenio causam, nisi quia plurimum conciones eruditae et elegantes et floridae funduntur, sed deest anima, deest vita, deest ignis, breviter — magna illa caritas deest, quae sola potest dicentium verba animare et corda audientium inflammare et commutare.*[3]

Love is likewise a teacher of all methods, a guide for all old and new ways, a preserver against self-sufficiency, routine and mechanical mannerism, against ill-temper and discouragement — which are the mortal enemies of eloquence. Love never becomes disheartened, neither by large gatherings nor by small audiences.[4] Compare herewith the second part of the thirteenth chapter of I Cor. St. John of Avila says: I know no other rule for pulpit eloquence than the love of God and zeal for His honor! St. Dominic calls love the book wherein he, as preacher, was taught everything.[5]

With these expressions of love the examples of the true love of the preachers mentioned in the Bible and ecclesiastical history fully agree. The scenes of the preaching contained in the Gospels are resplendent sunlights of love, from the dawn of the public life of Christ to the sunset of His love manifested in His parting address, in which once more the entire splendor of His heart flashes upon us in a purple glow. From this the preacher must learn! The Gospel is especially a high-school of zeal for souls. At the end of His life, and shortly before the Ascension, our Blessed Lord conferred the power of the papacy upon St. Peter, and with it the supreme office of teaching the truth and precisely on *the condition of love*. Back in the past, the entire messianic life lay open, and ahead in the future loomed the grand future of the Church of Christ. It was then that Christ proposed thrice the one great question to this the first of all preachers: Simon, lovest thou me? Christ

[1] II Cor. 5 : 14. [2] I Cor. 13 : 1.
[3] *Ascensio mentis in Deum*, grad. 6.
[4] See Camus — appropriate examples taken from the life of St. Francis de Sales.
[5] *Lacordaire, Vie du St. Dominique*, ch. 4.

puts the same question to every one upon whom He confers the preaching office: Lovest thou me? To this all personal preparation of the preacher must be directed, that he may honestly confess: Lord, Thou knowest that I love Thee![1]

This pastoral love we also learn, in its reality, in the lives of the Apostles. Especially do the letters of St. Paul give us a deep insight into his apostolic heart. We will only mention a few passages: *Cupide volebamus tradere vobis evangelium Dei sed etiam animas nostras!*[2] *Libentissime impendam et superimpendar ipse pro animabus vestris.*[3] *Optabam ego ipse anathema esse a Christo pro fratribus meis.*[4] *Os nostrum patet ad vos, O Corinthii, cor nostrum dilatatum est.*[5] *Epistola nostra vos estis, scripta in cordibus nostris.*[6] *Testis enim mihi est Deus, quoniam cupiam omnes vos in visceribus Christi. Coarctor autem e duobus: desiderium habens dissolvi et esse cum Christo, multo magis melius: permanere autem in carne necessarium propter vos,*[7] *. . . et si immolar super sacrificium et obsequium fidei vestrae, gaudeo et congratulor omnibus vobis . . . Itaque fratres mei carissimi et desideratissimi, gaudium meum et corona mea: sic state in Domino, carissimi.*[8] Such passages deserve to be thoroughly studied and contemplated: they flash and blaze forth the apostolic view of the world.

For the same reason the reading of extensive biographies of the saints and great men, who were prominent in preaching, may become a school of burning zeal for us: for instance, of a John of Avila, a Dominic, a Francis Xavier, and especially of a Francis of Sales by l'abbé Boulanger, 2 vols., of Bishop Wittmann of Mittermueller, of Bishop Sailer of Aichner, and others.

The reading of some of the chapters of some of the more prominent works on sacred eloquence, on the person, the qualifications, and the ideals of the preacher, for instance, such works as that of Jungmann's Theorie, Schleiniger's Predigtamt, Alban Stolz's Homiletic, Audisios' Lectures, Hettinger's Aphorisms, Fenelon's Dialogues, would influence, no doubt, the pastor very strongly and fruitfully from time to time. Not the whole time of preparation of the sermon should be spent in chasing after material in endless

[1] John 21 : 15–17.
[2] I Thes. 2 : 8.
[3] II Cor. 12 : 15.
[4] Rom. 9 : 3.
[5] II Cor. 6 : 11–15.
[6] II Cor. 6 : 11, 13 sqq.
[7] Phil. 1 : 23, 24; 2 : 17–18 : 4 : 1.
[8] Phil. 1 : 3–8; 23–26; 2 : 17–18; 4 : 1. See also the excellent collection of texts in Schleiniger's Predigtamt, p. 68 sqq., (3. ed).

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sermon-books! From personal intercourse and from the conversation and many other sources of instructions of many pastors, there emanates oftentimes more love than from their sermons, because, by a too close and slavish adhesion to certain sermon-books, and by much reading of sources of a third or fourth-rate quality, love is barred and the heart is pressed into very narrow molds.

Love teaches and supplies finally a homiletic tact, simply because it loves and desires to save, not to bang away nor to annihilate; because it is able to show, with a holy earnestness, the attractivity and the infinitely lovable side of the religion of Christ; because it does not overrate one's own person, but duly considers the time, the circumstances, and the age of the preacher and of the hearers, and without any side-issues leads directly to the one end — to Christ. Love is not puffed up, is not indiscreet; it is mild and patient . . . (See I Cor. 13.)

After having learned to comprehend the essence and the fundamental rules of sacred eloquence, we will now examine its principal laws.

Book II

THE TWO SUPREME LAWS OF SACRED ELOQUENCE

THE aim of the sermon is the supernatural life of the people. This aim is, therefore, in its inmost nature, a thoroughly *practical* one, which extends to *all the people*, therefore, a *popular* one. Hence two supreme principles arise from the nature and the aim of sacred eloquence:

1. Preach in a practical manner.
2. Preach in a popular manner.

These two supreme principles of eloquence are to be understood, of course, in a supernatural sense: proceeding from faith and grace.

CHAPTER I

THE PRACTICAL SERMON

Article I. General Laws of the Practical Sermon

The preacher must endeavor, by each one of his discourses, to awaken a desire for a practical, supernatural Christian life.

A sermon is, therefore, practical:

1. If it responds in an effective manner to true and real requirements of a Christian life.

2. If for this very reason it presents resolutions and applications, which operate directly upon the life of the hearers, and, without any more ado, are suitable to their conditions and enter mightily and effectively into their lives and effect a renewal of life and an amelioration of the Christian character.

If, on the contrary, the hearers only arrive thereat through tedious deductions from the sermon; if, therefore, the preacher did not endeavor to penetrate into the inmost life of the soul, and to act directly upon the thoughts and deeds of the listener, — then the sermon was not practical.

The practical preacher takes life as it is. He comprehends human nature, takes it as it lives, acts, and feels. He measures thought, deeds, words, and customs, and the entire life and inner ideas by the rule of the Gospel. He then desires to gain a definite, concrete influence over human actions and omissions, to introduce principles and the spirit of Christ and of His Church into the lives of individuals and into all phases and conditions of this life, and to have them operate therein. He not only desires to lead the people in the abstract and in general, but in a vivid and concrete manner with a direct and striking application, full of spirit and of strength, immediately to a Christian faith, thought, feeling, action, and suffering, even down to the very details, and thus lead them effectively to their end — life eternal. Thus the word of God exercises its full force: *vivus est sermo Dei et efficax et penetrabilior omni gladio ancipite et pertingens usque ad divisionem animae et spiritus, compagum quoque et medullarum et discretor cogitationum et intentionum cordis.* (Heb. 4: 12.) Such is the Biblical description of the practical sermon. A sermon is practical, therefore, if its matter be selected with these views and a sermon-book be not slavishly followed whose discourses were intended for other times and other conditions. A sermon is, therefore, practical if it is inspired in each case by entirely clear and living objective thoughts: *Finis est anima actionis et orationis.* What special holy aim do I desire to attain by this sermon in the hearers and under these circumstances? A sermon is, therefore, practical whenever the matter is thus selected, and made subservient to a definite aim and is minutely and thoroughly worked out in this spirit.

These thoughts lead us naturally to several important considerations:

(*a*) *Concerning the selection of a practical subject for a sermon.*

(*b*) *Concerning the determination of a definite and practical and entirely special aim of the sermon.*

(*c*) *Concerning a practical development of the selected practical subject, in the light of this practical aim.*

Article II. The Practical Selection of a Subject

He who would preach a practical sermon must select, above all, a practical subject. He who determines the subject of a sermon carelessly, according to some certain sermon-book, does certainly not work for actual life. In using good works of sermons one must

be guided by the question: Where did the composer preach? In cities or in the country? In what century? In circumstances similar or dissimilar to ours? etc. But those who draw from their own resources exclusively are also upon a wrong road. Either they look upon the matter too lightly and are with their own "ego" and their own discourses entirely too readily satisfied, and become thus spiritless and mere clap-trap preachers, or they feel that they never approach the people and, as pessimists, soon lose all courage: both denote a decline in homiletic work. It is, therefore, of great practical importance to consider the selection of a subject in a truly pastoral manner. A deeper view of the truly pastoral heart: (*a*) into the theological science; (*b*) into liturgy; and (*c*) into the lives of the people — will indicate the way.

I. POINT. THEOLOGICAL SCIENCE — A GUIDE TO PRACTICAL PREACHING

Theological science always wielded a great influence upon the development of preaching and, especially, in regard to the selection of a subject.

1. For a practical selection of a subject scientific theology is indeed not the only guide, but a most necessary and a sure one. Without solid and sure knowledge of theology and a deep comprehension thereof, genuine practical preaching will be an impossibility. The sermon is really the practical popularization of theology. *He who has no knowledge cannot teach, and he who has no treasury to select from cannot select practically.* Our Lord Himself established this homiletic rule: *Omnis scriba doctus in regno coelorum similis est homini patrifamilias qui profert de thesauro suo nova et vetera.*[1]

2. But scientific theology treats of a great many purely speculative and scholastic questions which have no immediate bearing on practical life. The preacher must, therefore, select those subjects and seek out those confirmations which are of a decisive importance upon the mind, feeling, and the action of the people. For this the following methods, which seek that which is mainly practical in theology, will be of great utility:

(*a*) A view of that which *necessitate medii et praecepti* must necessarily be believed, known, and practised. Therefore, theses

[1] Matth. 13: 52

and tracts of this character should be selected, for instance, for a cycle of sermons, and deeply, scientifically, and ascetically considered. These things must be preached over and over again. (See Moral: *de fide.*) Whatever must necessarily be believed and done, *necessitate medii et praecepti*, constitutes the substance of the catechism, the creed, the decalogue, the Our Father, the sacraments.

(*b*) A glance into the Gospels, with the thought: What doctrines and requirements of theology does Christ Himself place in prominence? See the Gospels of the Sundays. Occasionally — and not merely on the eves of Sundays — the Sunday Gospels should be quietly read, or entire chapters of the Gospel, under the following view-points: What does Jesus require over and over again? What does He insist upon mostly? What does He teach with the most cogent reasons and most powerful pathos? To what does He, especially, educate the Apostles and the people? Thus — with pen in hand — the preacher could gain for himself many fruitful hours. Such indirect evangelical preparations are a key to the mysteries of practical preaching.

(*c*) An insight into the Roman Catechism, which is really an official ecclesiastical text-book for pastors and for all who have the care of souls, is of great advantage for a practical selection of subjects for sermons. But alas! This book is too often a mere receptacle of dust in the library.

(*d*) A study of the diocesan catechism with the question: What truths, and cycles of truths, have for a long time not been preached? These ought to be selected, at once, for a preparatory study. Such pastoral forages often lead to very interesting results. A pastor or rector of a church should keep a summary list of all the themes of the sermons which have been preached in his church. Bishop Ketteler required the production of such a list by diocesan statute.

(*e*) A view of life: What truths, precepts, and means of theology do the people need mostly? How can I arouse an interest for them and make them attractive?

(*f*) A glance into good sermon-books, especially into such which contain entire cycles of sermons, in a consistent keeping with theological tracts.

(*g*) In addition to all this, an attentive study of the Vatican Council, the latest papal encyclical, the episcopal pastorals and

decrees with this question in view: Of which subjects for sermons does the Church remind me?

(*h*) To make science a good guide for a practical selection of a theme, *works should be especially selected which maintain a mean between real scholastic presentation and popular diction*, such, for instance, as the religious hand-books of Willmer, S.J., "The gift of Pentecost," by Meschler, S.J., and others. We recommend very highly the smaller and the larger "Hand-book of Religion," by Willmer, which is a real arsenal for a preacher. Simply the small, concise "Handbook of the Catholic Religion," by Willmer, possibly with the dogma by Hurter, Scheeben, Heinrich, or others — with his excellent division of matter, the pointed and original precise theses and their solid defense — these constitute a pillar for a bridge to be built on the banks of scholastic theology, to reach the strand of the theology of the people. A larger dogma, Willmer's "Religious Text-book," and possibly a cycle of good catechetical instructions, to give a concrete example, form indeed a rich collection of material for the selection of practical subjects. But alas! too many become absorbed in an excess of books: and thus arise those transparent wishy-washy sermons, which contain no meat, those barren fields of platitudes without the least theological salt. A study of the above-mentioned or similar works would guard against these fundamental faults.

When buying or studying scientific works the question should occasionally be asked: What does this work contain in the line of material for sermons, either directly or indirectly?

Scientific theology makes a sermon solid, and protects it against exaggeration.

It is an exceedingly sad prejudice to declare that nothing can be found useful for a sermon in theological works. On the contrary, however, science must not merely dissolve itself into speculation and casuistry, but should cultivate, as Leo XIII emphasizes in his encyclical on Holy Scripture, positive theology which draws copiously from the Scriptures and Tradition, and thus renders a service of great homiletic value.

II. POINT. LITURGY AND THE SELECTION OF A SUBJECT

A. *General Remarks*

Liturgy is a most excellent and direct guide for a practical selection of subjects for sermons.

Proof. 1. The whole ecclesiastical year is a repetition and renewal of the life of Christ. But Christ Jesus is the principal subject of preaching: *Insculpere (debemus) populorum in animis germanam notionem et prope imaginem Jesu Christi . . . in sermone, in concione ubicumque se det occasio.* (Leo XIII. Encycl. de Redemptore 1900, ad fin.)

2. Every formulary of a mass and every office gives us an important point in the life of Christ, some mystery, some doctrine, some precept of Jesus, some grace of Christ, especially on feast-days and Sundays. Thus there is opened to the preacher a methodical guide to preach during the course of the year: on the person of Jesus, His deeds, His doctrines, His grace, His precepts, in practically selected themes, which are connected with the ecclesiastical year. Thus the liturgy becomes a practical guide.

3. Ecclesiastical liturgy is also a compendium of all religious truths, since it presents in the course of one year, partly directly and partly indirectly, during the course of Sundays and feast-days and the various ecclesiastical seasons, the entire contents of religion methodically divided. Thus liturgy becomes once more a guide for a practical selection of subjects.

We propose to devote special attention to this point during the entire course of our homiletic studies. Liturgy is really a compendium of Scripture, of the Fathers, of dogma, of pragmatics, of moral, of ascetics, of religion transformed into flesh and blood, into spirit and life. A deeper, practical conception of liturgy is, therefore, the best way to select practical themes. Liturgy makes the preacher especially acquainted and familiar with two things which are the soul and heart-pulse of eloquence: with the spirit of the holy Scripture and with the spirit of the Church. It teaches the preacher practically what the words mean: *Omnis Scriptura . . . utilis ad docendum . . . ut per consolationem Scripturarum spem habeamus . . .* It teaches the meaning of the words of St. Jerome: *Ignorantia Scripturarum ignorantia Christi est.* But it also teaches how to make the pulsation of the heart of the living Church of God sensible to the people.

B. *Special Remarks*

In the Third Book, on p. 176–570, we shall treat of liturgy exclusively and in practical examples, as a guide for the practical selection of themes. Here we can merely give scanty rules and present a few

examples. We refer here especially to a later chapter on the sources of sacred eloquence: The liturgy and the ecclesiastical year, p. 164–570.

He who desires to follow liturgy as a practical guide for the selection of subjects must consider the following points:

1. *The exegesis of liturgy.* Interpret the entire formulary of the mass according to its literal sense and in relation to the day and the season of the feast. Then, compare the thoughts and the texts among themselves. Try this, for instance — with pen in hand — on the formulary of the mass of the first Sunday of Advent: on the Introit, the Epistle, the Gospel, and the Communio. Consult a commentary on the Bible and possibly Dippel's or Gueranger's Ecclesiastical Year, Amberger's Pastoral Theology (liturgy), etc. Then ask yourself: What is the meaning of these passages? why does the Church propose these precisely today? and you will be astonished at the fruitful field of practical themes gained for many years to come from such indirect preparatory work of a few hours. (See: Sources of eloquence: The Ecclesiastical Year, p. 170–570.)

2. *The essential thoughts and the main facts of the liturgy.* Ask yourself: What is the main thought of the mystery, the proper idea of the feast of today?

(*a*) Often it is an event in the life of Christ, by which we should learn to know Jesus better (Gospel) and to which the Epistle makes a general or an entirely special allusion (selection of an homily — add some thoughts upon the Epistle as a central application).

(*b*) Often it is a mystery of the life of Christ, or of religion in general, for instance, on great feast-days. Here ask yourself:

(*a*) What is the principal idea of the feast? Often it is contained in the Gospel, for instance, on Christmas, Epiphany, etc.; often in the Epistle, for instance, on Pentecost; often in the Introit, especially if it be compared with the Epistle and Gospel, for instance, on Candlemas-day: The visitation of Jesus and Mary in the temple. Still more exactly: The morning offering of Jesus and Mary in the temple. Compare herewith the Introit, the Gospel, and possibly Heb. 10: 5–7. We simply and very briefly suggest here, by an example, some practical ways which lead from this liturgy into life. (See Holy Scripture as a source: Homilectic exegesis: p. 149 sqq.)

Example. The liturgy of Candlemas-day, as a guide to a practical selection of subjects.

The festive thought is — primarily — the visitation of the Messianic child in the temple, accompanied by His mother. The Introit, as always, opens the portals of the feast (Ps. 47): *Suscepimus, Deus, misericordiam tuam in medio templi tui!* The prophecy of Malachy, on the visitation of the Messiah in the temple, c. 3, in the Epistle, is here for the first time fulfilled; (Gospel) the second time in the visitation at Easter, of the Child Jesus at the age of twelve; and fully and entirely in that first resplendent Easter visitation, during His public life, when His hour had come. Its echoes are the visitations in the temple on the grand feasts, narrated in the Gospel of St. John. Compare the text of Malachy with the evangelical description of these visitations. Whom do you resemble when you are in the temple with Jesus? Mary? Joseph? Simeon? Anna? The pharisees? or the people of Israel?

A deeper fundamental thought of the feast is shown by the morning offering of Jesus and Mary. What Jesus inwardly prayed for and the offering He made, when the sacrificial blood of the dove was spilt over the altar, St. Paul indicates in Hebrew 10:5–7. There the morning prayer of Jesus is described "at the entrance into the world" (at the incarnation and the first public entrance into the world, at the time of the first visitation in the temple). He offered Himself, His life, His humanity, His blood. At the head of the book of His life it is written: *Ecce venio, ut faciam, Deus, voluntatem tuam.* The Child Jesus says (Heb. 10:5–7): Sacrifice and oblation Thou wouldest not: but a body Thou hast fitted to me. Behold, I bring thee my life, my blood as an oblation. I come to do Thy will, O God: to be obedient to Thee, oh Father! My whole life shall be fidelity to law and to duty in great and in small things, even unto Golgotha. This is the morning prayer of Christ — the great, good intention of Jesus on the morning of His life. At the head of the book of His life it is written: *ut faciam, Deus, voluntatem tuam.* (Heb. 10:7). But Mary also repeats, by the deed, her good intention: *Ecce ancilla Domini.* Candlemas-day is really a feast of good intentions which animate all things, bear all things, clarify and perfect all things. (Subjects of sermons.)

Would it not be proper to preach occasionally, on this day, on morning and evening prayer in the light of the Bible? The morning prayer of Jesus and Mary — the evening prayer of Simeon and Anna toward the end of their lives? How easily might a grain of a good morning and evening prayer be inserted into this goldfield: the good intention and perfect contrition, with their effects and fruits for life? Thus practical themes and afterwards dispositions are produced.

Another View of the Liturgy

The morning offering of Jesus is concealed under the cloud of His humble humanity. When resting on Simeon's arm the sun of His divinity breaks through the cloud of His humanity. It is another *Epiphania Domini! Lumen ad revelationem gentium.* A splendid tribute to this divine light is the candle-procession, which ought to be made as solemnly as possible, and should be explained to the people. In a solemn manner we part with burning lights from Jesus — the Christmas light — and take leave of Christmas. Are your Christmas resolutions and the results of your Christmas confessions and communions still burning lights? (Themes.)

A Final View of the Candlemas Liturgy

In a most unique and beautiful manner the Candlemas liturgy depicts our relation to Jesus and to Mary: The old liturgy conducts us through Mary to Jesus: *Adorna thalamum tuum* — prepare the bridal and festive chamber of your soul! How? 1. *Suscipe Regem;* receive Jesus — receive Him personally! His example; His grace; and swear fidelity to Him, to His law, and fidelity to your duty; and depart not even the breadth of a finger from the ways and the precepts of the King. How? 2. *Amplectare Mariam* — hasten to Mary, follow her: her example and intercession will draw you to Jesus, to fidelity to your duty toward Jesus. *Amplectare Mariam, quae est coelestis porta . . . ipsa enim portat regem . . . adducens manibus filium.* She with her saintly hands will guide Jesus to you, He who is pointed out by the morning star. If we penetrate thus into these texts of the procession, there will be but one homiletic difficulty: a superabundant homiletic treasury.

(β) Ask yourself furthermore: What application and practical fruit does the liturgy itself draw from this mystery? These fruits are often found in the Epistle, Gradual, Offertory. Compare, f. i., the first Sunday of Advent, Christmas, the first Sunday of Lent, Easter, and many feasts of the saints. What extraordinary and practical resolutions for Advent does the Epistle, f. i., of the first Sunday of Advent present? Henceforth, out of love to Jesus, no more mortal sin! *Nox praecessit . . . abjiciamus opera tenebrarum* . . . above all, war against the three deadly foes of the soul: intemperance (*non in conversationibus et ebrietatibus*), impurity (*non in cubilibus et impudicitiis*), uncharitableness (*non in contestatione et aemulatione*). A further continuation of these ideas requires living with Christ — Christ in the sacraments: grace of Christ

(*induimini Dominum nostrum Jesum Christum*). Next, labor with Christ — imitation of Christ — *hora est de somno surgere: nox praecessit dies appropinquavit — sicut in die honeste ambulemus . . . induamur arma lucis!* (The sacraments of Advent.) How practically all this could be compressed into one theme: Our first thought of Advent, or: Our resolutions at the beginning of Advent; — or, our morning oblation at the beginning of the ecclesiastical year. This could be treated as a homily on the Epistle, as a selection of themes of several of the above points with most striking applications. But the texts must be cited and energetically forced into the sermon and be translated into practical life. Compare the Epistles of other Sundays that are also distinguishing marks of the ecclesiastical year, f. i., Septuagesima, Quinquagesima, and Quadragesima. The present Epistle of the first Sunday of Advent occasioned the conversion of St. Augustin (see Confessions): another theme: How a Saint was impressed by the Epistle of the day. (See the classical sermon of Bishop Sailer: What led Augustin away from God — and what brought him back to God?) The same may be said today of this text: *Sermo Dei est vivus et efficax et penetrabilior omni gladio ancipite.* (Heb. 4: 12.) Why do we not oftener take hold of the sword of the spirit? (See p. 176–189.)

3. *The connection of the various parts of the mass.* Ask yourself: Does there exist among the various parts of the formulary of the mass concerted connection? Often the connection is merely general, f. i., faith (Gospel) — life (Epistle); deed (Gospel — fruit of this deed (Epistle). This is the case on many ordinary Sundays. But the following ways and questions may prove, in a particular manner, fruitful to the preacher.

(*a*) Does there exist a remarkable connection between the Introit, Epistle, and the Gospel? f. i., of the first Sunday of Advent? Introit: Look up to God; Epistle — look into the heart; Gospel — look into the future, and this at the beginning of the ecclesiastical year.

Follow such connections more particularly. At once you will find rich and energetic, practical themes. Or, convert each point into a theme, and thus you will survey at once most fruitful ways for many years to come. We shall simply make a few suggestions here. A connection of the formulary of the mass of the first Sunday of Advent.

I. *Look up to God.* Prayer at the beginning of the ecclesiastical year: Prayer in general at the beginning of the ecclesiastical year:

therefore, the first thing to do is to pray. The Introit describes also the meaning of prayer: *ad Te levavi animam meam:* To elevate the soul, the mind truly to God. To elevate the soul with confidence to God. We know not whether storms, temptations, sufferings, and misfortune are threatening for the ecclesiastical year. At all events, Satan and his imps will wage a battle within us and for the purpose of capturing us. But there is one who is stronger than all — God. I look not upon my demerits nor merits: *in Te (Deus) confido; non erubescam: neque irridiant inimici mei; etenim omnes qui te expectant non confundantur.* And now — Advent — is the real time of hope through prayer: *Te Christe expectamus.* How easily the people may be taught prayer and hope, as the basis of these texts and by reason of the theology concerning hope (*objectum et motivum spei immediatum est Deus, summum bonum nobis, qui potest et vult salvare et non ponentes obicem salvabit*).

(*b*) *Prayer for selecting the right way at the beginning of the ecclesiastical year: Vias tuas demonstra mihi, semitas tuas edoce me.* (Ps. 24, Introit.) This is a prayer for a selection of the right way at the beginning of the ecclesiastical year, a fervent and sincere prayer that we may never lose our way to God during the coming year. The Church teaches us, therefore, to pray first for our salvation against the enemies of our salvation, for the reformation of our predominant fault. Prayer for an amendment of life, for a reformation of character, is also the best preparation for Christmas. How practically this might be treated, according to good practical ascetic sources, for the people, who often pray merely for temporal benefits and overlook so readily that which is more necessary. (Excellent matter, f.i. in Bruecker-Lehen: A way to interior peace.) *Vias* may also mean the great commands — *semitas* the smaller precepts. See Luke 1:1. *In omnibus mandatis et justificationibus.* Therefore, prayer for fidelity in great and small things is recommended. This solitary Introit, considered in the light of the ecclesiastical time and combined with the doctrine and the ascetics of prayer, indicates practical ways for many appropriate sermons for the first Sunday of Advent. But these splendid texts must not be used for a long-winded introduction, nor be merely hurriedly quoted — *in order to pass then through all kinds of switches onto the track of some old worn-out sermon on prayer.* This Introit teaches us to preach on this day in a most unique manner *on prayer, in the spirit of Advent and of the beginning of the ecclesiastical year.* It might also serve the purpose of reanimating and transforming a sermon on prayer already well prepared. Then, of course, its thoughts should not be made mere outward ornamentations: they belong to the *corpus articuli*, to the sermon itself (See p. 188). Such texts of the Introit often afford rich matter for prominent Sundays and feast-days, for very short early or late sermons

whenever a cycle of themes is not preferred for this purpose, but even then it would be proper to interrupt such a cycle on choice days of the ecclesiastical year, and, in connection with such texts, to introduce briefly and practically the spirit of the ecclesiastical season.

II. *An insight into our own hearts.* The Epistle, Rom. 13, leads to an insight into our own hearts at the beginning of the ecclesiastical year. It touches once more of itself a practical theme, which we have already sketched above under B (p. 59). It also contains excellent material for a sermon on the Advent-confession and the examination of conscience (pp. 59, 183, 188).

III. *A look into the future.* The Gospel opens a view into the future. We should prepare ourselves by a look up to God and an inspection of ourselves for the coming of the Child-Redeemer. If this be not done, we shall fall into the hands of the judge. This Child will come again — as judge. The view of the second coming of Christ as judge is very fruitful — in matter taken from the Gospel — for a homily, a sermon or a point of a sermon. Now Christ, as a Child, knocks at the door softly and gently: *ecce sto ad ostium et pulso: Excita quaesimus, Domine, tuam potentiam et veni — Suscipiamus misericordiam tuam in medio templi tui — vias tuas demonstra mihi!* (Compare these thoughts of the orations.) Some day he will knock terribly and forcibly at the portals of the universe, so that it will be lifted from off its base: *ecce sto ad ostium . . . et erunt signa in sole et luna et in stellis et in terra pressura gentium . . .* ! The look into the future is a terribly serious one! We see the judge . . . *tunc parebit signum filii hominis!* Therefore we should start *now — this very day* — in this time of Advent to meet our Redeemer. The practical road hereof by prayer, amendment of life, and sacramental renovation of life, was shown us in the consideration of the Introit and the Epistle of the mass.

All these three points may be combined into one single independent sermon, by explaining successfully the main points of the texts with a few energetic, practical applications; f.i.: *Look up to God* (as the Church does in the Introit of the mass) *and pray for proper direction: Look into yourself* (as the Church does in the Epistle), *and institute with the preacher, first: an examination of Conscience, and then, with God alone, in your next* (*Advent*) *confession. Look hurriedly into the future:* Behold (with the Church in the Gospel) the judge; listen — how he knocks at the universe and the consciences of men; this will force you to look up once more: *vias tuas demonstra mihi* — and to look inwardly: *abjiciamus opera tenebrarum.* The third point should not be protracted by a long description of the judgment; it should merely confirm points I and II in a passing picture, complete the climax, and combine into one central application the resolutions of I and II.

Is there a fruitful connection between the Gospel and, at least some leading thought of the Epistle? This might be even manifold, as f. i., on the Second Sunday of Lent: — Gospel: The transfiguration. Epistle: I. Thess. c. 4: your own transfiguration by a renewal of life during this time of Lent. The Epistle mentions several entirely concrete points of selection for the preacher. We will give a few sketches bearing on this point.

The transfiguration of Christ — the lawgiver (Gospel) and our own transfiguration through obedience to the law (Epistle): *scitis quae praecepta dederim vobis per Christum Jesum* (I Thess. c. 4). Our transfiguration before God follows a fruitful obedience to the laws of Christ and of the Church: *accepistis a nobis quomodo oporteat ambulare et placere Deo.* Or: Christ is lawgiver, (God — King — Lord of the Old (Moses — Elias) and of the New Testament: (Peter — James — John): *ipsum audite.*

The Christians are, therefore, subjects: illustrate some particular divine or ecclesiastical law by practical examples of life, in the light of the above texts. Or: The transfiguration of Christ (depict the glory of God). Our transfiguration by grace (the divine likeness). *Haec est voluntas Dei-sanctificatio vestra.* The grace of Christ makes us holy. Illustrations of sanctifying grace with applications: never to lose grace — to secure it constantly through paschal communion and supernatural, perfect contrition. Or: Christ's transfiguration. Our own transfiguration through purity: *haec est sanctificatio vestra ut abstineatis a fornicatione* (Epistle).

In all this work you must not —
(α) be artificial, nor
(β) superficial.

4. *Connection of the various parts of the mass with the entire office.* On certain Sundays and feast-days astonishingly practical material for sermons may be obtained through a comparison of the missal and the breviary, and also suggestions for the disposition of points and parts of sermons; compare, f. i., the Christmas office, the third Sunday of Lent. In the treatises on liturgy, as a source of sermons, we will show this connection in relation to the homiletic sketching of the ecclesiastical year.

5. *Connection of the several formularies of the masses of an entire ecclesiastical season or of a series of Sundays.* In connection with these studies astonishingly practical and effective cycles of sermons could be easily arranged. The homiletic sketching of the ecclesias-

tical year will also show this connection. (See f. i., p. 200, 506, 564, sqq.)

6. *Connection of the liturgical formularies with dogma, precept, resolutions, Christian life, popular life, requirements of the age.* If a view of the liturgy be compared with a view of science and of the entire life of man, the selection of a practical theme will often become very easy. Compare, f. i., the articles of the Summa of *St. Thomas de tentatione Christi, de transfiguratione, de resurrectione, de ascensione Christi* with the liturgical formularies of the first and the second Sundays of Lent, of the feast of the transfiguration of Christ, with the Holy Saturday and Easter liturgy, with the liturgy of the Ascension, and you will strike streams of living waters gushing forth from the rocks.

7. *Explanation of ceremonies.* The liturgical ceremonies often afford rich occasions for a practical selection, especially:

(*a*) The ceremonies of the mass. (Compare, in the Catechetical Studies: Devotion at mass, p. 787, 812, 567.)

(*b*) *The ceremonies on great feast-days*, f. i., of Holy Week. (See below — their homiletic sketching, in the chapter on — Sources of sacred eloquence.)

(*c*) *The ceremonies of the sacraments.* (See, f. i. — The ceremonies of Baptism.) (*d*) Ceremonies of the more frequent ecclesiastical functions, f. i., at funerals, certain consecrations, and blessings. The gratitude with which the people receive such themes is often astonishing. Matter for this is found in Amberger, Dippel, Thalhofer, Rippel: Beauties of the Catholic Church, Gueranger, Staudenmaier, Hettinger's Aphorisms, p. 278 sqq., Kellner's Heortology, occasionally in Grisar: History of Rome and the Popes, in ecclesiastical encyclopedias, and also in the more recent pastoral theologies.

8. *Connection between the liturgy and the person and life of Christ.* All of the above mentioned rays and ways of liturgy ought concentrate into this one center: *praedicamus vobis Jesum — non enim judicavi me scire aliquid inter vos nisi Jesum — Jesus heri et hodie et in saecula benedictus.* Next to Holy Scripture there is no better school for successful sermons on Christ than the liturgy. Liturgy is mainly the living and dramatic presentation of Holy Scripture, the renewed life of Christ.

See below: Sources of preaching: I. Holy Scripture. Pragmatics of Holy Scripture, n. 20, n. 21 sqq. and: Contents of the sermon: Sermon on Christ Jesus.

III. POINT. — THE NEEDS OF THE PEOPLE AND THE SELECTION OF A SUBJECT

A third guide to the selection of a practical theme for a sermon is a view *into the religious requirements and the needs of the people of the various congregations and classes of hearers.* The school, the confessional, sick-calls, useful intermingling with the people, will disclose to the vigilant pastor these needs and requirements. *A selfish seclusion from the people, a pessimistic disposition toward the people without any restraint, tend to conceal these views.* A too familiar mixing by no means sharpens this view, but rather dulls the spirit and makes it unfruitful and robs the preacher of that respect which the people should cherish for him. But pastoral *visits to the homes and families are most excellent means. A properly ordered pastoral visit, in any form, is especially of great pastoral influence. With this may also be classed personal intercourse and personal pedagogics of directors of societies with their members.* Supported by all such experiences one should ask himself: What are the needs of this congregation at this time and under the present conditions?

Hitherto we have considered (in art. II) the practical selection of subjects and the way thereto through science, liturgy, and the circumstances of the people. We will now pay our attention to the practical determination of the aim of the sermon.

Article III. The Practical Determination of the Aim

Above we have laid particular stress upon the importance of the exact determination of the aim of a sermon.

It does not suffice to select a practical subject: the subject must be animated by special living thoughts of purpose.

Finis anima operis. The aim is the soul of all action. He who would act successfully upon others must direct, with double force, his action toward a determined aim.

The aim does not always follow from the selected subject itself, even though the latter be thoroughly practical. Many a subject is by nature a thesis infinita. A sharply fixed aim forces a selection from the richness, or forms even a very rich theme, practical from all sides. One and the same theme may admit of various purposes. Thus, f.i., a sermon on Good-Friday may have for its aim: To place the Passion of Christ, in all its details, very lively before the souls

of the people, as the Apostle testifies of his sermons: "before whose eyes Jesus Christ hath been set forth, crucified among you." (Gal. 3: 1) or the purpose: To lead to the abhorrence of mortal sin — or the aim to move to perfect contrition, just now — during the sermon, possibly in connection with the last hours of Christ on the cross, or with an entire view of Christ's Passion, possibly with a practical exegesis of the "*Ecce lignum crucis*" and of the *Improperia* of the liturgy. Furthermore, a sermon on the Passion of Christ might have for its object a direct presentation of the article of faith of the Passion of Christ or Christ's satisfaction, or the explanation of the Passion through the liturgy of Good-Friday, etc.

The preacher should therefore determine his aim, before putting the finishing touches to his sermon, and throughout the whole work and its delivery remain conscious of the idea of his aim.

The omission or mere superficial handling of the determination of the aim robs the sermon of the life which alone produces an effect. If, in view of the fulness of the truths, the ideas and applications, which most of the themes contain, the preacher does not determine a special object in preaching, then the result will be, not a sermon, *but mere empty talk and the priest will exhaust himself in a very short time.* As little as an advocate in court may lose sight of his aim for a single moment in his address, so little may the preacher, in the elaboration and delivery of his sermon, forget the objective thought thereof.

The whole sermon is, in view of its special purpose, simply the means to the end. In a great measure the value of every sermon which is to be studied or read, must be judged by its special aim, contained in the wider or closer relation of all its thoughts and feelings. The determination of the aim is, therefore, a principal part of the entire homiletic activity. Every sermon is a battle and a victory. Therefore in every sermon the question should be carefully weighed, through serious study, through prayer, and with a due regard to the people: What practical results do I wish to attain in the people, with the grace of God, through this sermon?

A wise guide upon these very important ways in the determination of the aim is, again, the liturgy.

The liturgy is really filled with practical thoughts of purposes, both concealed and open. As we have already remarked, the idea of a pur-

pose flashes, like an electric force, through all the parts of a genuine sermon. It carries the fixed aim not only upon its brow: but aim and purpose illuminate and act mightily, though not with a burdensome imposition, through every word. Since, however, liturgy in itself has a marked homiletic side, it, too, is borne and penetrated by a living idea of purpose. Therefore, ask yourself: What is the object which the Church desires to attain by the Gospel of this day? How can I interpret her intention for the benefit of my congregation? If something of a somewhat serious character is to be said, or something striking, then one should ask: Is there not a similar objective thought in the Gospel or some other part of the liturgy of the day? To this may be added that the most pointed truth is better received in a frame of the Gospel or of the liturgy, in fact, in the light of the objective thought contained therein. Of this a few examples:

1. First Sunday of Advent. Introit and Gradual, also partly the Epistle, urge mightily to prayer. The intention of prayer pulsates through the whole office. Point out to the people, therefore, the spirit of prayer at the beginning of the ecclesiastical year, prayer for the coming of the Redeemer, for the coming of salvation, as the ecclesiastical objective thought in its liveliest and most pointed application. Put this aim of life, which is so often forgotten, once more in the most conspicuous foreground. (See above p. 60.)

2. Second Sunday of Advent. In the Gospel there are especially two intentions:

(*a*) The one is the longing, the craving for the Redeemer. Therefore, a complete picture of the coming Redeemer is shown, of the Redeemer in our need, in a word: Christ and our condition of need (*caeci vident*, etc.). All this may also be understood in a spiritual sense. There are the spiritually blind, the spiritually lame, who live unto the day, the spiritually deaf who fail to hear sermons, who refuse to bow to the word of a priest, or of a parent. There are those who are spiritually dead — mortal sinners! *Hora est de somno surgere!* The great intention is: to awaken in us a thought of the need of a redemption. To make us "poor in spirit," who need and wish for a Redeemer, who really have a longing for the Advent: *adveniat regnum tuum!* Compare herewith what is said below, in the chapter on the contents of the principal theme: The sermon on Christ Jesus, with a view of sketching Christ and the condition of our actual needs. What a pointed, general, and particular determination of purpose a preacher might obtain from the thought of the liturgy of the second Sunday of Advent: the need of a redemption and of a Redeemer — Jesus, and our misery — if he were to consider the missal and the brev-

iary practically from this view, and then, with eyes wide open, looked into the modern practical life of a priest.

(*b*) Furthermore, there is this intention in the gospel: to prepare for a Redeemer according to the example of St. John. The intention shows itself in a concrete form under the following view:

α *Non arundo vento agitata.* The Saviour does not desire men who change their opinions every day, who are moved by every wind of doctrine, by every infidel sheet, by every mock-speech that is uttered in questionable localities. The crime of the age is human fear, a veritable swamp of reeds. How easily striking truths, in connection with the liturgy, might be here interwoven as an appeal to the Christian sense, in a very quiet conversational tone.

β. *Non qui mollibus vestiuntur!* The Saviour does not want effeminate men.

aa. Not men who seek their own comfort, but men with a sense of duty, as was St. John.

bb. Not men controlled by passions, but men of reason, controlled by common sense and by faith. See Gen. 4, 7: *sub te erit appetitus* (*peccati*)!

3. Third Sunday of Advent. The main idea of the liturgy is joy in consequence of the coming of the Saviour; animation for the Saviour. Introit and Epistle: *Gaudete in Domino; et iterum dico: gaudete!* (Compare the playing of the organ, a more solemn liturgy.) The Church wishes to point out to us the following intentions, all of which, however, coalesce into the one already-mentioned: Joy in Christ: *Dominus enim prope est!*

(*a*) Joy in the Saviour. There is no greater joy than that which Jesus secures for us. Consider the Bible, the joy of the patriarchs, the prophets, of David, Isaias, Zachary: *Christus venturus!* next the joy of a Magdalen, of a John, a Peter after his conversion, etc.

(*b*) Joy in the religion of Jesus. The Saviour is nigh to us in His doctrines, in His precepts, and in His sacraments. Faith itself is a joyous exposition of that which is highest and the greatest that exists, a placing before our eyes of the whole of heaven and the road that leads to it (*fides sperandarum rerum substantia*). The precepts of Christ are not merely a burden, but also a pleasure and a joy: they are truly benefits. Self-control in the service of the commandments makes one strong, and this again is a joy. Confession makes us children of God, perfect men and perfect Christians; it brings an entire heaven of joy into the soul. Is a quiet conscience not a source of joy? Does not every Sunday sermon

console? Does it not give courage and joy for the entire week and consolation in all our sorrows? Temperance and measure in all things create joy. Purity influences the entire man and makes him contented. (Cf. Epistle: *modestia vestra nota sit omnibus hominibus.*) The liturgy, therefore, brings home to the mind of the preacher the objective thought of joy — of religion, as the first true source of joy in God. Compare herewith a biblical concordance on the word *gaudeo, laetor, gaudium, laetitia*, and similar ones.

(*c*) Joy, on the feast of Jesus: Joy of Advent, of Christmas. The ecclesiastical seasons should not be permitted to pass away from the children of the Church without having made a deep impression. Prepare for them a Christmas joy, but always in the light of religion. Do not spoil, in the eyes of God, the joys of Christmas by presenting bad or doubtful books or other dangerous presents.

A further intention is announced by the Epistle and Gospel and the Introit: The cultivation of humility. The Epistle commends temperance — *modestia vestra nota sit omnibus hominibus.* Temperance is the opposite of gluttony. Always remain within proper bounds: the young man within the limits of obedience, the adult within the doctrines of the Almighty: Remember that you are not permitted to choose the road of religion: God has shown that. There is likewise temperance in relation to your neighbor, called justice; there is a limit which declares: the other man has also a right, even though he be in rags, etc.: humility in regard to others. In the Gospel the same intention prevails: John designates his vocation in the humblest words he can find: *vox clamantis in deserto;* his person — in the lowliest expression: I am not worthy to loose the latchet of his shoe. He practises humility on all occasions: the sanhedrin pays him attention, the proconsul sends an embassy to ask: Art thou the Christ or the Prophet? He remains humble. St. Bernard says: *Humilitas est virtus, qua quis verissima sui cognitione sibi ipsivilescit.* Humility is truth; ask the question: What am I? What am I in the sight of God? What would I be without God? What is my person, my position, the work of my vocation without God? Die today — and the world will pursue its even course without you. You probably have much to do, you have accomplished much — die, and still the world will go on! Humility tells the truth about ourselves. Humility, therefore, thinks little of itself — a mere worm, a nothing: therefore, my glory is nothing. Thus one should strive to interpret the intention of the liturgy during silent moments. After such a meditation proceed to the practical selection of themes or to their completion. *The intentions often direct the entire selection of* material or *re-animate the matter already selected with new life.* Do not, therefore, despise these

simple exercises even before the arrangement of the matter which we have just indicated.

4. The fourth Sunday of Advent. One intention is: True penance as a preparation for Christmas. The penitential intention flares through the liturgy like flames of fire.

1. On the part of God: *poenitentia in remissionem peccatorum* — thus preaches John in the Gospel, therefore: the Infant Jesus is coming — therefore Advent — in order that we may do penance. Therefore, in these last days, strive again to obtain forgiveness of sins. Emphasize prayer for contrition, for a good Advent, and a Christmas-confession. (Explain, among the intentions of the liturgy, absolution: God can grant it, God wills it — but not without you.)

2. On your part:

(*a*) *Rectas facite semitas ejus.* Penance consists in straightening the way, in turning from the way of the flesh. This is done especially by examination of conscience for confession. Ask yourself, during Advent, the question: Is my way straight?

How easily, guided by this intention f.i., and in union with the Gospel — might a practical sermon be preached, and this every evening, on the examination of conscience for confession, f.i. on: *rectas facite semitas:* Make straight the way to God. This is pointed out to us by the commandments of God. I will show this today simply in connection with the three first commandments: God and your thoughts (first commandment — Do you believe? How do you pray?). God and your speech (second commandment — How do you speak of God: how do you speak of God in your home, in your workshop?). God and the week (third commandment: How do you and your family observe the Sunday? What does the rest on Sunday mean? the rest from labor — rest in God during mass — during the parochial service and sermon? Merely short, pithy expositions to arouse the conscience). Prayer to God, the proper speech concerning God, the observance of the day of the Lord — these are the means to make straight the way of the Lord — a way — a straight way to God, to the Saviour, and to make it at Christmas-time.

(*b*) *Omnis vallis implebitur, omnis mons et collis humiliabitur.* This is done by contrition. Through contrition mountains are removed. The human mountain of pride sinks into dust at the sight of God, of the Saviour, of the supreme good, of Him who is most worthy of our love. Attrition with confession, and perfect contrition without confession, but with a purpose of confessing, fill valleys and precipices of sin, of the abandonment of God, through grace, through sanctifying grace.

(c) *Et erunt prava in directa et aspera in vias planas:* Good resolutions: From out of the false ways of mortal sin there arises the straight way to God: instead of the uneven and rugged path of the many venial sins springs up a good road. These resolutions of confession, in general and in particular, should be your Christmas-gift to the infant Jesus. The resolution is not merely a ceremony, but it is an act of the will, a veritable work of character: a real road-builder for God and toward God.

Such simple exercises seek to find a way through the thoughts of the aim and end of the liturgy, into practical life; they illumine material for a sermon, and give it a living soul. We have purposely selected, in the above examples, entirely simple things in order to disclose the facility of the subject. In such explanations it is permissible to use, occasionally, besides the literal sense, also the *sensus communis cum fundamento in re.* If, f.i., the Holy Scripture and the liturgy depict penance in an elaborate manner, then it is perfectly within the scope of the author of Holy Scripture and of the creatrix of the liturgy, to apply all practically to the forthcoming penance — to the sacrament and to perfect contrition accompanied by the desire of receiving the sacrament of penance. For this purpose *the words of the Bible supply new forms, new golden vessels of the oft-repeated doctrine of the sacrament of penance and of contrition. The doctrine need not always run in the old ruts, but should open new view-points, new ideas and applications.* Thus, the intention of the fourth Advent Sunday, just explained, might induce a pastor to preach on this Sunday, during one year, on the examination of conscience, in connection with confession, and in the evening, as the best way for a preparation of Christmas — and this could be done in a most varied manner. In some other year the same intention might possibly induce him to speak on contrition in relation to confession and on perfect contrition in the evenings — again another year: on the resolutions and firm purposes of amendment in connection with confession, every evening and possibly at mass — again, on all this once more from a general view. But this ought to be done by the preacher, in the form of an exegesis, on the text: *Rectas facite semitas ejus* . . . etc., which should permeate the entire sermon. If the preacher should recite such texts only at the introduction as a switch for some old sermon on the examination of conscience, then the whole would lose its valuable and fruitful character of Advent: the intended exercises and acts would appear to little advantage as exercises and acts of Advent. On this account do we emphasize so much the study of the liturgy and its scope, because it is so well adapted to make the preacher be that which the Lord says of him: *proferens de thesauro suo nova et vetera!*

There still remains the duty of speaking on the practical completion of the sermon.

Article IV. The Practical Completion of the Sermon

We will give a few rules and directions in regard to the practical completion of the practically selected theme, in the light of a fixed, practical purpose. (See p. 51, 52.)

All directions in regard to the practical completion of a sermon may be reduced to one principle: *bring the sermon within a practical, universal relation to the human, supernatural, Christian life.* The sermon should not present revealed doctrine for itself, but for the sake of life, i.e., for the religious, supernatural life of the people. We will again treat of the evangelical fundamental law: *ut vitam habeant et abundantius habeant.*

In the spirit of this principle we will give the following special directions:

(*a*) The preacher should make the applications, exercises, and resolutions which act upon the life, as concrete as possible. A preacher who leaves it to his hearers to apply to themselves the substance of his discourse leaves to them the most important part of his task.[1] The preacher must propose the exercises, and their application, in such a manner that the hearer can transpose them directly, just as he heard them, into practical life. The people should be encouraged — possibly in a sermon at the end of the time for their pascal confession or after some general confession-day — to renew, during the holy offering of the mass of this Sunday or at each mass until Pentecost, the resolutions made at confession, or the people should be earnestly exhorted, which should be successfully confirmed by reasons based on the salvation of souls, to make an act of perfect contrition every evening, and occasionally at the beginning of the holy sacrifice of the mass. During a sermon on education it might be well to enter into details so that fathers and mothers might put their resolutions almost daily into practise. (See excellent directions for this in Alban Stolz, "Erziehungskunst.")

St. Alphonse of Liguori says in one of his letters, rather reproachfully: "I know it very well: our prominent preachers do not like to speak of all these things (prayer, instruction on confession,

[1] Gisbert, Eloq. chret. c. 14, n. 14.

amendment of life, the hearing of mass, the ways and means to resist temptation). They find these things too elementary, too common. . . . But St. Francis of Sales, who converted ever so many souls, was accustomed to preach precisely in this manner; and, as often as an occasion presented itself, he recommended to his hearers some tried means of religious life.

This advice may also be applied in the composition of sermons for feast-days: for on these the great masses of the people are assembled, *even those who seldom attend sermons are then present.* Therefore, it is well to descend often from high and festive thoughts of faith and mysteries of the feasts, which ought ordinarily dominate the sermon on such occasions, to entirely simple and direct applications, in a quiet and earnest tone, appropriate to the range of the hearers: like the eagle, which alights from the pure heights very suddenly and securely upon its prey. Precisely on such back-grounds are practical resolutions well received, better, possibly, than ever. We beg leave to furnish an entirely concrete and finished example, as an attempt to illustrate more fully the established law.

To give an example: Why should one not descend, very simply and artlessly, to the doctrine of good intention in an occasional sermon, f.i., of a Swiss celebration of some battle, or on a day of a confederation of prayer, on which one could naturally and historically develop God's idea of love of country? We may fancy, f.i., an exegetically treated sermon on God in nature, i.e., on a previously worked-out popularized proof of God, which might voice in itself the following thought that would penetrate into the very midst of modern life: —

God is in your midst: the thought of God looms up, and speaks and is thundered and voiced through our whole country: *Unus est Altissimus Creator omnipotens.* (Eccl. 7:8.) One is supreme, Almighty, the Creator. We Swiss have a double, a triple reason and duty to esteem the thought of God most highly. What is our most beautiful land in the very heart of Europe? A picture-book of God — open to all nations. Every city, every country is proud if it can say: within my museums I shelter a Raphael, a Murillo, an Albrecht Duerer — works of art of the first class. How men rejoice if they are able to say: This poet, this artist, this hero, lived amongst us; amongst us he created his highest, his greatest works. Like a jewel in a golden setting is the memory of such men honored in their country. How dear to you are today the victors in the battles for our liberty? The very thought of them today pulsates vividly through your hearts. But into your very midst the Almighty has placed His masterpieces — the grand dome of the Alps, the

beauty and the fertility of the landscape. Therefore, all honor to this eternal Artist — the source of all beauty. Swiss fellow-citizens and confederates! see to it that the reproach of the Baptist may never apply to our people: *Medius vestrum stetit, quem vos nescitis.* He stands in the midst of you, and you know Him not. (John 26.) He stands in the midst of you, the glorious, the Almighty, the personal God, and yet you know Him not! Aye, brethren: may the thought of God, proclaimed so forcibly to us by our country, vibrate through every fiber of our being. A friend related to me some time ago how he had climbed, early in the morning, the peak of Monte Rosa, the highest mountain in Switzerland. There he beheld the morning sun tearing apart a volume of clouds. At his feet lay the dear land of the Swiss. From the high-altar of the country the eye rested downward even over the highest glaciers and the gigantic chains of mountain ranges. Then, as the sun's rays penetrated the valleys and the gaps, and an inexpressible glory unfolded itself — there — so he declared — the thought of God took possession of me. I could not do otherwise: I sank upon my knees — and prayed. But my guide, a weather-beaten man, laughed pleasantly when I arose: "You are not the first one," he said, "who prayed here above. Men that were hardened I saw pray here with many a tear in their eyes, which, perhaps, had long ago forgotten to weep!"

Alban Stolz once said: There is nothing on earth more beautiful than a man in prayer. And this is true. But to this — to prayer — the thought of God urges in all forms. Yes, the entire Switzerland, from the high altar of Monte Rosa to the cliff upon which we stand, cries out to us: *Orate, fratres!* Pray, brethren! What does man do when he prays? Conscious of his power, with a bright eye and a joyful heart he acknowledges: Every fiber in me is God's property. Every pulsation of my heart is His gift. My whole being cries to God my Lord. How beautiful if man — a workman with a callous hand, says with David every morning at dawn: *Deus, Deus, meus ad te de luce vigilo:* O God, my God, to Thee do I watch at break of day. (Ps. 62 : 1.) *Eructavit cor meum verbum bonum: ego dico opera mea regi.* (Ps. 44 : 1.) My heart hath uttered a good word: I speak my words to the King — who is God — also of our Republic. Is it not something marvelous, something grand, when through our wires, secret and concealed, the electric power flows: now it moves a machine — then some gigantic plant — now it creates motion, then heat, then light in darkness: here it illumines a brilliant palace, there, in a simple factory-hall, it aids practical and honorable labor. Yet, it is a power of untold form. Such a power, brethren, but of a higher spiritual kind, is the idea of God — prayer to God — the good intention of prayer, which buds forth from the idea of God, which dedicates to the supreme King the entire work of the day.

The priest often repeats at the altar the great words: *per omnia saecula saeculorum* — in all eternity. But even the street-cleaner, the humblest woman working in a dark factory-hall, the herdsman high up on the Alps, even they can say: *per omnia saecula saeculorum.* I work for eternity. Even my daily labor is a work for God's honor: *ego dico opera mea regi:* my work for the King. Brethren, daily renew this good intention.

Happy the country in which the thought of God thus glorifies the morning of the work of the statesman, of the physician, of the merchant, of the laborer, of the mother, and of the maid — as does the morning dawn the glacier of the Alps. Happy the people within which, like an electric wave, this glorious intention flows. Let us give glory to God, let us dedicate the work of each day to God — our King.[1]

(*b*) The preacher should not exaggerate in his applications and advices. He must guard against a senseless custom of so many who can scarcely utter an ethical precept without aiming too high. Alban Stolz remarks on this point: Do not direct the stream of water to the highest point of the flame; do not use cannons to shoot sparrows. Here a deeper study *of the ideal moral theology and of casuistics will find a golden medium.*

(*c*) *The preacher should make use of practical applications throughout the entire sermon. It is an error*, that grew out of a strait-laced treatment, that doctrine must fill the first part and useful application the second part of a sermon It may be occasionally practical, but it is not to be recommended, that the preacher, after having preached for thirty minutes, should finally remember and express in a school-boy fashion that: "Now I come to a practical application." Such mechanical teaching is death to a sermon. *Applications should be introduced wherever matter and purpose demand.* Again, the sermon should not be overstocked with such applications. It is, f.i., very inapt to weave into *a dogmatic proof* all kinds of applications, since hereby the clearness of the proof is clouded. The application in an exegetical homily may often be very short: at the end of the homily, often even at the end of a paragraph of the homily, *all things should flow and flood toward an impressive central application — upon which the entire homily was based.* In spite of the above expressed censure of a mechanical method, there are themes that may be divided into a more doctrinal and a more practical part. Compare, f.i., some of the

[1] The thought of God in our fatherland: Sermon by A. M. Glarus.

Pauline letters, possibly with the aid of the excellent illustrations by Kaulen, in his Introduction into the New Testament. Here also the word of Holy Writ may be applied: The letter killeth, but it is the spirit that giveth life. (II Cor. 3: 6.)

(*d*) The preacher should repeat, but always in a new form, the same important practical applications: Here, too, he should be, according to the word of Christ, the *pater familias qui profert de thesauro suo nova et vetera.*

(*e*) The preacher should intersperse between his applications ethical illustrations, i.e., suitable views of human actions and life, such as are found among the people, with a tactful use of those circumstances and sketches which sharply and truly depict human characters and hearts. Compare herewith the ethical pictures given by our Saviour of the hypocrites, (Matt. 23: 13); of the unfeeling and the hard-hearted rich mentioned in the parable of the rich glutton and poor Lazarus (Luke 16: 19 sqq). Mark the accidentals, f.i., the excellently sketched "licking dogs," etc. Models of ethical pictures may be found in Chrysostom, Augustin, Berthold of Ratisbonne, Bourdaloue, Massillon, Francis de Sales, Segneri, Sailer, Kolmar, Foerster, Ketteler, P. Abel, Alban Stolz. The ethical picture should not be far-fetched nor too stiff and never exaggerated, so that no one might say: It does not apply to me. Neither should it be too long-winded, so that it would consume an entire part or nearly the whole of a sermon. It should be a means to the end, and not the end itself. The speaker should not become infatuated by his own pictures. (See Schleiniger: A Model Preacher, p. 76, 139.)

Article V. The Practical Knowledge of People and of Men

Whatever has been said about the ways that lead to a practical sermon, therefore, of the practical selection of a theme, of the practical determination of the aim and its practical execution, all this rests on the background of genuine human knowledge. The preacher ought to have learned human life, the life of the people, and, above all, the human heart in its vital relation to Christ in the Church. This knowledge the preacher acquires through proper intercourse with the people, with the families, through the pastoral care of the sick, through the pastoral direction of societies, through work in the pastoral care of children, through a thousand strings

which bind him to the life of the people, in the confessional, which is a veritable school for the preacher, and through the study of his own heart: since personal ascetics are also a high-school for practical sermons. A prudent regard to the dangers and the seductions of popular life and the cultured of our days, attention to the literature and the colportage of books, to attacks made in newspapers and public opinion, are additional aids. Intelligent traveling and, especially, the familiar intercourse with practical pastors, all these furnish the preacher new means to acquire knowledge of the world and of men. Every priest of God, who possesses knowledge of the world and of men, in the true sense of the word, will have compassion for the people, will discover and fully perceive their disadvantages and their failings. Such a one will not condemn, like the one-sided pessimist, popular life without due consideration, nor unreasonably without a prudent discrimination, which is becoming a true pastor.

We desire to refer here to the reading of the works of good popular writers, from whom much might be learned for an acquisition of knowledge of the world and of men.

We have now given a general description of our homiletic view of a practical sermon, which ought effect practical supernatural life and the progress of this life, and a particular one, regarding the selection of a subject and the determination of a purpose and of the carrying out of the same. We will now consider the second principal law.

CHAPTER II

THE POPULAR SERMON[1]

A. A sermon should benefit the Christian people; therefore it should be comprehensible, aye, very easily understood by the people. The preacher, on rarer occasions, addresses also exclusively special societies and classes: *these alone should then be considered.* Generally he preaches to the whole parish. It is highly important that, in view of a very mixed audience, certain momentous points of a sermon be better adapted for one class of hearers, other points for others. Thus preachers of a large city or of some larger industrial place, or of great centers of workingmen, should

[1] Literature: Alban Stolz, Homiletik, etc., p. 181, 202, sqq. Dr. Jungmann, Theorie, I. Bd., p. 154 sqq. Schleiniger, Predigtamt, n. 138 sqq.

pay special attention to the cultured circles, or to those strata of people who aim at culture. The preacher should have a vital intercourse with all classes of hearers. All things must spring from life into life. *Therefore, precisely, is the slavish copying of models a deathblow to the heart of popularity. The one and the same sermon may and even should contain within itself trains of thoughts adapted to the common people, and particular expositions for the cultured.*

But the fundamental tone of the sermon, the sermon as such, must be designed for the people, for the generality of the Christian congregation. Even the cultured themselves, generally speaking, show full interest in noble popularity.

These thoughts lead us naturally to the idea and the definition of popularity. A sermon is popular when it is comprehensible to the generality of the people; easily understood and comprehended by them, and when it acts upon no class of hearers in a repulsive manner.

B. The second principal law of sacred eloquence is: preach in a popular manner. This follows:

(*a*) From the nature of the thing: *At ego otiosum sermonem dixerim, quem auditor suo ingenio non intelligit.*[1]

(*b*) From ecclesiastical precepts: The councils and the encyclicals of Popes constantly emphasize the popularity of sermons. The council of Trent emphasizes especially that the sermon should correspond to the capacity (*capacitas*) of the people, and, therefore, should be couched in easily comprehended, pleasant, and flowing language: *cum brevitate et facilitate sermonis.*[2]

Pius IX, in his first encyclical — *Qui pluribus* — addresses the following admonition to the preachers of the world: *Ut . . . Sanctissimae nostrae religionis dogmata et praecepta . . . gravi ac splendido orationis genere populis clare, aperteque enuntient.* Very interestingly did the Sacred cong. Epp. et Reg. (1894) write on this point, in an encyclical to the Italian bishops and priests (n. 4–6).

The popular element molds the sermon into a full and genuine mutual intercourse between preacher and the people, into a sort of a virtual conversation. The preacher must be disposed to weigh with his people dogma upon dogma and proof after proof, and enable them to penetrate these and make them their own. The preacher, in difficult demonstrations of proofs, must look backwards in order to see, like the humane mountain-guide, whether his own

[1] Quintilian, Introd. orat., 8 c. 2.

[2] Trid. Sess. V. c. 2.

are following; therefore, he must prepare pauses — to rest, to review, to look forward, and to repeat.

In regard to resolutions and amendments of life, preacher and people should be one heart and one soul. But the contrary is generally the case if the preacher soars into abstract and lofty regions, whilst the hearers are disinterestedly seated deep down in the valley: *Testis enim mihi est Deus, quomodo cupiam omnes vos in visceribus Christi.*[1]

(*c*) The importance of this qualification of popularity of a sermon determines likewise the importance of the means by which it is attained. We will briefly enumerate here the means which are to be directly applied in the practical exercises:

1. *A personal, deep, and clear understanding of theology begets popularity.* Whoever wishes to become a popular preacher must, above all, be well posted in dogma and moral. Just at a time when the preacher desires to popularize a certain dogmatic or moral doctrine or passage of Holy Scripture scientifically, without any phraseology, he will often find, here and there, obscurities and gaps in his own knowledge. Therefore, dogma and moral should frequently be consulted in the preparation of a sermon. We recommend here again *works which will preserve a medium between the strictly scientific sort* and a sturdy popular tone; therefore, again — Wilmer's Handbooks of Religion, Meschler's writings, f.i. his "Gift of Pentecost," Life of Christ, Segur's and Wetzel's religious writings, good catechetical sermons. From such solid works as these a way is easily found to a proper popularity of a sermon, which by no means all of the above mentioned works contain.

2. *Zeal for souls is a real creator of popularity.* The preacher desires to gain the people for God at all price, and therefore he never tires to discover new ways and new methods to approach his hearers. Therefore it can be said in all truth that zeal for souls is truly a creator of popular eloquence. But self-complacency is its greatest foe. (Compare the explanation of "The spirit of love," p. 47.)

3. *The methodical reading of popular writers — with pen in hand — is a most excellent school of popularity.* From popular writers and preachers the practical pastor can learn much. But he must not imitate their weak points, as is often done, nor their peculiar style: "How he hawks and coughs — they readily discern."

[1] Phillip 1 : 3 sqq., 23–26; 2, 17–18; 4 : 1.

In the homiletic reading of religious popular writers of all times, and especially of modern times, observe the following points:

(*a*) Ask yourself: Wherein lies the force of the idea and of the form of the several passages, which make a special impression upon us, and in which the writer approaches our thinking and feeling most? What attracts the people in the thought, in the speech, and in the construction of sentences?

(*b*) What passages could be utilized in a sermon for the elucidation of a dogma, for an impressive driving home of a precept, etc.? What explanations of the writer are not suitable for a sermon, because they produce so little religious thought, because they approach too much the tone of entertaining, because they are too broad, because they are too much in opposition to the proper tact of the preacher? What may be suitable for this or that eminent preacher, but not for me? These questions the younger preachers, especially, should often propound to themselves. It shows a want of tact and is repulsive if a young preacher yields to a certain popular coarseness. Not all things are suitable to every age and temperament. (*c*) Place into your gathered cornucopiae popular passages upon some important ideas, f.i., faith, grace, cross, death, love of neighbor, justice, etc., or note the places where these can be found. (Rich treasures in Stolz, Wetzel.)

(*d*) Compare the popular writers and preachers with their peculiar style, and select the one or other for a time for a model, but do not follow them too slavishly nor too exclusively. Thus, f.i., from St. Chrysostom you might learn popular exegesis, from St. Augustin a vivid and animating treatment which will directly interest the hearer, even on the most difficult dogmatic questions. (See, f.i., the beginning of the treatise on St. John, and also the homiletic exegesis of the words of our Saviour.) From Bourdaloue you might learn details of morality and how to point out erroneous paths, especially in the light of great thoughts taken from Holy Scripture; from Father Roh popular apologetics which interest the masses of the people; from Ketteler the binding force of the judgment of popular life in the light of Christianity; from P. Abel the succinct and the direct practical treatment of great Catholic duties, and likewise of the entire Catholic view of the world in excellent masterly catechetics; from Alban Stolz deeply impressive, psychological applications which penetrate directly into the innermost soul, especially the practical ways from dogma to life; from

v. Ah the intellectually surprising conception of history and life in practical illustrations of moment; from Wetzel a simple, succinct, and solid, religious explanation.

4. *The source and the model, however, of popular sermons is, above all — Holy Scripture.* True, Holy Scripture contains many texts and contexts which require a more detailed commentary. This is even a part of God's own design. But, on the whole, the Holy Scripture is the most popular religious book that exists. It presents to us religion and revelation not only as a grand system, but also as a fact which exists in the midst of life, concrete, direct, in flesh and blood, as it were, and with all the colors and shades of the life of feeling which it comprises. It is the inspired word of God in a popular form. We desire especially to draw attention to the following important points of the popular eloquence of Holy Scripture:

(*a*) *The overwhelming force of an idea.* Compare the forceful popular presentation of the idea of God in Holy Scripture, in Isaias, f.i., throughout the entire book. Overwhelming, for instance, is the comparison between God and the world in Isaias, c. 40. Similar to it is that of Baruch: read, f.i., the striking lesson on Holy Saturday. The power and beauty and the thought of God contained in the Psalms are of world-wide celebrity, f.i., Ps. 49: *Deus deorum*, and Ps. 138, 9 sqq.

We will merely add a short direction for practical work. Give the overwhelming power of the idea of God, as unfolded in Isaias 40, 10 sqq., full scope to act upon you: "Behold the Lord God shall come with strength, and His arm shall rule: . . . He shall feed His flock like a shepherd: He shall gather together the lambs with His arm, and shall take them up to His bosom. . . . Who has measured the waters in the hollow of His hand, and weighed the heavens with his palm! Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales and the hills in a balance! Who hath forwarded the spirit of the Lord? or who hath been his counselor, and that taught him? . . . Behold the gentiles are as a drop of a bucket, and are counted as the smallest grain of a balance: behold the islands are as a little dust. And Libanus shall not be enough to burn, nor the beasts thereof sufficient for a burnt-offering." Consider, in connection herewith, that it is precisely modern natural science and the discoveries of modern times that are become, as it were, a commentary on such verses. Here and there,

explained in a somewhat modern exegesis, such passages show our present generation, precisely through the sermon, the idea of God with a convincing force and superiority which cannot be gainsaid. It is a sad fact that preachers, in general, no longer gather the irresistible force of the idea of God and the language in which it is couched from the Holy Scriptures. It should not be said that these images are too lofty — not at all! If the fundamental tone of the sermon is clear, perspicuous, virtually conservative — then the bulk of the people will follow in climbing to the highest peak of the idea of God. (Compare with the just quoted passages also Job 38: 2–23, or Ps. 138: 9; *Quo ibo a spiritu tuo? et quo a facie tua fugiam? Si ascendero in coelum, tu illic es; si discendero in infernum tu ades, si sumsero pennas meas diluculo et habitavero in extremis maris: etenim illuc manus tua deducet me et tenebit dextera tua me!* From the laws of God and from His presence no one can escape. God puts His hand everywhere upon man. Everywhere the right hand of God holds him; it acts, upholds, commands, binds, protects, guards, and punishes!

By reading such passages, by reflecting and meditating upon them, by learning them by heart, by placing them together or explaining them popularly in their most pregnant ideas, one could successfully follow, with an overwhelming popularity, such themes as — God's omnipotence, His omnipresence, the Creator and the creature — adoration of God. With such executions, well explained, theological definitions should be combined, f.i., of adoration, of the fear of God, of religion, or thoughts taken from the foundation of the exercises of St. Ignatius. Often treatises of greater dogmatic theologians, such as Hurter, Scheeben, Heinrich, give a surprisingly great selection of such powerful passages under one central idea, which merely require a meditative depth and exegesis. How profitably could a priest spend his free hours, if, f.i., he again read the Prophet Isaias, comparing the Latin, the German, the English, or Hebrew texts, merely for the purpose of meditating and of absorbing within himself, with holy reverence, the full majestic idea of God and of the Redeemer as given by this sacred writer in its convincing power of ideas? German commentaries on Isaias, f.i., Knabenbauer, would aid such work now and then in a fruitful manner, but it ought not be too much devoted to particulars. Too many alas! consider such studies too severe, and, yet, they become easy and pleasant when once the key thereof

is found. Often the mere reading of the text, with the aid of a few sketches or short explanations, such as are presented in the commentary of Loch and Reischl, is sufficient. We would emphasize, on this occasion again, the immeasurable profit of the indirect preparation of a sermon. Whoever merely drinks at the flowing brooklets of sermon-books will never penetrate into the mysterious sources of that phraseless and yet most exalted popularity, which bubbles up nowhere under the sun more than from the depth of Holy Scripture. *Here the power of antithesis should also be considered.* Consider, f.i., Israel's need and the messianic redemption: Isa. 10 and 11. Read c. 10: 26–36: Israel's terrible need. Our breath almost stands still at the presentation of this climactic description of woe. Now the ruin of Jerusalem approaches — then the Lord of Hosts breaks the terrible power of the enemy like an earthen vessel which is cast against a rock — an entire forest of enemies is crushed, and an entire Lebanon of attackers are felled. But who is this Lord of Hosts? It is (c. 11) the "rod out of the root of Jesse," the mild, lovely Saviour-Infant. How aptly could a preacher, on Christmas-day, imitate and partly use these images. He shows the world persecuted by lies, by sin, by Satan, by poverty, and by death — even to the utmost extremity. (*Abundavit delictum.*) Then, of a sudden, the Almighty breaks the power of Satan, like an earthen vessel cast against a rock. And, pray, how? The divine Christmas-Infant is come: full of truth, of grace, and of friendship for man — a rod out of the root of Jesse — a flower out of his root. As God He can repair all things — as man He wishes to represent us. An entire thicket of the forest of errors shall be cut down — and the high mountains of sin shall be laid low. An antithesis, which will nowhere find its equal, is the downfall of the proud king of Babylon in Isaias, 14: 4–21. But the magnificent antitheses of the Gospels, which are contained in the addresses of our Saviour, should more especially be considered; compare, f.i., the doctrine of the Saviour on mortal sin, on the proximate occasion, and on scandal, etc.: *Si oculus tuus scandalizet te, erue eum*, etc. (Matt. 5: 24). Such antitheses should be exegetically explained and popularized.

We finally desire to draw attention to the mysterious power of the vital pathos of Holy Scripture; compare f.i., Balthasar's vision and punishment, Dan., c. 5. Very marked is the pithy power of the prayers of the Psalms and of other prayers of Holy Scripture,

f.i., in the canticle of Moses, in the prayer of Solomon at the dedication of the temple, etc.

(*b*) *The directness of the idea presented.* Holy Scripture is most apt in presenting to us ideas, facts, and demands with such a vividness, directness, and noble ingenuousness as if we had personally experienced all these things, as if all only concerned ourselves. "Holy Scripture surpasses Homer, Xenophon, and Plato in ingenuousness, vivacity, and greatness. Never did Homer even approach in any manner, in loftiness, the praise and thanksgiving songs of Holy Scripture. . . ., never did a Greek or Latin ode attain the swing of the Psalms." Thus the Ps. 49: *Deus Deorum Dominus locutus est* — surpasses all human power of imagination. Never did Homer, nor any other poet, equal Isaias when he describes the majesty of God, before whose eyes the rich are merely a grain of sand, the nations a mere dew-drop which scintillates on a blade of grass, a speck of sun-dust in the balance, a tent which today is erected and tomorrow removed (according to Fenelon III: Dialogue on Eloquence). For a more detailed study such passages are to be recommended as Isaias, c. 40: 15–17 (God and the world), — c. 24 (The power of God), — Ps. 49 (*Deus Deorum Dominus*), and Job 38: 2–33 (the majesty of God — the Creator), — Job 39: 19–30. (God creates monsters playfully: description of behemoths and leviathans: How can insignificant man dispute with God? — the latter passages are splendidly translated by B. Welte: The book of Job, copiously reproduced and considered by Baumgartner, Weltliteratur, I, p. 27 sqq.) For this class of reading we also recommend very much: Jungmann, Geistl. Beredsamkeit, II, Bd. p. 387 sqq., Hettinger, Aphorisms; Singularity of the Scriptures, p. 222 sqq., St. Augustin, *de doctrina Christ.*, 4 c. 6 n. 9. 10, especially Schleiniger, the Office of Preaching, — the Eloquence of the Old Testament, n. 21 sqq., p. 81 sqq.

(*c*) *Classical measure and simplicity.* In all the magnificence of Holy Scripture there always reigns a wise measure, a surprising simplicity, from which often the virtual pathos shines only the more overwhelmingly. See, f.i., the Gospels, and, above all, the history of the Passion.

(*d*) *The impressiveness of ideas and of words under conditions interwoven therewith.* Consider under this view-point the great revelations of Christ in their connection and devising combination with individual circumstances. As an example: the confession

of Peter at Caesarea Philippi and the promise of the primacy may be adduced (Matt. 16): Peter confesses who Christ is, Christ promises what Peter shall be. Consider all the individual circumstances and their entire combination. To this belongs also the immediately following surprising antithesis: the first prophecy of the suffering of Christ with the words to Peter! *vade retro, Satana*, after the Lord had shortly before said to him: *Beatus es Simon Bar Jona*. In the faith of the Son of God, Peter seems elevated to the heavens ("Blessed art thou"): without any understanding of the suffering of the Son of man he sinks, immediately, deeply again, very deeply: aye, he speaks, without knowing it, the very language of Satan, who wishes to prevent the work of the redemption (*Begone, Satan*). Thus the Gospel makes the idea of suffering and of the carrying of the cross of Christ impressive. But with this effect the Lord is by no means satisfied. He reproaches Peter sharply. But He creates, furthermore, a great sensation by the fact that Peter wished to dissuade Him from suffering. He calls all the people together, He addresses the Apostles, the disciples, and the people in that exalted sermon on the cross: If any one will follow Me, let him deny himself, take up his cross daily and follow Me, etc. Then He leads the three most prominent disciples up the mountain and in the midst of the transfiguration Moses and Elias speak — of the departure of Jesus from Jerusalem, of His Passion. This means the making of a central idea popularly impressive, to follow it consequentially by words, circumstances, facts, dialogues, and instructions. How all this could be popularized in rich colors, impressively and successfully, in a sermon on the Passion and on the carrying of the cross! How overwhelmingly could one part, f.i., or one point be formed from the material just mentioned: What does Jesus think of the Passion? There are preachers who think this would be going too far, would require too much time, too much description, too much narration. But why do the Apostles describe it? Surely not for the purpose of having it philologically picked to pieces by certain critics? A solitary point, developed in the manner indicated, with all the facts, the antitheses, and the explained words of the Saviour, effects more than thirteen obligato stereotyped reasons, scantily piled up into scholastic tediousness. If once the people had conceived, in mind and heart, in a homiletic, florid, but solid and deeply felt explanation of some evangelical chapter the question: What does Jesus think of the Passion?

How does He instruct Peter concerning the Passion? What does He say to the poor, troubled human heart, which dreads suffering so much? then those images will loom again during the heavy hours, which follow the blows of misfortune and arise in the close sick-chamber, their thoughts will become detached therefrom, and penetrate like balsam into the suffering souls. Imagination also will unfold the exalted images and descriptions once conceived, but reason and the will will, under such amiable help, cling to the thoughts and the words. *Therefore the Gospels were thus written.* And precisely therefore must we use them and imitate them. For such an exercise a *harmony* of Gospels and a good "Life of Jesus" are indispensable. Compare, for instance, in J. Lohmanns Evangelienharmonie (Paderborn, Jungfermann, Latin or German)! The life of our Lord and Saviour Jesus Christ, according to the four Gospels, the special numbers 90, 91, 92, in connection with the texts of Luke 9: 15, Mark 8: 27–29, Matt. 16: 13–19: The Son of God and His representative. — Luke 9: 23–27, Mark 8: 30–39, Matt. 14: 20–28; 10: 38, 39: The suffering Son of Man and His followers. Luke 9: 28–36, Mark 9: 1–12, Matt. 17: 1–13: The majesty of God and His humiliation through suffering on the Mount of the Transfiguration.

(*e*) *Popularity of the language in a narrow sense.* We desire to mention the richness of the noble, succinct pictures, rich in color (especially in the Gospel), and above all the charming simplicity and naturalness of the narrative. We give as an example of the narrative art: Joseph makes himself known, Gen., c. 45; The sacrifice of Abraham, Gen., c. 22; The history of Tobias, especially c. 11; the idyllic booklet of Ruth; Elias and the widow of Sarepta; III Kings 17, Elias and Horeb, III Kings 19, etc. The biblical narratives often combine ingenuous simplicity and the highest loftiness, thus, f.i., in c. 1 of Gen. As proof all the historical books of the Old Testament could be cited. The dialogues interwoven with the narrative possess a special charm and a dramatic expression of the inward condition of souls, peculiar to the Bible. Read, for instance, the conversations between Jesus and Nicodemus (John, c. 3), between Jesus and the Samaritan woman (John, c. 4). We find, especially, an unexcelled art of narrative in the Gospels. The Gospels are *the inspired abridgments of the Apostolic sermons, and therefore immortal models of narratives and descriptions of the life of Christ for preachers and catechists.* We, too, must learn from

the Evangelists to relate the same facts, the same miracles, over and over again, under new view-points, under new objective thoughts, as may be required, at times in energetic, powerful, yet always rich-colored abbreviations; at other times in more extensive overwhelming descriptions. From the inexhaustible richness of examples of the incomparable narrative art, we will especially mention: The Gospel: *Missus est*, Luke, chap. 1;—the narrative of the Samaritan woman at Jacob's well — the description of the revelation of Jesus to the disciples of Emmaus — the apparition of the resurrected Christ on the sea of Tiberias.

The frequent reading and meditation of Holy Scripture and especially of the Gospels has an unfailingly great influence upon the popular style and especially on the narrative art of the preacher. We mention, finally — as another proof of the popularity of language—the singular beauty of the descriptions and illustrations of Holy Scripture; compare f.i., Ps. 92; Ps. 17; Job, c. 38; Isa. 11: 6–8. Herein we never find an empty phrase, a tedious translation, a stereotyped repetition, a languid tautology, but in all life, spirit, and vigor. For the theme: Bible and popularity (see Jungmann, S.J., Geistl. Beredt. II, B. p. 951: The homily and rhetorical advantages of the Holy Scripture. Schleiniger, S.J., The Ecclesiastical Office of Preaching, 3rd ed., p. 80. The eloquence of Holy Scripture, Baumgartner, S.J., Weltliteratur I., Bibel und Weltliteratur, p. 3 sqq., The poems of the Old Testament, p. 16 sqq.

5. *A correct conception of the popular mind and a correct spirit of the language for popular addresses, gained therefrom, is an important source of popularity.*

(*a*) Concerning the correct conception of the popular mind we desire to call to mind several ideas of Sailer, which are found in his work: "Neue Beitraege zur Bildung des Geistlichen — Muenchen 1809, 1 T., p. 36 (also copied by Jungmann, Geistl. Beredt., 1., p. 169 sqq.), also partly in vols. 1 and 3 of his Pastoral Theology.

(*α*) The people have few ideas.

(*β*) The people, on the average, have little chance to form conceptions. Therefore, the preacher should permit the people to think with him and to rise, as it were, from proof to proof through his teaching and proofs. For this purpose certain pauses, certain retrospects, are as necessary as they are in the climbing of mountains.

(*γ*) The people cannot readily perceive the full extent of ideas.

Therefore the preacher must aid them by unfolding the ideas in an interesting, flourishing manner, and by gathering again that which he unfolded. Thus, f.i., the idea of sanctifying grace may be unfolded: it is, 1. a second, heavenly, divine life, *denuo nasci.* (John 3: 5, 6 sqq.), in contrast to death by sin and mere earthly, natural, human life. Describe, by way of illustration: The child before and after baptism; the mortal sinner before and after absolution. 2. Sanctifying grace is a second heavenly, divine power to merit heaven, to live not merely a human but a Christian life, to do not only human works, but heavenly works, meritorious for eternity. Show this by several examples. 3. Sanctifying grace is truly something divine within us — "something that comes from God" — an image, a likeness of the divine properties *divinae consortes naturae* (II Pet. 1: 4). God, the eternally glorious, gives us of His divine, heavenly glory, as much as man can take and retain, etc., so does also God the just, the eternally beautiful and holy, give us of His divine beauty, sanctity, and justice. 4. Sanctifying grace is God's friendship with us; through it we are children of God, brothers of Christ, heirs of the kingdom of Christ. Then, at the conclusion, give an energetic, practical combination of these floridly explained ideas in a logic-historical order: f.i., second (supernatural) birth — second life — second power — second home — all in God, by God, and with God.

Thus the golden vessels of dogmatic conception are opened and their gold and jewels are exposed before the eyes of admiring hearers in a supernatural splendor. But nothing must be permitted to creep in that would savor of trifling and empty phrases. Everything should participate in the dogmatic illustrations. Dogma should lead and the Bible illustrate through the spirit of God.

In this manner the preacher should explain the idea by employing all his talents and gifts, drawing the richness most richly from the fountains, especially the principal ones, whilst he places before the eyes of the people the jewels, as it were, of the purest treasures of Holy Scripture and theology: *verbum tuum super aurum et topazion.* Thus the people will learn to value the ideas of religion and their extent: f.i., of grace, of the sacred consecration in mass, absolution, virtue, the cross, etc.

(δ) The people either cannot comprehend, or only comprehend with great difficulty a heavy and excessively rich speech, especially if it be not borne by a practical central idea: "A treefull

would be too much, much more so an entire forest of ideas. Take a branch loaded with fruit and offer it to the people. This it can grasp, it can survey it, and carry it home and be invigorated by its fruits." (Sailer.)

(ϵ) Among the people there is much disparity, and even the most experienced are often lacking in clear insight into the affairs of salvation.

(*b*) *In regard to the correct spirit of language we desire to recall the following grammatical rules of syntax, partly in connection with Sailer.*

(α) The fundamental rule is: Form short sentences and exercise incessantly with such kinds of presentations in a practical manner, but especially in writing, f.i., by translating from some higher popular style into a style of simple sentences, in which periods appear only occasionally, mostly in effectual passages, whilst the whole moves in the light armor of short sentences.

(β) Often change difficult and abstract substantives into living verbs or into a series of short, vivid sentences. Instead of the turn: Christ has given for us a superabundance of satisfaction, it might be better to say: We are purchased, not with gold and silver, but by the precious blood of the immaculate Lamb of God. Christ has paid for all of our sins with His blood. He has paid richly for them. Sin abounded — but grace abounded the more.

(γ) In the place of obscure or abstract ideas of an explanation substitute richly colored notions of parts, in a dramatic presentation. Thus, for instance, the idea of consecration in the Holy mass might be explained in a popular manner by putting on the lips of our Saviour Himself the ideas of sacrifice and by showing what Christ says and does in consecration to the heavenly Father for us, how He works in an atoning, saving, and life-sacrificing manner, and this should be done, possibly, in connection with the words of the psalm: *Aspice pater et respice in faciem Christi tui.*

(δ) Avoid in the combination of words and sentences, therefore, in the construction of sentences in general, everything which encumbers the meaning, f.i., instead of saying: Paul overcame . . . all the difficulties which the Jews and the pagans placed in his way, it is better to say: The Jews prepared for Paul many difficulties. The pagans laid difficulties in his way. Paul removed all these difficulties. For the purpose of finding unpopular sentences the reading of one's own writing is very commendable.

(ϵ) *In all events, the preacher should seek the noble conversational language, used in the most possibly direct intercourse with the people, as if he were especially engaged with every one individually.*

6. *Naturalness, i.e., the language of the Christian mind and heart, is the secret of popularity.* This will appear more readily if the preacher transforms religious truths, by means of meditation, into flesh and blood; if religion becomes to him not only an intellectual property, but an ethical possession, an affair and a necessity of the heart.

In connection with this, never forget that speech is only a means to the end. Against a far-fetched ornamentation, which is in constant conflict with this principle, the words of Faust, by Goethe, may be aptly applied:

> Be thine to seek the honest gain,
> No shallow-tinkling fool!
> Sound sense finds utterance for itself,
> Without the critic's rule.
> If clear your thought, and your intention true,
> What need to hunt for words with much ado?
> The trim orations your fine speaker weaves,
> Crisping light shreds of thought for shallow minds,
> Are unrefreshing as the foggy winds
> That whistle through the sapless autumn leaves.[1]

Now, after having explained the fundamental questions, and having comprehended the highest principles of sacred eloquence, we will treat of its sources, so important for the sermon. These will require considerable time.

[1] Compare the spirited remarks on these verses by Jungmann: *testimonium animae naturaliter Christianae*, l. p. 182 sqq. Compare also p. 181 sqq. with a quotation from Beda Weber.

Book III

THE SOURCES OF SACRED ELOQUENCE

The sources of sacred eloquence should pour into the sermon the living waters of the word of God.

The main defects of sacred discourses, however, originate purely from the fact that nothing, or very little, is drawn from the purest and the first sources.

Literature for sermons is indeed of vast importance to the homilist. But it would be death to genuine sacred eloquence if the preacher were not, above all things, conversant with the first and immediate sources of revelation. Drawing from diverted streams never gives original freshness.

The sources of sacred eloquence are mainly the well-known sources of theology. Still, homiletics must not treat them merely in a superficial manner, in a few empty words. It is rather its task to present these general sources of theology, as sources of sacred eloquence in their respective individual kinds, and to render them familiar to preachers and theologians and dear, accessible, and fruitful to them. We consider an exposition of these sources from a homiletic view-point, as well as the practical inducement and direction to draw from these sources, one of the most important tasks of homiletics.

Besides the well-known sources of theology many other fields might be opened among the sources of sacred eloquence, f.i., personal religious life, pastoral experience, a very necessary knowledge of popular life, etc. But all these may be better considered from other view-points. Therefore, we will only treat that which, in the proper sense, may be called a source of the word of God and of preaching the same.

We designate as sources of sacred eloquence:

1. Holy Scripture,
2. The liturgy of the Church and liturgical books,
3. The works of the Fathers of the Church,
4. The decisions of the Holy See and of councils,

5. Scientific theology,
6. Ascetic literature,
7. Literature for sermons.

We will treat these sources in the following chapters.

CHAPTER I

HOLY SCRIPTURE

In two articles we shall consider:

1. Holy Scripture as a source of sacred eloquence,
2. The practical use of this source of sacred eloquence.

ARTICLE I. THE HOLY SCRIPTURE — A SOURCE OF SACRED ELOQUENCE

If we call Holy Scripture the first source of a sermon, we mean this in its fullest and widest sense. We consider Holy Scripture in this place not simply as the first of homiletic "loci," as a simple theological and homiletic source of proof. This it is most certainly in the fullest sense of the word. But it is more. It must influence the whole sermon, not only its proof. It must give force, unction, popularity, practical life, substance, beauty, sublimity, and victory to the entire sermon.

In our homiletic or catechetical studies we know no thesis which we have more at heart than this. This follows from the very nature of things and from the observation that so many modern sermons and preachers suffer from homiletic consumption — we mean from "*ignorantia scripturarum.*" Since, from so many view-points and in all the chapters of our homiletic studies, we shall often return to this subject, and since, furthermore, we consider it a principal object of these pages to direct the interest of the future and genuine preacher, time and again, toward Holy Scripture, therefore, we will content ourselves in this article with collecting the principal view-points and giving the more important inducements.[1]

[1] Literature: Augustin, de doct. christ. 4: 6, n. 9. See Jungmann, Geistl Beredt., II B. 11 ch. par. 1 p. 699 and 13 ch. par. 2. p. 951. Schleiniger, Pred. Amt, II Abschn. 1 ch. par. 2 p. 77 sqq. Hettinger, Aphor. XII, p. 237 sqq. XIII, p. 254, VIII, p. 155. Alban Stolz, Hom. p. 30, 121, 184. Fenelon, Dialog. III. Especially Sailer, Pastor. Theolog. I. B. Katholik, 39 Jahrg. Jan. 1859 bes. II: Nutzen der heil. Schrift. Hist. Pol. Blaetter, B. 59. Rollin, Traité des etud., t. 2. 1. 4ch. 3. Bossuet, Grandiloquentia psalmorum. Audisio, Lezioni di sacra eloquenza, t. 1. 1. 1. Ackermann, Leo XIII and Sacred eloquence.

Before we begin the proof of our thesis we desire to remind our readers, once more, that the Catholic Church recognizes two sources of faith: Scripture and tradition, and that the Church herself leads us to these sources of faith and teaches us to draw therefrom. The Church herself, therefore, is the living *regula fidei*, and therefore she establishes her guiding principle in the interpretation of Holy Scripture. She permits, however, individual consideration and application to have a very wide range. For this we refer to dogma, apologetics, biblical scientific introduction, and desire to draw the attention of the homilist especially to the reading of the grand encyclical of Leo XIII on Holy Scripture: "*Providentissimus Deus*." This highest declaration is precisely calculated, more than anything else, to present to the preacher the singular significance of Holy Scripture — in the most perfect Catholic light. Upon the background of this encyclical we desire to place the following homiletic considerations and establishment of proofs.

Our thesis: Holy Scripture is the first source of preaching — rests upon the following grounds of evidence:

1. Holy Scripture is, in its nature and uniqueness, the one book inspired by the Holy Ghost for the preacher.

2. Holy Scripture *is* the word of God: it does not merely contain it.

3. Holy Scripture is a summary and a compendium of the entire revelation, even though it is not the only source of faith.

4. Holy Scripture is a picture of religion designed by God Himself as a fact and a history in flesh and in blood, full of life and color, and not merely an abstract system.

5. Holy Scripture is the full picture of Jesus Christ, the book concerning Jesus Christ, who is the main theme of every Catholic sermon.

6. Holy Scripture is divine pragmatics and pedagogics — a unique history of divine providence.

7. Holy Scripture is an inexhaustible source of enriching and of giving depth and weight to our religious and moral ideas.

8. Holy Scripture is a unique collection of marvelous types of characters.

9. Holy Scripture is a source of a first, fresh, and popular eloquence.

We will treat these arguments of our thesis in the following paragraphs.

§ 1. Holy Scripture — the Book Created by the Holy Ghost for the Preacher

We will furnish the first proof under the following points of view:

(*a*) The essence, the nature, and the peculiarity of Holy Scripture show this. The object of the Holy Book and of the collection of all of the Holy books, which are written under the inspiration of the Holy Ghost and acknowledged by the Church as the word of God, is primarily not scientific instruction, nor the collection of theological material of sources, but, undoubtedly, the revelation of God for the salvation of souls, for the good of souls. Holy Scripture is, according to the language of the Holy Fathers, a message of God to humanity, which shows the way to Him. The infallible Church does not withdraw the Bible from the people. Neither does she place it into the hands of the people indiscriminately and without every control and explanation. Nor is Holy Scripture written for the mere disputation of the learned, though a learned examination of the Scripture is of eminent importance: and this finally must serve again the real object of the Bible, the work of the direction of souls. Therefore, the Bible is primarily, and in the fullest sense of the concept, written for those, of every degree, who announce the word of God — therefore, above all, for preachers. Through them the Holy Scripture is unfolded to the people, that they might hear it, comprehend and read it: *fides ex auditu.* The Pontifical and the council of Trent, therefore, repeatedly designate the sermon as means to *interpretari sacras scripturas.* Many parts of Holy Scripture are, furthermore, inspired extracts of real sermons; thus, the books of the Prophets and especially the Gospels; these are for this very reason, in a double sense, prototypes and primary sources of all sermons.

(*b*) The very evidence of the Bible proves the same. There can be no clearer nor more emphatic proclamation that the Bible is *the book* of the preacher than the classical passage of II Tim. 3: 16–17: *Omnis Scriptura divinitus inspirata utilis est ad docendum, ad arguendum, ad corripiendum, ad erudiendum in justitia, ut perfectus sit homo Dei, ad omne opus bonum instructus.* The contents of the text itself, the entire connection of the pastoral letter, as well as the much beloved, energetic expression Holy Scripture uses for the preacher and messenger of God: *Homo Dei*[1] — *Vir Dei* — justify

[1] F.i., I Tim. 6: 11.

most fully our application of the passage to the preacher. Holy Scripture, therefore, by words inspired by the Holy Ghost and by the lips of the greatest Apostolic preacher and pastoral teacher, — St. Paul — places all its immeasurable riches at the disposal of the preacher. Consequently it would be a betrayal of the office to permit these riches to be stored away in some forsaken corner.

(*c*) The testimony of the great Fathers of the Church, of the ecclesiastical teachers and preachers, furnishes the same proof. St. Jerome ventures to say most energetically: *Ignorantia scripturarum ignorantia Christi est.* (*Super Isaiam*, c. 1.) In the same sense he says: *Si juxta Apostolum Paulum Christus Dei virtus est et Dei sapientia, qui nescit scripturas, nescit Dei virtutem et sapientiam* (Hier. 1. c). But to Nepotian he writes: *Divinas Scripturas saepius lege: imo nunquam de tua manu sacra lectio deponatur. Disce quod doceas: Obtine eum, qui secundum doctrinam est, fidelem sermonem.* (St. Hier. ep. ad Nepot.) From St. Ambrose we received this splendid admonition: *Utriusque poculum bibe veteris et novi testamenti, quia in utroque Christum bibis. Bibe Christum, quia vitis est. Bibe Christum, quia petra est, quae vomuit aquam. Bibe Christum quia fons vitae est. Bibe Christum quia flumen est, cujus impetus laetificat civitatem Dei.* (Enarr. in ps. 1.) As the ancient preachers spoke, so speak likewise the more recent homilists and homiletic writers. Bossuet often repeats the saying of St. Jerome to Nepotian: "Never permit this divine book to be out of your hands." He made it a rule for himself, that in all of his homes, at the court in Paris, and in the country, there should always be a Bible and a concordance placed upon his desk. He could not imagine himself without these: "I could not live without them," he was wont to say.[1] "Never does sacred eloquence shine more brilliantly," writes Audisio,[2] "even to the profane gaze, than when its pathos, its admonition, its thundering and its exalted consolations are borrowed from Holy Scripture." (See Schleiniger, Predigt., p. 77 sqq.)

§ 2. Holy Scripture — the Word of God in the fullest sense

Holy Scripture *is* the word of God. It does not merely contain the word of God. God is the author of the Old and the New

[1] Cardinal Bausset, Histoire de Bossuet, 1. XXXII. 1. 1. 5. III.
[2] *Audisio, Lezioni di sacra eloquenza*, t. 1. 1. 1.

Testament. Thus teach the councils of Florence,[1] Trent[2] and of the Vatican.[3] God did not merely preserve the immediate writers by His assistance against error in a negative manner, but He also inspired them positively, i.e., He acted upon their mind, will, and feelings in such a manner that it may be justly said: *God is the Author of these writings. God has really inspired them. The writers were actually, in a very peculiar manner, the instruments of God; their writings are in a most special manner the word of God to man.* Their writings were preserved not only against error: they are, such as they exist, according to their entire being, thought, and individuality, idea and word, contents and form, a divine production. The individuality of the writers and their human talents are indeed not suppressed therein, but are brought, in an entire, exceptional, and extraordinary sense, into the service of God. Since the Bible is thus, in a unique manner, the fruit of a divine production by means of human instrumentality, a discourse of God to humanity, and is, furthermore, as we have already seen, the book of the preacher prepared by God Himself — therefore, it is, in a perfect and an eminent sense, *the word of God*, and, for this very reason, the first source of the announcement of the word of God.

§ 3. Holy Scripture — A Compendium and Summary of Religion

Though Holy Scripture is not the only source of faith, and, therefore, does not contain all the truths of faith, still it unfolds universal *revelation and the whole economy of salvation, from Genesis to the Apocalypse.* It contains by far the most truths of faith, expressed or implied, in marvelous connection and richest development, depth, and simplicity, combined with a divine prudence. Holy Scripture thus offers to the preacher a compendium of religion containing an immeasurable wealth of thought, doctrines, precepts, feelings, types of characters, and examples which are absolutely inexhaustible. Compare the scriptural proofs in some of the excellent dogmatic works, rich in positive theology, f.i., Scheeben's, Hurter's, Heinrich's — and you will be really astonished at the richness of the light which gleams from Holy Scripture into theology. Such a summary of religion must, of course, be the

[1] *Eug. V. decret. pro Jacobitis.* [2] Trid. Sess. IV. cf. Lat. 10. Sess 11.
[3] *Vat. Const. de fide cath. c. 3.* (*Spiritu Sancto inspirante conscrip.*)

book of books to him who proclaims the divine word, the source of all sources. We desire especially to draw attention to the excellent advantage which the exegetical scriptural proofs of good theologians offer to the preacher. Through positive dogma and moral likewise does the preacher learn to know, guided by the Church, the immeasurable riches of the Bible. (See, later on, the treatise on the principal themes of sermons.)

§ 4. Holy Scripture — A Presentation of Religion in Flesh and Blood, with Color and Life

Holy Scripture presents the word of God not only as an abstract system, but as a fact, as history in flesh and blood, in color, and in life. The historical description itself is, moreover, not merely a human work, but one occasioned and inspired by the Holy Ghost. But precisely the historical books, i.e., history in general, as well as the several historical sketches and documents, belong to the effective rhetorical means. The Holy Ghost Himself placed, therefore, a book into the hands of the preachers in which religious revelation meets the proclaimers and the hearers of the divine word in a most effective rhetorical manner and with an inexhaustible fulness. The Bible is the great historical illustration, designed by God Himself, of divine truth, of divine grace, and of divine ways for all times and all conditions; therefore, it is also the first source and the most excellent means to bring these religious truths home to the people. The preacher should therefore illustrate the truths, the precepts, and the graces of religion, above all, by the Bible, and therefore mainly employ the historical books of the Old and of the New Testament. Thus, f.i., the books of Moses, of Samuel, and of the Kings, of Tobias, of the Machabees, the Gospels, and the Acts of the Apostles furnish a fulness of charming historical sketches, which are raised beyond all criticism. In this matter the preacher should also consider that there is no more objective description of history than the Bible: without any regard to persons facts are narrated, and often, with a divine prudence, men and human acts are measured by the eternal law, by divine ways and objects in a spirit of justice and of mercy. But Holy Scripture, considered as history, is not merely an inexhaustible collection of historical sketches for the illustration of truth — but it shows revelation itself, and the whole work of salvation as an irrefutable historical fact. Research therefore in the Bible, as a

history, enables especially the preacher to preach to the people the great facts of religion, such as the life of Jesus, the actual proofs of the divinity of Christ, etc., in a most convincing and successful manner. Compare, f.i., the discourses of Peter contained in the Acts of the Apostles, on Pentecost, Acts 2, 14, 47 sqq., in connection with the fact of the mission of the Holy Ghost, or his grand discourses in connection with the healing of the man who had been born lame given in ch. 3 and 4, of the same book. There is scarcely an example which announces more convincingly the effects of the overwhelming power of the indisputable facts of the history of salvation, especially of the resurrection of Christ. (See, f.i., IV, 19, and V, 32.)

The homilist will do well, at the outset, if he disposes and prepares himself, *in the preparation of a sermon for the highest feast-days*, by a meditative reading of the Bible on the facts which are to be celebrated and explained. For this purpose harmonized Gospels especially are of great service, such as Lohmann's, in which the texts of the Evangelists are dove-tailed, as it were, on a basis of a solid exegesis, and of harmonized studies.[1] Thus the preacher will create in himself, in the best possible manner — f.i., through a sincere and a devotional reading of the entire history of the resurrection, contained in some harmonized Gospel — an appropriate disposition for Easter — so fruitful for a preparation, and he will furthermore gain, merely from this reading, the richest stimulant to select the aims, themes, and individual practical thoughts. Often the mere exegesis of the facts themselves, considered as a homily of the feast, are best adapted for a theme, f.i., "The day of the Resurrection of Christ" (a prolific collection of the many facts of the day with a climax, and with short interwoven applications and some triumphant central application at the end); the occurrence of Epiphany explained in a homily of the feast, which develops the richest meaning of the feast and of the mystery, etc. (See below: Epiphany, in the chapter on liturgy and the ecclesiastical year.)

"It is incredible how worthy of God the Bible appears when considered as history. It is incredible what material for remarks the Bible furnishes when it is regarded in the light of history." [2]

[1] Lohmann, The Life of our Lord and Savior, J. Ch., (Latin or German). The oft-repeated and misused phrase of the indispensability of this or that book for the library of the preacher is here a perfect truth.

[2] Sailer, Pastor. Theolog. I. B., p. 215.

§ 5. Holy Scripture — The Book on Christ Jesus

Christ Jesus controls the books even of the Old Testament. But the New Testament, above all, is the book given to us by God concerning our Saviour. The Gospels are really the inspired abridgments of the Apostolic sermons concerning the person and the works of Christ. The Apostolic letters are concentrations of the person, the kingdom, the dogma, the moral, and the ascetics of Christ. This is of a most important bearing on the principal theme of the sermon: Christ Jesus. It is really the task of the homilist to preach Jesus Christ: *Nos autem praedicamus Jesum Christum crucifixum — Dei virtutem et Dei sapientiam.*[1] (Compare, in relation to this central idea of homiletics, the chapter on the substance of sacred eloquence and especially the sermon concerning Jesus Christ.) Here we may again apply the words of St. Ambrose: *Utrumque poculum bibe veteris et novi testamenti, quia in utroque Christum bibis.* (Enarr. in Ps. 1.) *Nothing makes us more familiar with Christ than the meditation, the study, and the seeking of Jesus in the Bible.* If to the intercourse with Jesus in the Bible the intercourse with Jesus in the Holy Eucharist is added, then the preacher is on the right road to preach Jesus, in the full sense of the word. (Compare p. 137 sqq., 667 sqq.) We devote here very little space to this important view of the Bible, because later on, when considering the pragmatics of Holy Scripture, n. 19 and 20, and, as already mentioned, when speaking of the contents of a sermon from other view-points, we will again revert to this foremost theme of sacred eloquence.

§ 6. Holy Scripture — A History of Divine Providence

Holy Scripture is an exalted *history of Divine Providence in general — an unveiling of divine pragmatics and pedagogics.* Holy Scripture discloses, as far as it is given for man's eyes to see, the divine plan of the world and its execution among the nations and peoples. In this regard the Bible opens an insight and a far sight as no other book in the world possibly could. Whilst the everyday world and the purely earthly gathered history can only show us a view of the past, of the motley web of the happenings of nations and of men, and show us deeds of which the threads often run irregularly into each other, the inspired Holy Scripture furnishes

[1] I Cor. 1 : 23. I Cor. 3 : 11.

us views, from time to time, of the glorious side of the divinely woven carpet. It opens before us, in great and often in small sketches, the course and the development of the divine plan of the world, through the midst of the confusion of the world's history.

The pragmatic conception of the Bible is for the preacher such an inestimable treasure that we shall offer to the homilist, in the following paragraphs, a short collection of the most important pragmatic ideas. The reading of this homiletic pragmatic chapter might induce the preacher to strive after a more extensive and deeper conception of scriptural pragmatics by reading some of the more renowned exegetists and historians of the biblical revelation and of the life of Jesus. For this purpose we recommend, especially, the introduction to the life of Jesus by Grimm, the history of biblical revelation by Dr. Hahneberg, and the entire and uniquely grand description of the life of Jesus by the first quoted author.

It is true, indeed, that such pragmatic ideas should not always be preached directly. But the pragmatic conception of Holy Scripture gives the preacher the first true, deep, and Catholic view of the world, a grand and true conception of the kingdom of Christ, an irrefragable conviction that — in spite of all human infidelity and weakness, in spite of the world and of the devil, under all possible cultural developments, fates, and impediments — *the kingdom of Christ will attain its victory.* It is the Bible considered as the history of Providence — such an overwhelming picture of divine love and truth, a drama, the most unique, of the divine care of souls in general and in particular, and especially of the care of souls through speech — that the preacher will refresh and re-animate, time and time again, the spirit of faith, of love, and of the care of souls. Individual pragmatic collections are also appropriate for direct preaching material, especially pragmatic collections from the Gospels, f.i.: How did Jesus educate the Apostles to faith in His divinity? (Proof of the divinity of Christ from the well-concerted acts and revelation of Christ, by which He educated His own, up to the public acknowledgment of the divinity of Christ in Cæsarea Philippi.) [1] How did Christ establish *the work* of His life — *the Church?* (Proof, taken from the four Gospels to the feast of Pentecost in the Acts of the Apostles — pragmatically arranged as a climax.) Biblical pages on Mary

[1] See A. Meyenberg: Aus der Apostelschule. A study on the pedagogics of Christ, Luzern, 1899. See also later on: Sermons on Jesus.

(the first page of the Bible: *Inimicitias ponam inter te et mulierem*, etc.) — the first pages of the book of the Prophet (Isaias: *ecce virgo concipiet*), the first page of the Gospels (*Ave Maria*), the last page of the Gospels (*Stabat Mater*), the first page of Church history (history of the Apostles: The Apostles and the early Church, *cum Maria matre ejus*). — These last mentioned ideas might be deeply and fully popularized. If the first page of the public life of Christ be added (Cana) — then the greatness of Mary could be presented solely from Scripture in a cycle of practical pragmatic sermons. It would only be required to emphasize sharply each time the different fundamental thought of the revelation of Mary, in contradistinction to the other sermons, and likewise the controlling practical aims should be determined in the very beginning. Before a cultured audience the history of Providence in the Old Law could at some time be presented in great outlines, as a means of lifting them up to Christ, f.i., in Advent or on the feast of Epiphany. But herein practical and striking applications must not be forgotten. Individually the Bible appears under the just considered view-point:

(*a*) As a history of Providence in general.

(*b*) As a history of the development of the plan of the world in particular.

(*c*) As a history of the entire human race in its course toward God, away from God, and again back to God.

(*d*) As a history of the true religion, with all its battles and victories from within and from without.

(*e*) As a history of the several revelations of God, which again constitute a great act of God. (Heb. 1: 1 sqq.)

(*f*) As a history of men and of families, i.e., a history of Providence in particular, f.i., the history of Joseph (Genesis, c. 37 sqq.), the history of Job, of Tobias. Compare herewith the fruitful hints, exercises, and meditations for beginners on the history of Joseph of Egypt, by Sailer, Pastoraltheolog. I., B. "Hl. Schrift als Geschichte," p. 216 sqq.

In the following paragraphs we will give, as an appendix, the above mentioned but detailed introduction to the pragmatic concept of Holy Scripture and to the reading of the Bible for the benefit of the preacher.

§ 6. (*Continued*). The Holy Scripture — Divine Pragmatics and Pedagogics in Particular

1. *God's School and Scholars.* Holy Scripture opens with a grand announcement and a description of creation as an act of omnipotence, of the disposing wisdom and the love of God.[1] The universe is God's revelation and school: *Invisibilia enim ipsius a creatura mundi per ea, quae facta sunt, intellecta conspiciuntur.*[2] The universe becomes thus a lesson for an exalted contemplation. A sensible contemplation of nature in the spirit of the account of the creation; an attention given to modern progress in the exploration of the universe, of its laws and powers; an exalted conception of nature in Holy Scripture, especially in the Psalms, in the prophets, in the book of Job, in the books of wisdom, and also in the just-quoted letter to the Romans which comprises all in one energetic principle — these are just so many invitations to the preacher to preach from time to time on the existence of God, on His greatness and glory, also from nature, with powerfully depicted convincing proofs and illustrations — not as if he were preaching to doubters, but so that the hearers may not wander about in this great school of God thoughtlessly, especially in our days, when, on the one hand, a deeper insight into nature announces more irresistibly than ever God's glory, and, on the other hand, the natural foundations of religion are attacked more vehemently, with greater fury and perseverance. The conception of nature, contained in the Bible — in Genesis — and in the exalted descriptions of the holy books of later times, shows, moreover, how an eternal law governs all things, from the atom to the cherub and every creature, in a manner that corresponds to its own nature by directing and leading it to its own end. Chemistry, likewise, and physics, aye, all the sciences appear in this light as a theology, as a word from God. And, precisely on this account, there can be no contradiction between the book of nature and the book of revelation. Not all difficulties are solved today. But all are solvable. The Church does not always interpret passages and concepts of Holy Scripture immediately. She directs theologians constantly to search more and more and deeper into the Book of books. But the book of nature is by no means exhausted. Thus the progress of science, the development of theology, and the activity of the ecclesiastical teaching office gradually but surely lead to a grander and more overwhelming consonance between nature and revelation, between science and the Bible. These fundamental thoughts are contained in Genesis and in their entire grandiose conception of the Bible. The

[1] See Scheeben, Dogma, II vol. n. 269, § 4. Compare Hummelauer, Zapletal. Der Schoepfungsbericht. Schanz, Apol., p. 622 sqq. See above p. 74, p. 81.

[2] Rom. 1: 20.

question regarding this should always be put: What does the Bible mean? What does natural science reveal? The first pragmatic thoughts must also find their echo in the modern sermon. Compare hereon Leo XIII, his last pastoral letter as Archbishop of Perugia, given in the Linzer Quartal-Schrift of 1893.[1] The Genesis describes the universe as the paedagogium of God. (See p. 73, 81, 664 sqq.)

The supernatural, however, builds in and on nature. A real sunburst of supernatural human fortune strikes us from the earthly paradise. Man is gloriously created and more gloriously gifted with grace: Adam is our natural and supernatural progenitor. After having stood the test, he should leave as an inheritance natural and supernatural life to man. Even on the first page of Scripture the supernatural end of man and the supernatural life — which is in him and which he should live and never lose, but eternally perfect — are emphasized in a solemn manner. Nature and the supernatural are placed by God Himself in a glorious combination. The great book of the preacher — Holy Scripture — admonishes the preacher with great emphasis to be: a proclaimer of the supernatural — an educator of supernatural life.

An Apologetic Excursus. The Bible describes the beginning and the development of the world from a religious point of view in the dress of a natural scientific conception of ancient times, mainly in a poetic, popularized manner, yet so that even the educated of later times may not take offense at such a religious description. Even the modern man, through a constant and deep study of the books of the Bible and of nature, may well distinguish in the biblical account dogma and frame, the contents and the mode of expression, and also the pragmatic-architectonic selection in opposition to the substantial fulness of forms and developments, which natural science has to investigate. We must accept the entire Holy Scripture as the word of God. But we may put the question: What kind of truth, and what truths in particular, does the hexaemeron intend to develop, according to its literary peculiarity and its pragmatic connection, with the entire history of biblical revelation? What has the ecclesiastical development of doctrine, in the course of time, solemnly emphasized as being of dogmatic force? Wherein does liberty for a sane, well-founded further theological development exist? What problems are of a purely natural scientific question? What belongs especially to that purely natural domain, in which God has left the universe for the disputation of the learned? What are the so-called questions of accommodation which eludicate the theme: In how far may Holy Scripture, *cum fundamento in re*, adapt itself, poetically and popularly, to the view, to the nature, and to the conception of the culture of the ancients, without offending against truth? The full,

[1] Linzer Quartal-Schrift, Jahrg. 1893, p. 38 sqq., p. 328 sqq., p. 565 sqq., p. 864 sqq.

clear, and emphatically expressed *consensus patrum et theologorum*, the concordant explanations of Holy Scripture by the Fathers, form a basis for the explanation of the Scripture also of later times in things pertaining to religious moral affairs. In the solution of questions of fitness, which also have a specific profane side, the concordance of the Fathers is not binding. This well-known ancient maxim was only acknowledged, to its full extent, in the classical case of the process of Galileo Galilei and in the victory of the Copernican-Galilean system of the world. Leo XIII published it in an extensive manner in his encyclical "*Providentissimus Deus*," and gave thereby a new impetus to the more minute investigations by theologians. Though made only occasionally and accompanied by a full series of hypotheses, their investigation will produce new progress. All pending difficulties between the book of the Bible and of nature and history can be fundamentally solved. God, the Father and Author of all truth, cannot contradict Himself. The proper lines are everywhere drawn by the Church and her theology: but all individual difficulties need not be definitely cleared up today or tomorrow. Oftentimes greater or smaller probabilities are sufficient for a long time to come, with a constant research into the full truth. The Church does not interfere at all times. Dogmatically defined truths and facts in the account of the creation are the following: The idea of a personal God (cf. IV Lat. and the Vatican councils); the idea of creation from nothing (cf. IV Lat., the Florent. and the Vatican councils); the condemnation of the theory of a divine semination of the essence of the human soul and of the descent or the ascent of the human soul from lower nature and from the animal (l.c.), the immortality of the human spiritual soul — the complexity of man — consisting essentially of soul and body — furthermore, the doctrine that the spiritual soul is the animating and molding form of the essence of the body (Viennese council, 1311). It is theologically certain, however, that the council would not define that the soul unites itself with *materia prima*, nor would it establish as dogma the hylomorphic system; again, the doctrine of divine providence and the divine government of the world, whose creative effluence also constitutes the natural laws, and of the possibility of miracles; finally, the law of the Sabbath. An evolution and descent, the first author and developer of which is God Himself, and which unfolds itself indirectly under the laws of God — does not contradict the Bible and is not unworthy of God, but the materialistic descent is such indeed. The assumption of an evolution of the human soul from animal life is against the Bible and against faith. The questions of facts in regard to a possible evolution of original forms and species are, of course, to be investigated most conscientiously. The view that the human body is the product of a special series of lower and

higher organic and animal evolutions of a long period, similar to the corporeal development of the embryo — without this evolution passing through the concrete animal world — but finally terminating with the infusion of the soul — encounters indeed biblical and natural scientific difficulties — but cannot be declared heretical nor theologically incorrect. Yet it is far from being proven. It conceives "the formation of the body out of earth" in a broader sense. Such a wider interpretation is by no means to be rejected in the anthropomorphic character of the account of the creation. The evolution of the body of man out of concrete higher animal forms, combined with an assumption of the infusion of the immortal soul in the more developed body, which would then dislodge the lower principles of life, meets with still greater difficulties. Yet, even this hypothesis cannot be designated an error against faith. Herein theological and natural scientific questions meet. The Church has not rejected any of the just mentioned views. The homilist and the higher catechist will take note of this, directly or indirectly, in his irenic activity, and reject no one unnecessarily. Father Wasman, S.J., defends the opinion that God created only a small number of original forms of the plant and the animal world, from which afterwards the various species were derived and evolved. If Haeckel rejoices over this hypothesis, claiming that the Church has been conquered by Darwinism, he entirely overlooks the fact that there is an immense difference between an evolution which is directly referred to the Creator Himself, and the atheistic theory of descent. All of these questions will reach their solution through a profound study of nature and of the Bible.

The literal explanation of the hexaemeron, in its most narrow realistic and natural scientific sense, is now abandoned. The theory of restitution, which assumes the creation and the evolution of the world after creation (between verse 1 and 2) within long periods, and maintains that, for some reason or other, a dissolution into chaos followed, and finally a new creation in six literal days — is considered untenable. Likewise the theory of the deluge, which ascribes all the geological evolutions to the biblical deluge. The theory of concordance (more properly called the theory of periods or parallel-periods) interprets the word "day" by "a period," and claims a biblical basis, resting upon the hexaemeron itself and upon other biblical connections for it. It attempts either a more complicated or long-drawn-out combination of the natural scientific and biblical periods, which should agree with the evolution of the world and of the event in their cosmological and geological final results, or with some momentous point of evolution. (See the concurrent reports and criticisms in Schanz, Apol. 1, p. 606 sqq.; Schoepfer, Old Testament, Brixen, 1902; Holzhey, Schoepfung, Bible and Inspiration, Roth, Stuttgart-Wien, in the commentaries on Genesis, and especially in

Haser's Antworten der Natur, 6 ed., Graz, Moser, 1905, p. 61, sqq.) The first is the creation of matter (verse 1). A scientific pursuance of the thought leads to the same result. Verse 2, with the chaos, corresponds with the nebular body, the primitive mass of gas, and the beginning formation of the world. Verses 3–5: *First Day* (light), relate the facts of the glowing primordial masses of gas, of the solution of the illuminating terrestrial body and of the diffusive light. Verses 6–8: *The Second Day* (firmament-veste, arch or expanse) is in the Bible, also, no day of creation, properly speaking: God "made" the firmament. The praise of creation, "God saw that it was good," is wanting. The second day reminds us, in a popular poetic manner and in the language of the ancients, of the space of the world "above the firmament," and of the formation of the atmosphere, of the air, the life of our earth, with its primitive powerful masses of vapor and their downfall. The air of life, the atmosphere, appears like an arch between the earth and the space of the world. Verses 9–13: *The Third Day* (the dry land, the seas, and the flora) recalls the fact of the gradual cooling off of the crust of the earth, which is proved by natural science. Through a collapse occasioned by the cooling off of the earth, in consequence of volcanic eruptions, and finally through erosion (constant weathering), in conjunction with the powerful downpouring, originated the deep flexus of strata in the crust of the earth, into the lowering of which the oceans were gathered. The origin of the vegetable world on the same day does not contradict the scientific fact that plants and animals appear simultaneously in petrifaction. It merely emphasizes the fact, also admitted by natural science, that the evolution of the animal world generally presupposes the evolution of the vegetable world and also a timely evolution of the flora. The members, and likewise the several parallel evolutions, are left for natural science to explore. But as this often names its under-periods according to the predominant natures within them (the period of the ferns and sauria), so may also the account of the creation, from its own point of view, speak of a grand period of the vegetable creation. The gradual, slow, and grand evolution of the flora is indicated by the Bible itself: "let the earth bring forth the green herb." (Verses 11, 12, compare 2, 5 sqq.) The mosaic days of creation are not sharply defined. *The Fourth Day* of creation (verses 14–19: the sun, moon, and the stars). It recalls the grand facts of the penetration of the sun, and of the heavenly light in general, through the immense and dense circle of vapor of the forming earth. Science also speaks of periods of mighty evolutions of the umbrageous plants and of the cryptogamia without any year-rings (horsetails, earth moss, and the coal periods) with crepuscular and nocturnal animals, the eyes of which were entirely worn away or disproportionately large. Then,

owing to the impenetrable density of vapor and clouds, no direct ray of the sun could reach the earth, whilst, in consequence of the more powerful inner burning furnace, the earth itself was regularly and intensively heated, like a gigantic hothouse. Not until after the coal period did the sun — contracted into its present size and white-heated and finished as the present sun is — exert his full influence upon the more cooled off earth, which now began to show diverse climatic changes (limitations of plants and other climatic effects, year-rings after the coal periods). This evolution, under the natural laws of God, the account of the creation could justly emphasize as particular periods (days) of their kind. God said: "Let there be lights made in the firmament." This was done by the gradual and complete penetration of the light of the sun. Nor does Moses speak here of the creation of a sun, but verse 14 speaks of the lights of heaven being "made," and verse 16 says: God made (not created) two great lights . . . to rule the day and the night . . . and the stars . . ., i.e., He produced them for the earth in their full manifestation and effect. Thus the account of the creation speaks in a popular and yet in a really scientific manner. *The Fifth Day* (verses 20–23) with its fowls and water-animals, corresponds to the periods of eruptions, in the geological strata of which water and creeping animals, birds, the great sea-monsters (sea-crawfishes, fishes, lizards, sauria, and small mammalia) appear most prominently. *The Sixth Day* presents the final geological periods with the appearance of a richer and a higher animal world and the later appearance of man, at the end of evolution. The more expansive this concordance, with a substantial foundation in the actual complicated evolution, is conceived, the more readily does it commend itself. A too detailed theory of concordance, which would stamp Moses, or the first originator of the account of creation, almost as a modern natural scientist, should be rejected.

The constantly recurring phrase: "and there was evening and morning, one day," the concordists interpret as the "beginning" and the "end" of the several periods, which bear the name "day" and are, therefore, entirely and naturally limited by these ideas. Some speak of a dawn of periods from chaos and night in new creations and evolutions — a constantly new morning of the world. St. Augustin had already conceived, in his own fashion, the terms "evening and morning" figuratively, though recently a new group of theories has been advanced. These are the *idealistic* and idealistic-concordant hypotheses. It is said that the repeated and attentive reading of the biblical account of the creation, and a deeper penetration into the spirit thereof, will always make the impression on the reader prevail that Moses speaks of days of twenty-four hours in the literal sense. Even those days which precede the full development of the sun and heavenly lights, are under the

influence of the evening twilight, of the night and the morning light. It is also stated that the evening breaks into the completed day of creation; night follows, then a new morning. A division was established between day and day. But, continues the new theory, the actual days of twenty-four hours are only ideal-religious moments of a division of a divine homily on creation. In fact, the biblical account of the creation does not intend to depict the actual event of creation or even of the evolution of creation. The Bible merely wishes to announce the religiously important point of the account of creation in a poetic-popular frame and in a pragmatic-moral construction. To this may be referred the hypothesis of vision of the Hummelauer school. The six days are real days. Adam, or the first author of the account of the creation, sees in six or seven visions and apparitions the creative acts of God pass before him, like six days, in grand pictures, just as Adam was taught the creation of the woman in a vision. Others deny these visions. They say: The Bible represents creation as the days' labor of the divine Architect, Who finishes His cathedral and whose work and managing, thus represented, becomes a type of the human week of labor and of the Sabbath. We rather favor a new *ideal-concordant-apologetic hypothesis*. The Rev. Prof. Zapletal of Freiburg, Switzerland, has unfolded it very ingeniously. We will modify it by a somewhat stronger concordist touch. Moses, or the first inspired author of the biblical document of the creation — the last redaction of which was undoubtedly done by the inspired Moses — places in a prominent view, taken from the richness of the history of the creation which natural science may develop, religiously highly interesting and important points, considered from a point of view and in the language of ancient times, and with due regard for pagan geogenies. He states the primeval and fundamental fact: Creation by the one personal God, who works without any effort — without any aid, without any demiurge, and without opposition. If the Babylonian geogenies make mention of a primeval dragon, tiamat, with which the divinity is at war, then the final redaction of the biblical account of the creation points indirectly to the assumption that there is a species of a primeval dragon, the chaos, the primeval sea, the primeval mass. (Note the same root of the Babylonian word tiamat-primeval dragon — and the corresponding Hebrew word for primeval sea and chaos.) But the primeval dragon is to be considered figuratively: it is the real chaos, the wild confusion of the universe which God had created and which He playfully forms into new creations. The modern man will hereby be reminded of the Kant-Laplace theory, with its modifications. From God light has its source, which is the primary and fundamental condition of life and of the self-development of the universe and of the earth — and which is at the

same time the most splendid image of God. God is light, and there is no darkness in Him. Natural science asserts, with great force, that light is the primeval and fundamental condition of all evolution. When light precisely originated and its effect began is, religiously considered, a matter of indifference. It is, undoubtedly, in the ideal sense, the first day's work of God. The following days disclose the theaters and the hosts of God the Creator in an ideal architectonic grouping, without the slightest uneasy reference to the periods of geogeny, which is left for profane science to explore. Even the ancient scholastics spoke of an ideal grouping of creation into a work of distinction (*opus distinctionis*) and of ornamentation (*opus ornatus*). Zapletal also conceived this idea, but in a more limited connection with the Hebrew text, and differing from the central presentation of God's theater and host of the Old Testament. God said: "Let there be a firmament," i.e., let all things shape themselves in such a manner that the arch of the heavens may appear with the waters above it in the huge reservoirs of the clouds, the flood-gates of which will open from time to time, and which will send their waters below. The second day of creation — according to the modern expression — shows the universe ("above the firmament") and the space "before the firmament" — the atmospheric air. The third day mentions God's theater upon earth — the seas and the dry land — the latter ornamented and prepared by the flora. The following days narrate — in grand religious poetic pictures — how the hosts of God enter into these theaters. On the fourth day God's hosts appear in the space of the world — the sun, the moon, and the stars, and the system of suns — the entire world of constellations to the most remote oasis of the universe. The Bible prefers to designate the constellations as God's hosts. The fifth day peoples the space "before the firmament" and "above the earth," i.e., the atmospheric air, with winged animals — without distinguishing in an over-anxious manner their order, classes, and species. They also are God's hosts. In like manner the huge theater of the seas and waters are peopled with a grand and splendid host of smaller and middle-sized and huge living creatures, only visible to the strengthened eye. Like the modern natural scientist, if he wishes to create a work of a more esthetic tendency (for instance, Haeckel who otherwise raves most passionately against the account of the creation, in his illustrated work, "The artistic form of the animals of the sea") — does not consider the arrangements, the classes, and the evolutions in particular, but simply presents the whole picture and its esthetic individualities — thus does Moses, from a religious view-point, wish to tell us: Behold the wriggling in every drop of water and in the huge space of the oceans of the world — all this is a host of God, the King of hosts. That many other periods of evolution or developments precede

the present world of the animals of the sea — that more remotely, through imperceptibly long spaces of time, whole periods of creation were unfolded, which again went down into neptunic and volcanic catastrophies — *of all that Moses is silent. Aye, of that he himself may possibly have been ignorant.* God did not reveal this to him. And, as a natural scientist, Moses pursued the humble ways of his days and walked in the infant shoes of his age. For the opinion that God not only created the present animal world of the seas and of the dry land and of the air, and permitted them to develop themselves: but also entire worlds and periods of flora and of fauna, which again disappeared — for this we need not thank the Bible, but we owe it to the progress of natural science. For we read in the Bible, the word of God: "subdue the earth and rule over it" by science, culture, and industry. "Behold I have given all" — the entire universe over to your disputation. It suffices the purpose of the Bible to announce to us solemnly: "The theater of the universe and the huge hosts of beings in all these theaters are the work of God and developments and evolutions of the works of God, according to the laws of God. And if the present day's science gives us a much deeper insight into these theaters and hosts — aye, whole generations spent their forces in order to investigate and penetrate them — still we always love to take the Book of all books into our hands. But this proclaims to the modern man that all that he has explored and found is only an illustration of the first page which humanity has read with edification from its infancy — and the contents of which were not weakened one iota during recent times. The sixth day makes us witnesses of the existence of a varied multiplicity of animals on the stage of the dry-land of the earth — and finally, amidst the millions of groups, the king of creation — man — appears. After this the Lord rests from the work of the new creation. and new formation — but His rest is life, and all His work is become the type of our work, action, formation, of the victory of labor and of the Sabbath. The account of the creation has, therefore, brought out more prominently, from the fulness of the real creation and formation, some momentous points — *cum fundamento in re* — and has arranged them into daylight pictures, in an architectonic-pragmatic and pedagogic manner, in order to proclaim the Creator and the idea of creation, despising every pagan creature-service, and leading all, without exception, directly or indirectly, back to God. But it has introduced man as the paragon of creation and as the priest of the world. The idealistic-concordist conception seeks, therefore, no subtle individual comparisons with natural science, but happily attempts a grand collection of the chief important considerations — of which even modern investigation confirms the account in a splendid manner. The idealistic theory, f.i., need no longer be troubled about the question: How can the appearance of the stars,

on the fourth day of creation, be reconciled with the results of natural sciences? It simply says: Moses did not intend to give us a chronological-geogenic account; he desires merely to offer us religious instruction in a poetic architectonic form; he describes the creation, then the primeval condition of the evolution of creation — light, finally the stages of the universe and the hosts which traverse it, in order to emphasize it once more in a poetic architectonic series. And all this the Bible unfolds as a many-sided, direct or indirect work of God. As the various stages, the universe ("the heavenly space 'over the firmament' or 'on the firmament' ") the atmospheric aerial space, the seas and the terrestrial dry land were first poetically emphasized — so are also the creations of the several divine hosts, which appear upon these stages, described in the same order in an architectonic manner, as grand days' works of God. The chronological sequence of the evolution of the world, the dissolving and the crossing of periods, is a matter of investigation for natural science alone, regardless of the Bible which has not troubled itself in the least about this purely profane question. The natural scientific language of the biblical account, however, has accommodated itself entirely to the formation period of the sacred book. The fundamental distinction between the purely concordistic and the idealistic theories is, generally, too little considered. The combination of the idealistic conception with a grand concordistic theory seems to us, at the present stage of investigation, to be the correct one: the ideal religious construction of the hexaemeron in a substantial concordance with the fundamental results of natural science.

But how were the contents of the account of the creation communicated to Adam, the first or the last redactor thereof? It may have been through a divine report — through an interior illumination — through a divine interior inspiration of thought and of the investigating human mind — certainly in perfect harmony with the spirit of revelation through visions, the "days" of which may possibly be still reflected in the present account, though the account as such is to be interpreted, in its literary character, as a religious poetic account of facts and not as a vision. The inspiration of the author of Genesis, in those parts which relate the times which had vanished long before the days of Moses, might have made itself felt to such an extent that Moses happily collected the original documents, apprehended the correct oral traditions, unfolded them more fully by means of a divine illumination, and separated and purified them from the pagan disfigured colorations and additions.

Thus the most recent evolution seems to point to a victory of the idealistic concordance theory — which of course may adopt the hypothesis of vision as a means for the solution of the other questions: How

were the contents of the account of the creation communicated to Adam, or to the inspired author or its redactor?

2. *The Catastrophe and Salvation.* Our primeval parents fell during the time of their probation. The frightful catastrophe of sin shattered the morning happiness of humanity. Sin, original sin, death, rebellion within man himself followed his rebellion against God. But, on the very steps of paradise, the hope of a Redeemer blazens forth in the Proto-Gospel to the primeval parents and to the whole human race: *The Woman with the Child* — the Mother of God with the Redeemer of the whole human race. The picture is still somewhat obscure. But God will see to it that it will shine more brightly from century to century, until it becomes a truth. The ideas of sin, of the death of the soul, of grace, of redemption, of Christ, of Mary, shine here for the preacher in the brightness of their morning light. The fall through sin is and ever remains, exegetically and thematically considered, an inexhaustible source for sermons on sin and its consequences and on redemption from sin.

3. *The program for the redemption of humanity.* Revelation still turns directly toward the entire human race. A Saviour of humanity is promised. And His light and His grace already begin, in a measure, to operate. But fallen man must co-operate. The divine command to fallen humanity, which is not devoid of grace, is contained in the word of God to Cain: "*Sub te erit appetitus peccati: tu dominaberis illius.*"[1]

The lust thereof (of sin) shall be under thee and thou shalt have dominion over it. Here the preacher will find the great inflexible principle of self-control — which later revelation and especially the Saviour preached so urgently and so forcibly, as a *conditio sine qua non*, — on the first page of the Bible: a significant homiletic admonition! Accordingly as this was followed were men divided into children of God and children of the world. On both sides a culture is developed, the earthly even more abundant and richer with the children of the world.[2]

But God is to be victorious! Grace and free will are at our disposal: conquer yourself! — such is the watchword.

4. *The moral ruin of humanity and its deepest cause.* In the pondering and scheming of the world the very vivid and the clear idea of God did not die out so rapidly. Idolatry was still unknown to the youthful generation: yet the thought of God did not control its life. As Genesis indicates, and the letter to the Romans in the depth of its commentary of Genesis clearly announces, it was universal lukewarmness and indifference toward the creator of nature and of the supernatural which was the first cause of the imminent ruin. Herein the preacher may recognize an invaluable admonition. Humanity — naturally entirely dependent

[1] Gen. 4: 7. [2] Gen. 4: 5, 6.

upon God and supernaturally called by God to a mysterious destiny — to the beatific vision and happiness in Him — is on the road to ruin if it does not honor God, if the thought of God does not control it. The creature — in all its fibers — is the property of God. *Homo creatus est ut laudet Deum, ei reverentiam exhibeat eique serviat, et per haec salvet animam suam.* If the creature becomes unmindful of God, then the fast train of life will become derailed and a dreadful catastrophe will follow. Men become wandering stars: *sidera errantia quibus procella tenebrarum reservata est in aeternum.* (Jud. 13.) As already remarked, the letter to the Romans describes this ruin in a few lines: *Cum cognovissent Deum, non sicut Deum glorificaverunt aut gratias egerunt; sed evanuerunt in cogitationibus suis, et obscuratum est insipiens cor eorum. . . Propter quod tradidit illos Deus in desideria cordis eorum in passiones ignominiae.* (Rom. 1:21 sqq.) Decrease of religiosity, of divine worship, of the thought of God — self-exaltation, and, therefore, a diminution of more abundant graces, increase of worldly-mindedness, of prejudices, and of errors and of passions, submission to the passions, ruin through the passions and the rise of idolatry with all its horrors — such is the fatal consequence!

5. *The destruction of the human race by the deluge.* The commingling of the children of God and the children of the world and the wanton voluptuousness,[1] which controlled the human race and ruined it: *omnis quippe caro corruperat viam suam super terram*[2] lead to the first crisis of revelation. The punitive pedagogics of God broke in upon humanity in a most frightful manner, through the deluge. But it was as much a grace as it was a punishment. A better race and an uncorrupted progenitor is saved in the ark: with him the supernatural spiritual estate of the family-revelation is deposited. "The new generation shall not, like the first, ever be destroyed on account of sin, and the rainbow in the heavens shall be the sign — which with the seven-colored splendor shall always remind man of the given pledge. Whoever knows how to analyze the extent of this promise, to grasp the various parts in their connection, to distinguish between the cause and the effect, will be able to comprehend the full sense of that which is comprised, for the human race, in the new promise of its God and in the rainbow."[3] But even for those who perished, the dreadful catastrophe was not mere ruin. It is highly interesting to notice how in later days Holy Scripture throws a ray of light into this gruesome night of misfortune. The first letter of St. Peter relates (3:20) how the risen Christ preached to the spirits of the prisoners of limbo and even to those "which had been some time incredulous, when they waited for the patience of God in the days of

[1] Gen. 6: 2, 12–6: 5; Rom. 1:24, 26, 27.
[2] Gen. 6: 12 sqq.
[3] Grimm, Leben Jesu, I. B., p. 7.

Noe, when the ark was a building." Therefore, many were converted by perfect contrition in the last moments of the indescribable calamity into which they were plunged by the flood. This passage casts a strong light upon the crises and catastrophies of the history of the world, upon wars, calamities of countries and of peoples, pests, slave-hunting, etc. — in times when man in his extreme necessity appeals to God and may be saved in extraordinary ways: for grace is always at hand; *erat lux vera quae illuminat omnem hominem venientem in hunc mundum.*[1] (Apol. of Schanz, p. 357 sqq.)

But the preacher will find in the history of the deluge a frightful illustration of sin, especially of the sins of the flesh and of the divine judgment of sin. The Saviour Himself uses this history as a motive of fear of the judgment, which will surprise and destroy sinners. But, in the midst of the severe judgment of divine justice, rays of mercy shine forth most conspicuously. (Matt. 24: 37–39.)

6. *The first division of the human race.* God repeatedly turns toward the human race. Aye, God even promises that never more shall the race be destroyed as such. But, since the power of sin again strives to interfere and threatens to impede revelation in its course, pedagogics of divisions and selections appear in order to lead back once more all the dispersed and lost sons throughout the whole history of the world, provided they be influenced by good will.

Since sin shows itself again in its rudest and most naked form in the family of Noe, and "threatens in a parasitic preponderance of force to devour all the better substance," the curse of Ham and the exclusion of the Canaanites from the transmission of revelation follows.[2] This curse is not really a personal condemnation of all Hamites and Canaanites — these will be subject to the particular judgment, but it means the exclusion of the great progeny from the transmission of revelation and from a prominence in the history of the world. We see, upon the one side, the divine curse upon sin, which is attacked with great might and power, and on the other, the free divine selection of grace, which makes those bearers of revelation whom it wills, and to which no impediment is put in the way. This is a new homiletic central thought.

7. *The second important division of the race.* In spite of the exclusion of the Hamites as bearers of revelation, the whole human race was plunged once more into perdition. This time the cause was intellectual pride, which surpasses all other passions and inclinations. — The building of the tower of Babel is a work and a sign of culture without God, of politics without God, of a covenant of men and of people without God, of historical development in spite of God.[3] God destroys the proud work of man, the unity of a Godless culture. He disperses the people,

[1] John 1: 9; see 3: 19. [2] Gen. 9: 24, 27. [3] Gen. 11: 4; Gen. 11: 6.

He divides their languages and dissolves the arrogant compact of the proud. The preacher will here discover, for the first time, the destructive judgment upon pride and arrogance, a judgment that percolates through the entire revelation, from the fall of the angels to the final judgment of the world — *deposuit potentes de sede, divites dimisit inanes!* But He will also spy out the beginning of an education in poverty of spirit, which controls the whole Bible, and in the necessity of a Saviour. Nations will pass through every possible cultural development and every possible terrestrial progress without God the Saviour, and all these passages are, as St. Augustin says, merely *grandes passus extra viam.* Poor in spirit these wandering sons will some day return to the Saviour. Therefore, the first words of the program of the kingdom of the Redeemer, in the sermon on the Mount, with which He opens His lips, are the words: "*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*" — *Those are meant who really feel themselves poor in spirit, who feel that they need a Saviour, who long for Him and, in sorrow and penance, meet Him in order to gain new life.* (See pp. 46, 68, 77, etc.)

8. *The exclusiveness and the universality of revelation.* The division and the rejection of the one undivided race was, like the deluge, not only a lesson in punishment, but also a work of grace. Immediately after the division followed the selection of Abraham, the creation of a chosen people. *Revelation had attempted three times to unite with all the people:* In Adam, with the children of God in primeval days, and in Noe. *But it was like a brook without a channel.* "*In Abraham the stream of revelation finally finds a regulated bed.* Laboriously, but securely, it flows from now on — in the chosen people — through the centuries; it grows with every traversed mile until it finally terminates, in the fulness of time, in Christ, in the one ocean which, as the universal Church of Christ, embraces all countries and people." [1] Here we behold exclusiveness and universality in an exalted federation. Revelation must have a channel through a chosen people. *But at some time all generations, from Abraham's seed, shall be blessed.* "From Abraham, the hitherto childless husband of Sara, a great, numerous people will arise: to this people of the seed of Abraham the Lord will give the promised land, which the Canaanites will inhabit for a time though still smarting under the curse; and in this land, out of the midst of this people, the Saviour, promised at the very gates of paradise, will come forth, He who 'shall crush the head of the serpent.'" [2] The homilist will recognize here with astonishment how *apparent severity and exclusiveness in the religion of revelation are but the fruit of pure wise love.* And Holy Scripture will point out to him, as a magnificent background of its historical narrative, the

[1] Grimm, Leben Jesu, I. Bd., p. 11.
[2] See Gen. c. 12: 26. Grimm, p. 11 sqq. Act. 14, 15.

wondrously woven carpet of the divine plan of the world. From Abraham on the messianic spark vibrates branch after branch of a mysterious parent tree, until finally, in the fulness of time, it looms as a lofty sunrise, as the great Orient, the Light of the world. The unity of nations is shattered. The several tribes are rejected as bearers of revelation and are become prodigal sons in the history of the world. Israel alone is selected. But it is merely selected to bring, at some time, salvation to the lost sons of the seed of Abraham. Upon this background Holy Scripture depicts those touching simple patriarchal pictures which, for all times to come, shall reveal to the preachers of the divine word the life of man, now according to its most luminous and then again according to its darkest sides. Within these parts of the Bible rich golden veins of moral and ascetic material and conceptions are found. The Bible opens for this a magnificent world of types. Abraham, timely snatched from seductive environments,[1] plants his tent in the midst of Canaan. Then follow those exalted promises and types of a Redeemer which are painted in a singular manner, now upon a golden background, then again upon one that is terribly dark in the history of the age, and which point to the messianic future. He who has perused, in quiet earnestness, these passages of Holy Scripture can say with St. Ambrose: *Deambulat in paradiso Dominus, quando scripturas lego. Paradisus est Genesis liber, in quo pullulant virtutes patriarcharum.*[2] (Divine Pragmatics 2. Hammurabis.)

9. *Israel's first education.* After the transmigration of the grandson of Abraham with his sons into Egypt, to Joseph — whose history is really a revelation of divine pragmatics in the concrete, but which is only really and fully understood when viewed on the background of the entire holy historical philosophy of the Bible — Israel developed into a great people. During those long days, some joyful and others terribly sorrowful, the building material of this chosen people was prepared. Joy and honor, but also misery of long duration and overwhelming sufferings prepared Israel for its future mission. The preacher may now spy out Providence in its most mysterious and secret ways: apparent abandonment, destruction planned by the enemies, misery and needs of all kinds fail to impede the designs of God, who directs all for the best and then, for the first time, calls "His Son" out of Egypt. (Compare Matt. 7:15.)

10. *Israel's leaders.* The secular figure of Moses stands before us.

[1] Compare Jos. 27: 2. Monotheimus Babylons d. L., Reste der Uroffenbarung in ein neues Volk durch Gottes Fuegung eingepflanzt!

[2] St. Ambrose, 1: 4, c. 31. Compare also the the extensive exegetical works on Genesis; again Schuster-Holzammer, Handbuch zur bibl. Geschichte, n. 140 sqq. (See Rom. 4: 11); Abraham's call, n. 137 sqq. Abraham, father of the faithful, n. 140 sqq. Abraham and Melchisedech, n. 152. Isaac's birth and sacrifice, n. 170. Compare also the Old Testament sermons of Breiteneicher.

The vocation, the natural and supernatural power, the office and the individuality, the greatness and the weakness, the bright and the shady side of this man are assumed into the design of God in behalf of Israel. By the strength of the slain Easter lamb — the type of Christ, as every scientific exegesis of any depth admits — Moses saves Israel, leads it through the Red Sea and, amidst innumerable trials, to Mt. Sinai for the making of a covenant. *The history of Moses and of the people of Israel under his direction is a genuine compendium of divine pragmatics and dogma, of moral and ascetics, of typology, pedagogics, and pastoral theology.* Here the words of the Apostle may be most justly applied: *Scriptura utilis ad docendum, ad arguendum, ad corripiendum, ad erudiendum in justitia.*[1] *The book of Exodus will always remain an inexhaustible fountain for the preacher.* We recommend for its homiletic conception, as well as for all other books of Moses, the homiletic discourses of Dr. M. Eberhard, Bishop of Treves (3d edit., Herder, 1898).

11. *Israel's pedagogics. The giving of the law on Mt. Sinai and the proclamation and the explanation of the law* indicate a grand progress in revelation. The law should be an earnest, strict disciplinarian of the people and lead them to Christ. To obtain its end and to fulfil its mission the people need a clear, definite, minute, and divinely given norm: such is the law of the Old Testament. It is primarily a moral law which sustains and guides Israel but also awakens within it a consciousness of sin and the necessity of a redemption. In order that it be not destroyed in the confusion of nations and to be able always to serve as a secure bed and channel of the stream of revelation Israel required a firm constitution which corresponded to its unique task: this was supplied by the judicial law. But, above all, Israel was to be God's people, which must prepare itself through divine service for the Messiah: for this purpose the ceremonial law was announced by God Himself. Men, through sin, had lost the idea of God's nearness. But even in the idolatry of the pagans, who pictured to themselves and sought in the statue, in the idol, a near deity, a sort of longing for a more intimate intercourse with God manifested itself. And God satisfied this longing through the introduction of the ark of covenant and of the tabernacle: Jahve dwells amidst His people and arranges the worship that pleases Him and which points in all its rays toward the coming Sun — the Messiah of Israel and of all nations, whose image is being constantly revealed to the people more distinctly and more clearly.[2]

Thus the Lord took care of Israel: "The Most High divided the nations. . . . He appointed the bounds of the people. . . . But the Lord's portion is His people. He led it about, He taught it, and He kept it as the apple of His eye. . . . As the eagle enticing her young to

[1] Tim. 3: 16, 17.

[2] See Ex. c. 40 and Leviticus.

fly, and hovering over them, He spread His wings, and hath taken His people and carried it on His shoulders. The Lord alone was its leader, and no strange God." [1]

But time and again were fulfilled the words which we read in Deut. 32:15: The beloved grew fat and thick and gross, he forsook God who made him and departed from God his Saviour. Then those dreadful trials and punishments follow, which even there are promised,[2] from which, however, a portion of Israel is saved. This is evident in the forty years of migration in the desert. With an astounding objectivity Holy Scripture describes the faults and the sins of the small and of the great, of the people and of their leaders, during this alarming time of migration, until a new generation, purified by trials and punishments,[3] enters amidst a marvelous victory into the land which already sheltered the tombs of its patriarchs. These are the pedagogics which Holy Scripture repeatedly manifests: Amidst every downfall and all visitations a portion of Israel is purified and saved.[4]

Though the *lex veteris testamenti*, with its preparatory side, became at the death of Christ a *lex mortua* and, at the destruction of Jerusalem and the complete announcement of the Gospel to the world, a *lex mortifera*, still the moral law remained and was brought to its perfection by Christ, and the ceremonial and the judicial preparatory laws were fulfilled: *non veni solvere legem, sed adimplere.* Therefore, the law of Moses contains a perfect wealth of most exalted precepts, of examples, of deep-meaning conceptions, of noble casuistics, of surprisingly social viewpoints for the preacher, so that the comparatively little use made of it in the light of the New Testament is very deplorable indeed. At the same time, the reader of the Holy Scripture enters here into a new world of images and of types which, when moderately applied and accompanied by a good explanation, disclose a great treasure of homiletic thought.[5] We would here remind the homilist of the book of Deuteronomy, in the spirit of St. Ambrose,who adds to the already above quoted words: *Deambulabat in paradiso Dominus, quando divinas scripturas lego: paradisus-Deuteronomium, in quo germinant legis praecepta.*[6] By the sublime repetition of the Law in Deuteronomy the Old Testament rises to its most lofty heights.[7] In none of its historical books is it so closely allied to the New Testament. The great leader of Israel knows that his end is nigh. A new generation, which matured during the years of migration, appears at the partition between hope and fulfilment.

[1] Deut. 32: 11 sqq. [2] Deut. 33: 19 sqq. [3] See the Book of Joshua.

[4] Compare Eberhard, Homiletische Vortraege ueber das zweite, dritte, vierte, und fuenfte Buch Moses. Addresses 8–33, especially 26.

[5] No doubt, a mistake could be made by using the Old Testament too freely.

[6] Ambrose 1: 4, c. 31.

[7] See Eberhard, Homilien ueber die B. B. Moses.

The entire pragmatics of the past points forcibly to this moment: a magnificent view into the future opens up. The last discourses of Moses, which he delivered in the eleventh month of the fortieth year, therefore of the last year of the migration, and which really fill this book as well as the additions of later inspired writers, are completely filled with these exalted thoughts and the conclusions following therefrom and which penetrate deeply into life itself. Abraham was a man of faith — *pater omnium fidelium*, as the Apostle most thoughtfully designates him — who in faith and the hope resulting therefrom in the Messiah leads these generations. *Moses is the proclaimer of the Law of God, the pedagogue in the fear of God* which schools the people under the Law, the divinely appointed disciplinarian for the coming Messiah. But in Deuteronomy — in the evening of the life of the great leader of Israel, when the near promised land sends its greeting like a new aurora of the Israelitish history, across the lines — all things elevate themselves toward the highest and the most exalted of all there is in religion and in revelation, into a *clear and the pure light of love.* In great and overpowering lines Moses draws, once more, the history of the guidance of Israel. It is a glowing picture of divine love (c. 1–4): My people, what have I done to thee? What more could I do for thee? This is the divine thought which permeates the whole. Then Moses repeats the Decalogue in a solemn manner, this irrevocable and unique lawbook of the Old and of the New Testament, this unapproachable popularization of the divine will, which also belongs in substance to our sermon and catechesis. He points to the reciprocity which the unbounded love of God demands of the Israel of the Old and of the New Law, of the entire human race which God has conducted so admirably and still desires to lead (c. 5). And, as if to lift the veil and the cloud which are resting upon the Old Testament, Moses unfolds the *deepest and the inmost spirit of the divine law of the Old as well as of the New Testament: a veritable sunburst of revelation appears when the address of Moses begins solemnly to announce the principal commandment: Hear, O Israel, the Lord our God is one God. Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole strength. And these words which I command thee this day, shall be in thy heart: And thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising* (c. 6[1]). Then the sunlight of the principal commandment dissolves into rays of the several commandments and precepts: the deviation and the separation from all that seduces and leads astray is emphasized, and the first characteristic of the servant of God is sharply defined: *obedience: homo creatus est, ut Deo serviat* (c. 7–11). These thoughts are confirmed by the decisive *either–or*, which

[1] Deut. 6: 4, 5, 6 sqq.

now puts the address before the eyes of the hearers that are troubled: the blessing of obedience — the curse of disobedience (c. 11). And yet, not a step on the road of obedience is possible without God's pardon and grace. Therefore, Moses directs the people toward the great place of sacrifice which, with its worship, points to the sacrifice of the New Testament (c. 12–17). But the religion of God must also take into account the public social conditions and transform all things into the light of faith and hope of the Messiah (c. 17–20 sqq). If the imperfection of the Old Law still makes itself vividly effective in all these things, nevertheless the dawn of Christian social thoughts shines through it (c.24–27). The book of Deuteronomy now hastens on to its conclusion, which is numbered amongst the grandest that Holy Scripture contains. Once more Moses puts the fearful alternative — *either, or* — before the eyes of his people: In chapters 27 and 28 we read the ordinances of that striking ceremony which is designed to announce, after the entrance into the promised land, the benediction and the curse of the Law before all the people on Mount Garizim and Hebal (compare the fulfilment of this by Joshua, c. 8). Upon the background of these pictures of light and shade the sublime renovation of the covenant appears (c. 29). All these chapters, from 23 to 33, serve as a prototype and an example for the preacher to conceive a renovation of the life of the congregation and of the nation through the word of God. Again he will find the idea of law and of grace, of obedience and the wandering away, and of ruin and conversion, a moving peroration. The temporal visitations and the religious temporal vocation of Israel as a nation appear in the foreground indeed, but in the background the eternal thoughts shine forth which mark the whole, and the interior personal sanctification of the individual is strongly emphasized; it is, of course, at the same time secured by a vivid participation in Israel's temporal vocation (29). The thirtieth chapter is the canticle of fidelity to the Law, the admirable accord wherein all things harmonize in this: *Be true to your God!* Then Moses delivers the written Law to the priests and to the ancients. Josue is solemnly proclaimed the successor of Moses. Faith, fear, hope, and love, with all their blessings and duties, should now grow and flourish in the Church of God, under this God-given authority (31). Now, after the entire dogma, moral, and the pragmatics of the Law are unfolded into a grand picture, the divinely borne soul of Moses rises to the chanting of a canticle of ineffable joy and to an unfolding of the entire biblical view of the world, which terminates finally into a magnificent prophecy of the leader of Israel concerning Israel's history which he describes, in grand lines, as the way to the Messiah, amidst all the confusion of nations, through curse and through blessings (c. 32, 33). A later hand, inspired by God, added the conclusion: the death of Moses on Mt. Nebo. From these few lines

shine forth, as possibly from no other picture, the immeasurable love and inflexible justice of God, who raises His instruments as high as the heavens above humanity and through them executes designs and ideas which are equally as high as the heavens above the designs of men, but who also reproves and punishes and reforms the frailties and the wretchedness of His own, since nothing unholy may exist in His presence, and He Himself finds stains even in His favorites, but whom He cleanses of these drosses. "And the Lord said to Moses: This is the land, for which I swore to Abraham, Isaac and Jacob, saying: I will give it to thy seed. Thou hast seen it with thine eyes, but shalt not pass over to it. And Moses, the servant of the Lord, died there, in the land of Moab, by the commandment of the Lord." [1]

He who ever sat before the tomb of Julius II in the church of San Pietro in Vincoli, in Rome, and contemplated the huge statue of Moses by Michelangelo cannot refrain from making a comparison between the impression received there with the feeling that possesses the soul of every one who has read the books of Moses and stops to meditate on the last lines of Deuteronomy. A gigantic picture arises before the soul, around which all that is grand in nature and in the supernatural unites into one whole, into the ideal of the world as it is given by revelation. It has been said that the tomb of Julius II and Michelangelo's statue of Moses proclaim the *gigantic spirit of modern times. The Moses of Deuteronomy and of the first books of the Holy Scriptures in general has, no doubt, a special mission for our modern age.* The latter seeks and forebodes an exaltation of the type: man, compared to the superhuman. Moses points to the genuine and true superman, the man who, with all his gifts and talents, through the possession and the transformation of grace, of faith, and of love combines within himself the natural and the supernatural of the ideal of God and of the world, and by operation and effort strives to attain his temporal and an eternal end. The modern world attempts to expand the personal *ego* in the hearts of humanity, to spread the radii of the personal *ego* that we may learn to love humanity and fight, suffer, and die for it. Moses is the first proclaimer of the natural and of the supernatural love of God which can really pursue and attain this. And all his efforts point to the one Redeemer, who, as God-man, accomplished this in the fullest sense and by whose grace and love we are also enabled to walk in the same footsteps. The modern world aims at a homogeneous view of the world, a conception of the world in the sense of monism, as it expresses it, and through it sinks into materialism and pantheism. Moses, during the whole of antiquity, was the only clear proclaimer of the idea of the creation and of the grand

[1] Deut. 34 : 4, 5. See also Numbers 20: 10 sqq., 27. Deut. 32: 48–52. Compare Eberhard, Homiletische Vortraege ue. BB. Mos. 23, Vortrag.

combination of the universe with its author, the proclaimer of the one eternal law which extends from the atom to the highest spirits, the gigantic spirit who announces the union of the natural and of the supernatural, of knowledge and of faith, of human power and of grace, of the individual and of the social, of pragmatic exclusiveness and universality in the guidance of men and of nations, and points as a pedagogue to Christ. This Moses represents the genuine and the true monism: the harmonious natural and supernatural union of creation with the Creator.

Yes, Moses, and with him the entire Bible, approaches the modern world with a conviction and faith in a personal God, with a revelation of this personal God in the divine proofs of nature, and in the divine deeds of the supernatural — and with the law of love of this personal God, whom to serve is to reign: He Who Is, sends me to you, the Lord God! (Exodus). And in the personal submission of the creature to the one personal Creator lies the remedy for the wounds of our modern times.

We have described the trend of the ideas of the book of Deuteronomy more minutely because, as a repetition of the Law and of revelation and as a compendium of religion and revelation, it becomes, as it were, Israel's book of exercises for the renovation of its life, and because, therefore, it will always remain a sermon-book for the homilist of the New Testament. May these thoughts create a desire for homiletic considerations of this inexhaustible fountain of sermons! This book lies within the focus of the principal themes of all sermons.

12. *Israel's period of storms and distresses.* We designate as such the time of the Judges and of Samuel and Saul. Whilst Israel is battling for existence, fettered by its enemies and its own sins and again released, grand figures of exalted characteristic features appear upon a barbarous background.

It is then that the figure of Samuel looms up lovely and tender, through whose hands the golden threads of divine providence glide and are woven into all the dark vicissitudes of the time. The cry of the people for a king God takes up into His own designs, and in a resplendent light and then again amidst a most terrible gloom *the first king arises and disappears like a meteor.* But the divinely established kingdom does not die out — it is to be perpetuated in David. There exists scarcely a more touching illustration of the truth of how, amidst human faults and crimes, amidst the dark shadows and disparities of people and their leaders, the illuminating rays of divine revelation always continue to penetrate triumphantly, and, though obscured, yet never disappear, than precisely during this time of the judges, painted by the inspired pen of God-sent historiographers who are without any personal distinction. The divine eagle carries likewise the wild, dis-

orderly, and disturbed flight of the young eagles upon its pinions and, though punishing, sustains them. The ninth and the tenth centuries of the Christian Church may probably be compared herewith. We will select several characteristics therefrom.

Whilst the book of the Judges depicts the actual period of the storms and distresses of Israel, during which men of God stand forth prominently as leaders and judges of Israel like firm rocks and real lighthouses, the books of Samuel (First and Second Book of Kings) unfold the formation of the reign of the prophets and kings and of the entire Israelitish theocracy amidst the raging storms and the sunlike brightness of the age. The book of the Judges is a book of consolation for the preacher. It shows how God, in spite of the attacks of the enemies and of the faults of the friends of religion, protects His people and His Church, and how, in darkest days, He knows how and where to find His servants. But the books of Samuel are, in a much higher sense, *the books* for priest and preacher. These books paint in a historical ante-chamber (c. 1–13), as it were, the last judges, Heli and Samuel, and the figure of the latter already plays, like a glorious morning dawn, around the approaching prophetic mission. They conduct us into the formation and the history of the Israelitish kingdom by recounting the history of Saul (I Kings), and of the grand development of the kingdom of David down to the end of his reign. The books of the Judges and of Samuel develop a magnificent climax of an ever-increasing splendor of the picture created by the evolution of the religion of the Old Testament. The barbarous age of the judges is followed by a pure, bright portrait of Samuel, which marks the critically objective historical writing of the Bible, in grand majesty and most tender loveliness, upon the dark foil of the history of Heli and of his sons. Most fittingly does the present reading of these books in the breviary begin with the octave of Corpus Christi, most certainly an instructive hint for the preacher. (p. 521.) Around the tabernacle of Silo and the ark of covenant are grouped a number of sharp antitheses, but at the same time full of significance: pictures of the most touching and tender piety as well as of the most wretched lukewarmness, of the purest service in the Holy of Holies and of the most reckless sacrilege imaginable (I Sam. 1–4); pictures of a noble education furnished by God and God-fearing families, with blessings from on high, and with the most repulsive ill-breeding followed by most frightful visitations (I Sam., c. 2, 3, 4); pictures of benediction and of love which emanate from the sacred worship and its holy places, and pictures of punishment and of horror which follow indifference, usurpation, and sacrilege in the divine service (I Sam.). From the second book of Samuel and also from the booklet of Ruth there gradually grows the kingdom of Israel,

which the people longed for, at first, in the beginning, against God's will (I Sam., c. 8 and 9), but which God, in His inscrutable wisdom, had already assumed into His own designs, and which He now places in the center thereof. Saul begins a glorious career, but perishes, as the bearer of the kingdom, like an extinct comet, through disobedient self-glorification (I Sam., c. 14–16, c. 18–31), as a warning for all future times. From the second book of Samuel, in connection with Book I of Chronicles (*Paralipomenon*) and the book of Psalms, the figure of David appears. From the book of the Judges to the end of the books of the Kings the grand history of divine providence and the pragmatic disclosure of the plan of the world appear ever more convincingly and overwhelmingly in the foreground. These few sketches will point out to the preacher the rich treasures of the books of Samuel and of the Kings and of the Chronicles.

13. *The grandeur of Israel under David.* David can only be compared to Abraham and to Moses. Abraham received the first promise of the land and of the history of revelation for his seed. David secured ultimately the possession of the holy land. Moses gave the law. David introduced its full practise and its comprehension by the people as a moral, judicial, and ceremonial law. Henceforth it operated fully and entirely throughout the holy land as a teacher, pointing to Christ.

In the person of David Holy Scripture enriches us with a fulness of characteristic features which possess for the preacher a high homiletic value. In the Psalms of David the Scripture discloses to him who prays and preaches the inner spirit of the law which Moses delivered and David enforced and ingrafted, and which the Saviour was to fulfil. The Psalms are precious vases into which the Holy Ghost deposited the golden grains and jewels of prayer and of the word of God, not only for the time of the Old Testament, but for all times. The Psalms are open, golden shells into which we also deposit our religious meditations, petitions, sighs and sorrows, adorations, thanksgivings and jubilations, in order that the angels may carry them into the presence of the Most High. The literal sense supplies here the foundation. The typical sense is in many psalms irrefutably established. It also lies in the very intention of the Psalms that they be interpreted, applied, and considered differently, without any artificial mannerism. The God-given formularies of meditations and prayers are not inflexible bonds, but channels through which living waters find their course. Liturgy has made the Psalms daily prayers for Church and priest, and the bearer of its most exalted affections and sentiments. Thus the Psalms, especially through the liturgy, have become for us an excellent sermon-book, in which the spirit of the Old and of the New Law is manifested, and they mightily incite the affections of the preacher and his practical applications, and

ought to control and foster them. We take advantage of this occasion to refer the homilist to the extraordinarily fruitful commentary on the Psalms by Thalhofer and Wolter (*Psallite sapienter*), which refers in an extensive manner to their liturgical use, and also to Schegg, who explains the literal sense very profoundly and attractively. After David had enforced the law and had organized Israel most thoroughly the spirit of the law, the inwardness of the religion of God, manifested itself by means of the Psalms like the rushing waters of gurgling brooks. Since these psalms are inspired by the Spirit of God Himself, they become, according to God's wise providence, both in the Old and most effectively also in the New Law, a school of interior, deep religious life and, therefore, especially a school for preachers and for all who have the care of souls.[1]

With the life and the vicissitudes of David we enter once more into the exalted world of types and of figures of Christ, which constantly become sharper and more pronounced. Even the fallen David appears, in his sorrowful repentance, as a complete figure of the suffering Messiah who beareth and taketh away the sins of the world. These pragmatic relations also will excite fruitful thoughts in the preacher. We can here merely refer to the richness from afar. David is not only a type, *but also a prophet:* his messianic psalms describe the Saviour in a manner in which also the preacher of the New Testament loves to show the greatness, the love, and the suffering of the Saviour, in the light of these psalms. (Compare f.i., the offices of Christmas and Epiphany, the ecclesiastical thoughts of Advent contained in the Introits, the graduals, offertories, and communion, in the verses of the mass and of the antiphones of the breviary, the liturgy of Holy Week, etc.)

David finally becomes king, chosen and anointed by God. David's throne is promised an eternity: for the Messiah is to be a son of David and to take possession of David's throne. And when, in due time, the Messiah is to establish His kingdom, His Church, and to deliver to His vicar and the supreme shepherd the leadership of this kingdom, the pasturing of the sheep and of the lambs, then the Pope is to take possession, in the biblical sense, of the throne of David as vicar of Him Who hath ascended to heaven and Who sitteth at the right hand of the Father, unto the very end of time, when all things will have attained their end and Christ will reign eternally in glory. Thus are the words of the angel to be understood:[2] *et dabit illi Dominus Deus sedem David patris ejus et regnabit in domo Jacob in aeternum et regni ejus non erit finis.* (See Dan. 7, 14. Mic. 4, 7.) Thus the kingdom and the royal life

[1] Compare f.i., Dr. J. Schmitt, Psalm 118, zur Betrachtung und Besuchung des Allerheiligsten, erklaert und verwendet. Freiburg, Herder, 1901. Note the preface. Compare also Porta Sion, v. Ecker.

[2] Luke. 1: 32, 33.

of David are entirely illumined by the rays of the messianic light: from David proceeds a new, though oftentimes, a clouded course of the sun toward the Christ. (See the genealogy of Matt. 1:1–17, also Grimm, "Leben Jesu," Vol. I, c. 6, der Stammbaum Jesu, p. 186 ff. and 206 ff., and Vol. II, c. 5, der Menschensohn, Sohn Gottes, Stammbaum nach Lucas, p. 137–174.)

In David all great things coalesce, as the bearer of the revelation of the Old Testament. He is Israel's deliverer, law-giver, prophet, king, and royal priest.[1]

Personally David is a soldier-child with his faults and virtues, rich in exalted characteristic features, tainted with great human frailties and many minor faults. But in the days of David there looms up magnificently the fundamental law of the divine plan of the world: *free selection of grace*, not the legal claim of flesh and blood, determines the bearer of revelation, and even the dark deeds and the sins of these bearers will not impede the revelation, which hastens onward to Christ. But only contrition and repentance are favored by happiness. Something of the great evangelical fundamental principle: "Blessed are the poor in spirit," becomes audible. Thus the history of David becomes a real treasury for the preacher. It guarantees, according to the just described homiletic-pragmatic explanation, exceedingly rich materials for the cultivation and the use of the preacher. Up to most recent times, moreover, the person and the history of David were extensively treated in a homiletic manner: See Breiteneicher's "Predigten über das Alte Testament." Schmitz, Weihbischof von Köln, "David, der Mann der Hoffnung auf Gott." Köln, 1899.

14. *Israel — a kingdom of peace under Solomon.* If revelation conquered amidst barbarous conflicts, it now shows its victorious superiority also amidst culture in the days of peace. Israel was to come in touch with most of the nations of culture and diffuse luminary rays of truth among them. Therefore, it itself should first attain a high degree of culture. The time of Solomon was, as it were, a preparatory school for this world-vocation. The true religion appears in a resplendent setting of earthly peace and high culture.

Israel's exclusiveness and patriarchal singularity is not its own aim, but only means to the end. Therefore, revelation forms itself, in the course of events, into a flourishing evolution of culture during the days of Solomon. Solomon's life and writings proclaim constantly, in the midst of these glorious times, as did David in the days of conflict, the most glorious hope for the house and for the people: the thought of the

[1] See Grimm. Leben Jesu, Vol. II, c. 6. David Vorbild des messianischen Priesterkoenigs p. 153 ff. David's Priestertum p. 156 ff., Die Linie Natan ohne Thron, 160 ff.

Messiah and the preparation for Him. But Solomon, with his people, falls into the pits and upon the rocks of a high culture. The full joys of culture and open intercourse with the pagans bring great destruction in the evening of Solomon's life, to the leader and the people.

Solomon's life, his deeds, his writings[1] and after-effects and his sins, considered as a whole, produce an impression of a series of thoughts and principles which have a special significance for the modern preacher.

(*a*) *Religion and culture are not enemies, rather friends:* Nature and grace should be our guides. Religious life, in the form and upon principles of a noble culture, is really a type of the richness of the heavenly life with God.[2]

(*b*) *The supernatural builds upon the natural,* supernatural wisdom unites most harmoniously with natural wisdom: both emanate from God.[3]

(*c*) *But the highest duty and the honor and the happiness of a people consist in divine worship.* There is scarcely a more exalted illustration of happiness and joy, of true divine worship, of the union of a people with its God, than is found in some of the accounts of Holy Scripture in the life of Solomon: Compare, f.i., III Kings, c. 8, II Paral., c. 6. The various offices of the dedication of churches and of the *Translatio Almae Domus Lauretanae* will reveal these splendid thoughts to the preacher.

(*d*) *Culture and human wisdom alone will never satisfy the soul of man.* They create an after-taste of pessimism. *God alone suffices. Verba Ecclesiastae, filii David regis Jerusalem: vanitas vanitatum et omnia vanitas! — Finem loquenti pariter audiamus: Deum time: et mandata ejus observa, hoc est totus homo: et cuncta quae fiunt, adducet Deus in judicium pro omni errato, sive bonum, sive malum illud sit.*[4] The most brilliant culture without God and the fear of God, aye, one that is not Godless, but, nevertheless, worldly, without any intimate relation to God, is merely an extravagant frame and no picture to enclose. The life and the vicissitudes of Solomon illustrate, in a drastic manner, the unique ideas of the book of Ecclesiastes, in which the gloomy sentiments of pessimism encircle the golden splendor of culture, whilst, at the same time, the indifferent attacks of the temptations of epicureanism are dras-

[1] Proverbs, Canticle of Canticles and Ecclesiastes contain the Solomonic wisdom. The Kohelet (Preacher-Gatherer of maxims), though not composed by Solomon, is, nevertheless, a further development of Solomonic wisdom; at the same time Kohelet takes an indirect position against the encroachment of Greek wisdom and culture: it reports supplements and criticizes. See Zapletal, Das Ruch Kohelet. Freiburg, Universitaetsbuchhandlung, 1905.

[2] Compare, for instance, the Books of Kings, see likewise the Encyclical on the Rosary, of 1893, III. p.

[3] See the Proverbs.

[4] Eccles. 1, 2, and 12, 13, 14.

tically indicated, *until the fear of God, like the rising sun,* illuminates all things *and gives to everything its real significance.* In connection with this, compare the entire tendency of the thoughts of Ecclesiastes and with it the contents of the book of Job, which unfolds the problem of life and of suffering and of the vicissitudes of men, in good fortune and misfortune. For a study of this we recommend: "Das Problem des Leidens in der Moral," by Dr. Keppler, Herder, 1894.

(*e*) *But supreme goodness and happiness consist in the peace of the soul with God, through the Messiah.* Solomon's better days are a glorious image of the wealth of this happiness and of that grace and happiness of which the Canticle of Canticles is a most unique song. To this, however, Solomon's fall forms a unique contrast, though there flickers a mysterious glimmer of hope toward the end of Solomon's life, which points toward contrition. The Ecclesiastes may be thus interpreted.

15. *Israel's split and ruin.* Solomon's fall was followed by its punishment; but for David's sake and for the Messiah's, the throne of promise is not to perish.

The ten tribes tear themselves loose. This alone would really not have accomplished their ruin. Had they persevered upon the road indicated by the prophet and remained faithful to the sanctuary of Jerusalem after the political separation, they would, even then, have accomplished their task. But, since they apostatized from God and the Temple and embraced idolatry and pagan life, they marched on to their ruin. Yet, in spite of this, great prophets, sent by God, arose within the realm of these tribes, who, amidst the marvelous dispositions of the divine plan of the world, secure punishments and blessings, save a portion of Israel which is of good will and which becomes, even for the pagan world beyond, a leader and educator. In the realm itself the split constantly increases. The punishment for this infidelity grew into a deportation from which the ten tribes never returned as a people, though here God's grace likewise accomplishes great things in behalf of individuals and of groups in foreign lands (compare the singularly beautiful account in the book of Tobias), and among the mixed population that remained. History furnishes here deep views into the designs of God. The punishment is crushing. Yet the favor of God passes anew into all divine visitations, effecting salvation for Juda, for the divided Israel, and creating, even in the land of the pagans, oftentimes friendly relations with men of good will. (Tobias 13: 4.) The history of the divided Israel contains some things truly marvelous. There exists no more convincing proof against pastoral pessimism than this.

In the midst of the rejected land the reign of prophecy rises to its sublimest height in Elias and Eliseus. With Jonah, Elias was counted for a time among the pessimists of the Old Law. Now on Mt. Horeb

and in the desert he receives from God Himself the greatest pastoral and pragmatic revelations which have ever been given under the sun to a child of man. The chapters 17–19, 22 of the third (first) book of Kings, and the chapters 1–14 of the fourth (second) are genuine and true pastorals for the preacher and the pastor. Elias had despaired of Israel and of the success of his vocation. (III Kings 19:3, 4.) An angel awakens and strengthens the pessimist sleeping in the shade of the juniper-tree of the desert, and he commands him to undertake the great journey unto the mount of the Lord, Horeb, where God had appeared to Moses (II Moses 32: 22). And when Elias, by the command of the Lord, stood upon Mt. Horeb, a great and strong wind arose which overthrew mountains and broke the rocks into pieces, and after the storm an earthquake, and after the earthquake came a fire: and the Lord was not in the wind, nor in the earthquake, nor in the fire (19:11 sqq.). And after the angel had revealed to him the presence of God in the gentle whistling of the wind, and Elias had been rebuked for his acts and disposition (19:13, 14, 15), then he recognized the wonderful love and grace of the Lord which, if it punishes, does so merely to save. Amidst all the divine visitations which the Eternal God inflicted upon the impious, the Lord reserved for Himself "seven thousand men in Israel, whose knees have not been bowed before Baal" (19:18). Pessimism now takes its flight. With renewed strength Elias is sent on his mission. Eliseus is called as his colaborer (19:19). Elias is to go among the pagans even, and there to anoint instruments for the Lord's penal pedagogics (19:15). The fire of the enkindled wrath now becomes a flame of holy love and zeal for souls. And though the prophet must act again as an instrument and proclaimer of divine punishment, love never wearies nor does it ever despair. God can awaken children of Abraham from the very stones. And this task John the Baptist is to fulfil at the first coming of the Messiah and Elias personally again, in the fullest sense (see Luke 1:17; Matt. 17:11–14), before the second coming in behalf of the entire Jewish people. When Israel's ruin had become most dismal and the inhabitants of Juda looked with contempt upon the punished land, then Isaias, to the great surprise of his contemporaries, suddenly announces that this land is not entirely excluded from the designs of God: aye, out of this very land of darkness and seated in the shadow of death and, especially, out of the despised and the erring tribe of Zabulon and of Nephtalim, where there is found a pagan-Israelitish mixed people, the Messiah is to come forth: there shall be the field of His action — of Him who is the Light of the world (Isa. 9:1). Even during the time when the ten tribes were languishing in exile an inspired writer points to the illuminating figure of Tobias amidst the dark history and gives us a touching case of the beneficent disposition of divine providence in small and

great things. This will serve for all times as a beautiful picture of the life of the faithful adherents of the Church of the Lord amidst other sects and of the influence upon these and upon the faithful, during the dispersion of Christian people, by a godly life. But when the fulness of time had actually dawned and the Saviour, driven out of Judea, unfolded His great deeds in Galilee — then the Evangelist Matthew recalls these wonderful designs of God in behalf of this land, of which an Elias had already begun to despair, whereas the love of God never had abandoned it: *Jesus secessit in Galilaeam et relicta civitate Nazareth venit et habitavit in Capharnaum maritima in finibus Zabulon et Nephtalim, ut adimpleretur quod dictum est per Isaiam prophetam: terra Zabulon et terra Nephtalim, via maris trans Jordanem, Galilaea Gentium, populus, qui sedebat in tenebris vidit lucem magnam, et sedentibus in regione umbrae mortis lux orta est eis.*[1] And again, in the apparently entirely abandoned Samaria and Galilee, in the midst of the land of the Samaritans itself, the Lord gathered a great harvest (John 4:40). There, at Jacob's well, His memorable conversation with the Samaritan woman took place, in which He emphasizes sharply the truth and the unity of the religion of the Old Law, but at the same time permits the universal love of the Redeemer of the world to shine as brightly as the sun. Samaria had brought Elias to the brink of despair, but it had also occasioned that uniquely beautiful revelation of divine love on Mt. Horeb, in the strength of which Elias resumed his task with renewed courage. In Samaria, at Jacob's well, at the beginning of His activity, the immeasurable love of the Redeemer shone forth, and it penetrated Judea and Samaria and Galilee and the whole world by its rays, and the Samaritans, after the visit of the Saviour, gave expression to their joy in these beautiful words: *Et scimus quia hic est vere Salvator Mundi!* (John 4: 42).

Compare the revelation in the soft whistling of the vernal wind on Horeb and the sending back of Elias to Samaria and to Galilee and even among the pagans, to the revelation of the love of the Saviour manifested to the Samaritan woman and to the Samaritans at Sichar, when He is about to begin His activity. Draw parallel lines between the pastoral on Mt. Horeb, given to Elias and Eliseus (III Kings 19: 9–21), and that marvelous pastoral hour of the Saviour spent with His disciples at Jacob's well, while the happy woman hastens into the city (John 4: 30, 46) to announce the Messiah. Pointing to the Samaritans who come out of the city toward Jesus and to the millions of the poor in spirit who, of all nations and grades of culture, after them are driven by the necessity of salvation and forced by God's grace to the Saviour and to His one and only Church, the Redeemer of the world addresses the Apostles and all future preachers in these words: *Levate capita vestra et*

[1] Math. 4: 12–17; Is. 9: 1.

videte regiones, quia albae sunt jam ad messem (John 4:35). Thus oftentimes many are ripe for the harvest which we still think far off (John 4:35). The preacher, therefore, should never despair, never become a pessimist. But in the same place the Saviour teaches that the fruits of a sermon that are gathered are often prepared by a long divine education and by uncounted laborers of former days: *ego misi vos metere, quod non laborastis. Alii laboraverunt et vos in labores eorum introistis.*

Thus the pedagogics concerning Israel and Galilee point, in a uniquely consoling manner, to that love and grace which were revealed to the fleeing prophet on Mt. Horeb amidst the softly whispering vernal winds, and which the Saviour Himself had described to the Samaritan woman in the image of living waters and as a great gift of God (John 4: 10, 11), and which He shortly before had announced to the cultured Nicodemus as a renewed second life, the supernaturalness and loveliness of which He depicted in expressions which very vividly recall Mt. Horeb: *Spiritus ubi vult spirat; et vocem ejus audis, sed nescis unde veniat aut quo vadat: sic est omnis qui natus est ex spiritu* (John 3: 8).

From all the pedagogics and pragmatics concerning Samaria and Galilee the love of the redeeming God shines forth, who finds everywhere members of His kingdom, even there where one would despair of the tribes, the people, and of the nations. On the other hand, it is precisely this pedagogy concerning Samaria and Galilee that proclaims with a most decisive clearness the firm principle of the truth and of the unity of the revealed religion and of the Church. *By the organs sent by God*, and not without them, were the works of God, even in the Old Law, performed and perfected in Samaria and Galilee. Of Tobias, who was protected by a most extraordinary divine providence, fidelity to the true temple of Jerusalem is especially and most sharply emphasized at a time "when all turned to the golden calves, which Jeroboam had made," and likewise his fidelity to the Law during the captivity, "when all ate of the meats of the Gentiles" (Tob. 1:5, 12). *Salus ex Judaeis est*, says also the Saviour at Jacob's well, in His conversation of genuine liberality and universal messianic charity which He had with the Samaritan woman: *vos adoratis, quod nescitis: nos adoramus quod scimus* (John 4:22). *Salus ex ecclesia est*, is only a continuation of the same principle. This Church, however, is a universal Church, which would convert all into *adoratores Patris in spiritu et veritate* (John 4: 23), which never despairs of her mission of pastoration, and even many who stand afar off, who without their own fault know her not, are counted by her as her spiritual children. Rich indeed are the homiletic suggestions which are presented to the preacher by an insight into the history of Galilee, contained in the Holy Scripture.

16. *The age after David and Solomon.* Between David and his

descendant, the Messiah, there elapsed fully a thousand years. The long history of David and of Solomon shows, on the one hand, a constantly increasing and magnificent development of the thought of the Messiah and of the preparation for the Messiah. The latter concentrates especially around Juda and the throne of David. On the other hand, there appears also a development of apostasy, the ruination of the entire people. At first the ten tribes tore themselves away, not only from the political, but also from the religious unity, and they were lost as a people, though several individual groups were saved. Then followed the deportation of the rest, even of the kingdom of Juda, under its kings. This deportation was inflicted as a punishment. It finds favor once more as a people and begins a new life in Jerusalem, rebuilds the temple, and renews the covenant. But again the people of God apostatizes, and when finally the "Expected One of Israel" and "of the nations" appears, it is only with a small portion that He finds faith. This portion of Israel fulfils indeed its great mission perfectly, both for itself and for the world: from Israel comes forth the Messiah; a daughter of David is His Mother, and His genealogy reaches from Joseph back to David; Israelites are the first members of the kingdom; Israelitish Apostles go and teach, convert, baptize, and educate the people. But Israel, as a people, rejects the Messiah. Whilst the prodigal sons of the history of the world return to their home, Israel itself becomes a prodigal son until it, too, at the end of days, will return to its real home as a people. In spite of the evil development Jahve keeps His word for David's sake, until the Messiah, the son of David, shall begin His work. Such is the background upon which the following vicissitudes and developments are painted.

17. *The kings.* Glorious and luminous lights, but also most gloomy shadows, are the kings of Israel in their fidelity and ofttimes infidelity and in their vocation as leaders of the people and as the ancestors and types of Christ. In spite of all their human infidelity, member after member is fittingly enumerated in the genealogy of Christ, and the pedagogy for Christ conquers time and again, in spite of every apparent failure of success. The historical presentation of the kings of Juda and of the people under them is a true type and a prototype of the objective writing of history, but, at the same time, an indestructible image of divine justice which judges without respect to persons, and carries out its designs, and is in need of no man, and can even awaken out of stones children of Abraham.

18. *The prophets.* Grandly, and simultaneously with the reign of the kings, arises the mission of the prophets. The prophets are, on the one hand, *great preachers, saviours, and leaders of their times;* on the other hand, *they are the mighty seers of the future.*[1] Through them the image of

[1] See above, pp. 128 sqq.

the future Messiah and the Redeemer of the world is presented to the people, oftentimes so sharply and clearly and, in spite of all obscurity, so overwhelmingly and richly, that Isaias is called the evangelist of the Old Law. Never was the pragmatics of the divine plan of the world more fully disclosed than by the prophets. If the biblical historical portraits and the books of the prophets are compared with the corresponding chapters of the history of the world, then the Holy Scriptures place a golden key of a deeper understanding of the profane history and of the designs of the world into our hands. If the figures of a Nabuchodonosor and of a Cyrus, etc., taken from the biblical historical books, from Isaias and Daniel, are placed in juxtaposition, at once does the carpet of the divine plan of the world unfold its bright side. *The image of the Messiah becomes through the prophets more and more an image of the Redeemer of the world, and the mission of Israel a mission of the world.* Herein we are surprised by the prophets at the depth and intensity of the religious life which one would expect to find only in the New Testament. Fancy the marvelous sermon on the thought of God, given by Isaias, Daniel, and Baruch, the enchanting figure of the Messiah given by Isaias and Amos, the depth and purity of private and social morals and ascetics given by all the prophets, the uniquely beautiful and fruitful emotions of love and of contrition, those singular mixtures of severity and of mildness, the most powerful strength and intimate, tender, and subjective sensitiveness: no cultured nation of ancient times can present anything which might in the remotest degree be compared with the religious, moral, and pragmatic standard of the Israelitish prophetic mission, which, moreover, has left us its traces in the garb of a classical literature. *The influence of the prophets extends far beyond Israel — they are preachers and proclaimers of the Messiah to whole nations of even the pagan world.*[1] *These few references depict the prophets as a veritable school of preachers.* For conceptions of God, of the Redeemer, and of His kingdom, of grace and its fruits, of a pure and undefiled idea of morals and ascetics, the prophets supply treasures most rich in contents and in form. (See above: The Holy Scripture as a source of popularity, pp. 81–89, also pp. 65 and 82; pp. 83 and 84. Compare also the entire, grand disposition of the prophecies of Isaias, as in Kaulen's introduction of Hahneberg's "Geschichte der biblischen Offenbarung," or the commentaries of Knabenbauer, or Anmerkungen zur homiletischen Anwendung in Schuster-Holzhammer's Handbuch, I. n. 711–879.)

19. *The deportation.* In spite of their divine direction by grace,

[1] See Elias, Eliseus, Isaias, Daniel, — Daniel's unique position at the court of Nabuchodonosor has a parallel, in a measure, in the missions of the Jesuits at the court of the imperial Tartar dynasty in China during the seventeenth century. See Grimm, Leben Jesu, Vol. 1, p. 25.

the people of God became degenerate: only a small portion remained faithful. The punishment of Judea soon followed: the deportation, which was a forcible transplanting of the people of Israel into the very midst of the pagans. Like pottery, the Lord destroys the city and the sanctuary. Like an adulteress He drives the people from the land. It seems as if revelation had lost its channel. But the frightful castigation operates in a purifying manner upon the rest of Israel and in an enlightening manner upon the pagan world. The world-embracing power which deported Israel becomes itself an instrument of God. The great ruler of Babylon must finally bow before the supernatural greatness of the prophet Daniel, who works and prophesies in the very midst of the nations. He gives honor to the God of Israel, and the new conqueror, under whose feet the power of the culture of new Babylon is broken, Cyrus, the founder of the Persian world-embracing empire, bows likewise before Daniel the prisoner: he refers to the God of Israel who, he claims, had commanded him to dismiss the Jews and to rebuild the Temple. And in the midst of the pagan world Daniel prophesies after Nabuchodonosor a second, a third, a fourth world-embracing power — he saw in vision Cyrus, Alexander, the Romans, until the grand empire is to follow which God Himself is to build, *the empire of the Messiah.* On all sides rays and grains of truth are scattered through Daniel and by the Jews of the dispersion among the pagan world: which, in many instances, bear much fruit.

The time of the deportation of Juda opens again an insight into the inscrutable ways of divine providence, which the inspired writers unfold by the command of God:

(*a*) *Israel is terribly punished, but also thoroughly purified from its inclination toward idolatry and prepared for the task of its mission.*

(*b*) *But all other people are drawn into the world-plan of God: true religion carries within itself the purpose of congregating all the dispersed and divided people around the Messiah. All culture and worldly power and all fidelity to God and to His kingdom must finally, consciously or unconsciously, serve the designs of God.*[1]

20. *A final retrospect and view into the Old Testament.* If at this important turning-point of the history of revelation we look toward the future by gazing upon the past, we will find ourselves standing in the presence of an overwhelming fact: The religion and the Church of God, which is as old as humanity itself, bears within it an irresistible drawing toward universality, toward the care of souls and the happiness of all people.

[1] Tob., Dan. c. 2 sqq. See the grand ideas of Isaias and Daniel on the empire of the world and all the degrees of culture which fade away before the world-embracing empire of Christ.

But the religion of revelation was, in the course of time, brought into contact with all the various degrees of culture and cultured people by these very designs of God. It turned, as we have frequently seen, first toward the whole of the human race. Therefore the people, separating in the earliest days, carried with them some rays of primitive revelation over the whole world and among the entire human race. The religion of revelation came, therefore, through oft surprising contact into close touch with the great people of antiquity, with ancient and new Babylon, with the Egyptians, the Assyrians, the Persians, with the Greek and Roman world-embracing powers, and with numerous smaller people of the Orient. The deportation of Israel and of Juda caused the just mentioned unique catechization of the pagan world and of its most prominent leaders. It was, furthermore, not a part of the plan of divine providence that all the deported should make use of the permission to return to Jerusalem. Even Daniel remained, with a portion of his Jewish tribesmen, in exile in the pagan world. From this gradually grew the great Jewish dispersion over all the countries of the known world. The institution of the synagogues, which owes its existence to the exile, spread wherever the Jews were found: "From ancient times Moses was read from city to city (even among the pagans) every Sabbath in the synagogues." [1] The synagogues, therefore, exerted an influence far beyond the Jewish boundaries. To this was added the work of proselyting, which had also a great providential mission [2] and developed the missionary work of Israel in other directions. The Septuagint translation of the Bible modeled the Greek world-language after the ideas of the revelation of the Old and the New Testament. The later sapiential books [3] indicate touching points and considerable analogies between them and the pagan philosophical schools, and unfold the grand world-plan of God and of Israel's world-embracing mission in a most exalted manner. (See Ecclesiastes, c. 42–50.) The books of Paralipomena, Esdras, Nehemias, Tobias, Judith (see Achior's "Pragmatische Aufschlüsse über Israel" c. 5, 5 ff. and c 6), Esther, and of the Machabees are to be considered precisely in the light of a sacred universality and of a striking pragmatic reflection, whilst even the prophets, especially the second part of Isaias, had already described the universal empire of the Messiah in most exalted and vivid colors. Let us now briefly describe the individual development of Israel after the deportation and the guidance of His chosen people by the Almighty.

A renovation of Israel follows, which is associated with the names of Aggeus, Zacharias, Esdras, Nehemias, and others. As soon as the

[1] Acts of the Apost. 15: 21.
[2] See Grimm, Leben Jesu, I. B. Einleitung, S. 28.
[3] Eccles. and Wisdom.

religious, the moral, and the social conditions were rearranged, *God sent the last of His prominent prophets, Malachias, who again, during the post-exilian time, announces the Messiah and His exalted sacrifice.* His testament is a firm direction of the people toward their pedagogue — the law of Moses: *Mementote legis Moysi servi mei, quam mandavi ei in Horeb ad omnem Israel, praecepta et judicia.*[1] Then he promises the precursor, of the first and of the second advent, the Baptist — in the spirit of Elias and the personal Elias at the end of time — and finally the Messiah Himself, the mediator of the covenant, whom Israel asked for: *et statim veniet ad templum suum Dominator, quem vos quaeritis et angelus testamenti, quem vos vultis. Ecce venit, dicit Dominus exercitum!* [2] And the prophet departs with an anxious question on his lips: And who shall stand to see Him? The prophet recognizes that terrifying law that only a portion of Israel seeks its salvation![3]

But the kingdom disappeared with the mission of the prophets. Israel, after the exile, amidst the pressure of the times, was no longer able to establish it, nor could it do so under the iron necessity of the Persian empire. The genealogy of David and of the Messiah as David's son, which the Evangelists Matthew and Luke have dragged from the dust, was lost in obscurity, and yet member is joined to member wherein the messianic spark is kept alive until it is to flare up before Israel and the whole world, yet quietly and humbly, as was planned in the designs of God. (See above Nr. 13.) Israel is now left to the guidance of its priesthood. Around this are grouped new organizations, "the great synagogue" of the Persian age, the "Gerusia" of the Machabean period, and the "synedrium" of the Roman times. After its return Israel was cured and purified of its pagan idolatry. The worship in the new Temple appears intensified and spiritualized. Prayer and the reading of the Holy Scriptures become more earnest in the various spheres of the people. The distress of the exile taught the people to pray, the deprivation of the Temple increased a longing for it and for the liturgy. The weekly Sabbath gathered all the congregations into their synagogues; this institution, created by the exile, was continued everywhere. The people, no longer divided into tribes, had become, in a certain measure at least, united and mighty. But also circles of confessors of the true God in Galilee were in connection with the Temple of Jerusalem and had their own synagogues. Samaria remained separated.

Upon such soil did the heroes of the times of the Machabees grow. The Holy Scriptures show us here character sketches of a grandeur and purity which are unique in their kind in the history of the world.[4]

[1] Mal. 4: 4 (3: 22).
[2] Mal. 3: 1–4, 5, 6. Math. 11: 10. Math. 17: 10.
[3] Mal. 3: 2.
[4] See the Books of the Machabees.

From such soil there finally blossomed forth, in the fulness of time, the families of a Zachary and an Elizabeth, *and above all the virginal Mother of God* herself, *just* before God and walking without blame in all the commandments and justifications of the Lord. (Luke 1: 6.)

But, contrary influences exerted themselves likewise among the people. The custodians of the law, the various officials, were indeed, legally and, in decisive moments even, endowed with supernatural indefectibility.[1] But their schools and sects corrupted the spirit and heart of Israel and put forms above the spirit of the Law. Israel became despiritualized and grew torpid. The Machabees had fought for pure ideals during the hardest times and in the midst of a godless culture. But in the succeeding period of national independence Israel felt itself too much a nation and a mere political power. This bubbling over with politico-national ideas corrupted the messianic idea, both in the leaders and in the masses. Parties and heresies divided the people which, led by the blind, blindly moved onward. The literal service crippled all higher aspirations. And since the iron hand of the Romans had been laid upon Israel, the most of the leaders and of the people expected a Messiah, not to free them from sin, but a political Messiah who is to break the yoke of the Romans and to prepare for Israel a world-embracing empire. And thus the Old Testament dismisses us: The New casts its first morning rays "into the days of Herod." "Herod is a signature of the age, reduced to its shortest expression"; Herod, the creature of the Romans, is no Jew, but the king of the Jews against their will. And, yet, he is a genuine outgrowth of the history of the corrupted people of God. The Machabean, who had brought the issue of the war to a happy end, Simon, had only assumed the supreme direction of the people up to the time when a reliable prophet was to arise. But his successors, especially Aristobul, had themselves made kings, though uncalled to the throne of David. Discord and abomination in the royal house caused the Romans to interfere, who finally placed the Idumean, their creature and vassal, on the throne of Israel.[2]

21. *The Expected of Israel and of the people — Christ Jesus.* All the rays of light of the Old Testament were focused upon Christ. The image of the Redeemer of the world, ever since the first promise made in Paradise, was constantly more clearly, more definitely, and in a grander and more detailed manner described. The Law was a pedagogue, a disciplinarian, which prepared Israel for Christ. The prophets were lovely fathers and leaders, who pointed to the Redeemer of the world. A numerous series of types prefigured Him who was to come. The favors and the visitations, the humiliations and the exaltations were imparted solely for the Messiah's sake. The Evangelists paint the

[1] John 11: 52.

[2] Grimm, Leben Jesu, 1. p. 51.

picture of the Redeemer in the midst of the gloomy days of Herod and toward the last days of Israel's development. It corresponds, in marvelous harmony, with the great sketches of the prophets, as the first Evangelist constantly emphasizes, but it surpasses, in an infinite degree, all the false hopes and representations, as well as all the true pictures and descriptions given by the prophets, because it is, indeed, the picture of infinite love: *Apparuit humanitas et benignitas Salvatoris nostri Dei.*[1] All stars lose their brightness at the approach of the rising sun by which we are visited by the merciful heart of our God.[2] The world holds its breath, and the pulsations of all evolutions and cultural developments cease in order to contemplate the one and the eternal God, and to love Him: *ut dum visibiliter Deum cognoscimus per hunc in invisibilium amorem rapiamur.*[3] *Sistere in persona amata propter se* — as the great St. Thomas says — this is forcibly urged by the first great impression of the Gospels.

Into these temporal conditions the Evangelists draw the full living picture of the Redeemer of the world in immortal lines. At the birth of Christ the angels solemnly announce the world-plan of God in the center of which the newly born Redeemer is manifested as the Light of the world: *Gloria in altissimis Deo et in terra pax hominibus bonae voluntatis!*

The Gospels describe the plain Son of Man — Christ Jesus. But, through the clouds of this humanity there breaks forth and shines, constantly more and more resplendently, the sun of His divinity during the quiet days of the infancy, of the tender years of youth, at the entrance into the public life, amidst the innumerable miracles and revelations of the same time, until, finally, on Easter, the full glory of God looms up: *ille inquam lucifer, qui nescit occasum ille, qui regressus ab inferis humano generi serenus illuxit.*[4] And this picture, viewed from both sides, renders the objective evangelical historical description plain, simple, and humanly near, and yet so touching and overwhelming that no one can resist it. Unto this very day all ages, all civilized people, and even all the opponents of religion stand gazing at the picture of Christ. It is so irresistible that whoever will not subject himself to Christ in His Church attempts at least to claim, though unjustly, Christ for himself or for his party: merely because it is difficult to take an open antagonistic position against Christ in the world. The sects, the rationalists, the socialists, all would like to claim the image of Christ as the seal of their opinions, aye, they would like to make Him the author of their ideas. And he who has abandoned the Church, religion, and faith endeavors, nevertheless, to announce some apparent way to Christ without faith and without

[1] Tit., c. 2 and 3. Compare the formularies of the masses (Epistles) of Christmas.
[2] Luke. 1: 78.
[3] Preface of Christmas.
[4] The Exultet of the liturgy of Holy Saturday.

religion.[1] All this contains an indirect vindication of our biblical image of Christ, from the influence of which no one can entirely withdraw himself. But, for the Catholic preacher, who, under the guidance of the Church, is able to penetrate into the full contents of the Gospels, this manifestation is an admonition to act upon the world by means of the full and perfect image of Christ: It is that irresistible power, of which the Lord Himself says: *omnia traham ad me ipsum.*[2] And indeed, how does Christ appear to us in the Gospels! What a wondrous being! What loftiness, majesty, and loveliness in His exterior appearance! What a grand, bright intellect, what a magnificent character and noble heart! All of which is transfigured by the light of innumerable graces, by the glory of an immaculate sanctity, by the splendor of most marvelous powers; all is, finally, borne and enwrapped in the rays of the glory and of the adorable person of His divinity: He is a being whom we not only admire, but whom we may, can, and must adore.[3] And still, again, this Jesus of the Gospels is a being who turns to us and invites us to Himself: "Follow me; my yoke is sweet and my burden is light."

Jesus manifests Himself to His own through the Gospels, first in a marvelous school of faith, step by step more clearly and more brightly, as the Son of God, until they fall down before Him and adore Him: "Thou art the Christ, the Son of the living God." "My Lord and my God!" This carefully planned and established school of faith, from the beginning of the public activity of Jesus to the day of Caesarea Philippi, and from that to the ascension of the Lord, belongs to the grandest and homiletically most fruitful of all that is contained in Holy Scripture.[4]

He manifests Himself to His own as a true son of man, Who is to suffer for His brethren in a stern school of suffering, educating His own anew, step by step, to the comprehension of His Passion, until it appears before their eyes in its frightful reality.[5] But He is not satisfied with a figure and a type and a mere school; He is *de facto* the real suffering Redeemer, and He accomplishes the work of the redemption. *As the God-man He completes the bloody sacrifice of the cross.* The Gospels describe, in unique simplicity and with a supernatural tragic art and in the light of an infinite, immeasurable love the history of the Passion. The Pharisees, the Jews, the pagans, even Satan, who all conspire to destroy Him, are assumed, though against their will, into the designs of God, until the dying Redeemer can say: *Consummatum est* — it is con-

[1] Compare the latest literature of religious pamphlets, etc., of various phases.

[2] John 12: 32.

[3] Meschler, S.J., Gabe des hl. Pfingstfest: der Gottmensch, 3d ed. p. 36 ff.

[4] See p. 54, also Meyenberg, Aus der Apostelgeschichte, Luzern, Raeber, 1899, pp. 5–79.

[5] See above, pp. 85, 86.

summated. This is the acme of biblical pragmatics. But His work and His school are to continue.

Therefore the Redeemer continues in the Gospel the *school of His kingdom*, before and after His resurrection, and establishes His kingdom, the Church — the plan of which He had designed in the just mentioned school — His life-work, which is to last for all ages.

During His great life upon earth He seeks and gathers the building material for His kingdom, for His Church — He designs the plan, builds and organizes and finishes her. Then, by words of omnipotence, He transmits to her the perpetuation of His work: *Data est mihi omnis potestas in coelo et in terra: euntes ergo docete omnes gentes*, etc. By a new word of omnipotence He pledges to the Church, established upon Peter, His assistance: *ecce ego vobiscum sum omnibus diebus, usque ad consummationem saeculi* — through the Holy Ghost Whom He sends and Who reminds His own of all that He had said to them. The government of this kingdom He transmits to Peter and his successors: *pasce agnos meos: pasce oves meas.*[1]

And this kingdom from without *becomes also a kingdom and a school from within.*

The Christ of the Gospels brings, plants, nourishes, resuscitates, and perfects the new second, supernatural life of grace. When the educated Nicodemus, the representative of contemporary Jewish culture and science, appeared before Him, He spoke to the astonished Jewish teacher of a second birth, of a second life, of that which the catechism calls supernatural, sanctifying grace, and of a wonderful intensification of this life in the soul of a Christian (John, c. 3). *Denuo nasci* is therefore the program of Christ.[2] *Ut vitam habeant et abundantius habeant* is the aim of His work. But this kingdom from within is not only a giving of Himself on the part of Christ, but also a following of Christ on our part; a formation of Christ in man.[3] He desires to make men sculptors who chisel piece by piece, and painters who draw upon the soul line after line of the characteristic properties of Christ, until the likeness of Christ appears in the human soul, until Christ, under the portals of eternity, recognizes His own image: *transformamur in eandem imaginem (Christi) a claritate in claritatem tanquam a Domini spiritu.*[4] The way that leads to this Christ unfolds by a program in the sermon on the Mount and by the ideal of His pure morality, and He shows it, according to all sides of duty and perfection, by His whole life, in doctrine and in example.

We have followed the trend of the Bible in rapid strides — nowhere

[1] See the introduction, p. 3, n. 2 sqq. n. 4 and 5.
[2] John, c. 3 and c. 4: 11; John 10: 10. See also above, pp. 12, 29, 30, 51, 65–67.
[3] Gal. 4: 19. [4] II Cor. 3: 18.

has it concealed the defective, the sinful, the horrible, and the wretched of human aberration and faults, but it reproaches even the bearers of revelation. *In the image of Christ it knows no stains:* Who of you can convict me of sin? asks the evangelical image, as does Jesus Himself in the Gospel. The objectivity of the sacred writers, who also reveal or criticize the faults of the prominent bearers of revelation with a unique freedom, is also found in the Evangelists, but even such writing of history finds no stain in Christ. The Evangelists, however, refrain from all positive, subjective sentiments in favor of Christ, and, nevertheless, their Christ is the most attractive figure ever sketched upon earth.

A constant reading and meditation of the life of Christ in the Gospels, therefore, will fill the preacher himself with an admiration for this image of Christ, *so that he will really feel himself compelled to paint it, time and again, for the people in such a manner as if Christ lived in their midst, as if He had been crucified among them.*[1] The preacher will thus gradually work himself into the marvelous combination of the life of Christ which we can merely indicate in most scanty lines, and he will perceive the central significance of the life of Christ, of which everything in religion is but a ray. The preacher will, therefore, select works for his study which comprise the whole life of Christ, in its perfect connection. For this we recommend especially the greatly planned "Leben Jesu," by Dr. J. Grimm, where the more extensive study becomes a real school for the preacher, the "Life of Christ," by Meschler, etc. For a correct systematic conception of the life of Christ a collection of the pictures of the life and works of Christ by prominent apologists and preachers is of a great advantage, f.i., Hettinger's "Apologie," especially the chapters on: The Gospels, Jesus Christ, the Person of Jesus, Jesus' Words and Work—Christ the High-Priest, the Prophet, the King—then Schanz: Evangelium und Evangelien, das Leben Jesu, Jesu Person und Wesen, Christi Lehre und Werk, Gott und Mensch; similar treatises by Gutberlet, "Apologie," vol. II.[2] Such scientifically correct descriptions of the image of Christ, contained in the most prominent sketches, in connection with the artistically perfected characteristic sketches of Christ, such as are furnished, f.i., by the eighteenth discourse of the "Apologie" of Hettinger, are extremely valuable for the preacher, since they furnish him a key for a deeper conception of the Gospels. It is very much to be deplored that preachers, generally, do not oftener apply to such sources and take no more pains to make the people fully acquainted and familiar with the characteristic figure of Christ.[3]

[1] Gal. 3: 1.

[2] Schanz, Apologie vol. II. Hettiger, Apologie, vol. II. 1, 2, 3 Abt.

[3] See in connection with this the chapters: "Sermons on the life of Christ." "The Ecclesiastical Year." "The Liturgy as a Source of Eloquence," and "The Homily."

To these sources belong also the presentation of the central significance of Christ; compare the excellent and concluding chapters of Meschler's "Life of Jesus": Life of Jesus in the Church, Life of Jesus in the Eucharist, Christ in the Church, the Perpetuation of Christ in the Christian People, Christ and the Religious State, Christ and the Hierarchy, the Saints of the Church and of Christ, Christ and the World;[1] likewise the striking sermons on Christ by Eberhard, Förster, Sailer, P. Roh, P. Abel, Bossuet, Ravignan, Monsabré, Lacordaire, etc.

If we consider the contents and the practical ideas of the Gospel, we will again agree with the declaration of St. Jerome: *Deambulat in paradiso Dominus, quando divinas scripturas lego . . . : Paradisu Evangelium, in quo arbor vitae bonos fructus facit.*[2]

22. *The kingdom of Christ.* After a bright cloud had concealed Christ ascending into heaven and the Acts of the Apostles had dedicated to Him a last farewell, we espy in Holy Scripture the first growth of the kingdom of Christ. The ship of the Church, built and perfected by Christ, lies, as it were, at anchor. All is quiet, when suddenly there descends, in the rushing winds of Pentecost, the Holy Ghost, the Spirit of truth and of love. The sails swell. Sacred, fiery signals announce the departure.[3] The ship of the Church sails out into the ocean of the world — to all people. Peter, the Vicar of Christ, stands at the helm.[4] A fortunate portion of Israel saves itself in the Church of the New Testament.[5] The listening diaspora, which had gathered for the feast, points already to the universality of the Church.[6] But Israel as a people had rejected its Messiah. Israel as a people became the prodigal son of the history of the world. And, yet, it had fulfilled its mission in a splendid manner. From the house of David, from Israel, the Messiah of the world came forth. Christ Himself ascended the throne of David. His Vicar of the Church, to whom He addressed the all-embracing words: "feed my lambs, feed my sheep," occupies already the throne of David,[7] and his successors will occupy it until the end of time. And, yet, all this is means to the end, to the last and the eternal aim: to attain the mansions of the Eternal Father, in order "that they may have life and have it more abundantly in heaven." From Pentecost on we see the Church and ecclesiastical congregations growing from without and from within. The second chapter of the Acts of the Apostles contains the entire program of the Church and the plan of its execution. The Acts of the Apostles and the Apostolic letters describe, furthermore, the kingdom

[1] Meschler, "Life of Jesus," vol. 2, pp. 499–551.
[2] Jerome, l. 4, ep. 31
[3] Acts, c. 2, 3.
[4] Acts, c. 2: Peter's Sermon.
[5] Acts, c. 2: 5 sqq.; 2: 9 sqq.; 2: 14 sqq.
[6] Acts 2: 9–12.
[7] Acts 2: 14 sqq. and the exalted position of Peter given in general.

of Christ individually, as it was established by the Holy Ghost, spread, and maintained. In connection with the Gospels, in which above all Mary the Mother of God [1] and the first successors of the Saviour follow in the footsteps of Christ, they open for us a marvelous insight into the interior life of the souls and into the direction of the souls of the first Christians.

The same parts of Holy Scripture show us how, in the kingdom of Christ, the streams of the living waters, i.e., the graces of Christ in the sacrifice, in the sacraments, and in all channels of grace, gush forth and penetrate into the hearts in order to give supernatural life, ultimately the aim of all things.

The preacher will find in the Acts of the Apostles and in the Apostolic letters the first spring of dogma, of pragmatics, of moral and ascetics, of pastoral theology, and of ecclesiastical history, in a freshness and a directness, in a fulness and power which will constantly animate and give renewed zest to the homilist. It must be said, in regard to the letters of St. Paul especially, that the reading of the one or the other — with pen in hand — will fructify the spirit and stimulate the heart of the pastor of souls for years, especially after having familiarized himself therein by some good sketch, such as Kaulen's "Introduction," in conjunction with the reading of some commentary, either of Chrysostom, Estius, Dr. Schäfer, and a partial consultation of the beautiful work of Dr. Simar: "Die Theologie des hl. Paulus." It is very desirable that some homiletic commentaries, which ought to be based on a sane exegetic foundation, be furnished for the larger letters. This would facilitate for the very busy pastor of souls the use of these treasures, alas! so little known.

23. *The end of the Holy Scriptures.* The just mentioned books of Holy Scripture give us an insight into the kingdom of God, and the last of the books concludes with a grand view into the future, unto the very end of days, when the Gospel shall have been preached, and the Jews, as a people, shall have been converted by Elias and Henoch (Moses?) to Christ, and the judgment day shall have dawned with its condemnation, but also with its immeasurable happiness in the heavenly Jerusalem. The Apocalypse presents a view behind the curtain,[2] into eternity. It is prejudicial to think that this secret revelation is not suited for sermons. The preacher will gather from it conceptions of the Church, of history, of human life, of the relation of all things and of each individual soul to Christ, of dogmatic and yet richly colored descriptions and revelations of heavenly glory, which belong to that which is most fruitful among the treasures of Holy Scripture (compare also the liturgical application of the Apocalypse, contained in the various offices of dedi-

[1] See Mary in Holy Scripture, above § 6 (part 1).

[2] Heb. 6: 19.

cation, in the office of All Saints, in the lessons between Easter and Pentecost).

We have arrived at the end of our rather meager description of pragmatic meditations on Holy Scripture.

Various are the writers of Holy Scripture according to time and culture, various are their talents, their characters, the circumstances under which they wrote, often independently of each other. And yet, the collection of the books which we call Holy Scripture is but *one book*, in the fullest sense of the word, *the one book of the Holy Ghost, the Book of books, the book of the one world-plan of God on a large and a small scale, from without and from within.*

We will conclude our short passage through Holy Scripture with the words which a prominent recent critic and interpreter places at the end of his introduction to Holy Scripture:

"It appears to be a providential disposition of Him Who desired to commit the Holy Scripture to the keeping of the Church, that the last book of the Bible should present the finishing of the divine activity from without, after the first book thereof had begun with the beginning of this activity.

It is certainly not a matter of accidence that the end of the Apocalypse should return to the sphere of thought with which Genesis began. There "God created heaven and earth," here "He makes all things new," 21: 5, and there is "a new heaven and a new earth," 21: 1. Here is "the tabernacle of God with men, and He will dwell with them," 21: 3. In Genesis the punishment of sin is sorrow and death and labor and distress; in the Apocalypse "God shall wipe away all tears from the eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away," 21: 4. Thus, the original beauty of all things created, which had been destroyed by sin, will be restored by the Lamb of God, and the tree of life, from which Adam was driven, will serve "for the healing of the nations." In Genesis the earth is cursed on account of the sin of man and of Cain; in the Apocalypse "there shall be no curse any more," 22: 3. In Genesis Cain is driven from the sight of God and receives a mark on his forehead which is a sign of his condemnation; in the Apocalypse "His servants shall serve Him, and they shall see His face, and His name shall be on their foreheads," 22: 3, 4. Thus will be fulfilled what is said in 21: 6: "It is done: I am the alpha and the omega: the beginning and the end." [1]

The Holy Scripture, which began with heaven, passes away in an eternal heavenly song, which praises the final completion and execution of the divine plan of the world: "When once the full number of the

[1] Kaulen, Einleitung in die Hl. Schrift, III Teil (Schluss) 596 n. 671.

elect shall have entered into the beatific vision, when the body of Christ shall be ripened to the full age of the Head, when transfigured nature shall be eternally wedded to the spirit in a living covenant of peace, when death and sin shall be conquered and God is all in all: then the whole assembly of the blessed world of angels and of men, of the perfect spiritual and corporeal world will form one grand chorus of a mighty hymn of praise, with a God-inspired enthusiasm of which every virtue, every merit, every character is one accord; every talent, every art, every science one word; every state of life, every vicissitude, every order one mind; every people, every age, every world one tone; and all together one animated song in honor of the All-merciful, Who meets the flaming spirit of the past and of the future; one hymn of praise as strong as God's world, as rich as time and eternity, and as sincere as divine love; a psalm in which the infinite word, with the fire and strength of its spirit, will continue to reverberate from heaven to heaven, from generation to generation, from eternity to eternity (Apoc. 4: 8): Holy, holy, holy, Lord God Almighty, Who was, and Who is, and Who is to come. Alleluja."[1] Even the hell of those who are damned through their own fault will fail to carry a false note into it—it must, though forced, glorify God's justice, after having banished from itself His love. But in all who desire to be of good will the plan of the world will be fulfilled objectively and subjectively: *Gloria in altissimis Deo, pax hominibus bonae voluntatis!*

But we will conclude these same thoughts, which are calculated to stimulate in the theologian and the preacher a deeper conception of the Bible, with the words of St. Jerome: *Si juxta Apostolum Paulum Christus Dei virtus est et Dei sapientia, qui nescit scripturas, nescit Dei virtutem et Dei sapientiam. Ignorantia scripturarum ignorantia Christi est* — and with the admonition of the same doctor of the Church: *Divinas scripturas saepius lege: immo nunquam de manu tua sacra lectio deponatur. Disce quod doceas, obtine eum, qui secundum doctrinam est fidelem sermonem.*[2] (Super Is. ad. Nep.)

[1] We give these beautiful words of Dr. Schell, of course with the exclusion of that "Apokastasis *τῶν πάντων*," which Schell unfortunately had dished up, in the first edition of his Dogma, in compliance with the Modernists, which was too far-reaching and which wiped out every limitation.

[2] The pragmatic meditation presupposes the exegetic-critical. It should not degenerate into a far-fetched mannerism. But it would be equally wrong to suspect every deeper pragmatic conception as an introduction of ideas which are not contained in the text, or as an exaggeration of the verbal meaning of the Scripture. The Holy books themselves express pragmatic thoughts. Oftentimes they are implied. Oftentimes the pragmatic consists in the selection of the reported facts by the sacred writer and in their connection. For a pragmatic meditation of Holy Scripture we recommend the reading of the short introduction of Grimm's "Leben Jesu," this classical work itself, and especially the "Geschichte der biblischen Offenbarung," by

§ 7. Holy Scripture — A Means to Enrich and to Improve Our Religious Ideas

It is a peculiarity of the Holy Scriptures that they illustrate, from all sides, again and again, the great dogmatic, moral, and ascetic ideas of their various books by various authors. At times they are sharp dogmatic and moral definitions of ideas, f.i., in the sapiential books or in the proverbs and sentences of Christ; at other times it is an overpowering description, f.i., in many addresses and parables of the Lord; at other times an illustration under very peculiar circumstances and actual facts, as is often the case in the Gospels; again it is a unique, surprising psychological conception which frequently occurs in the letters of St. Paul, etc., *which exhibit one and the same truth viewed from new points and always deeper and in a more exalted and overwhelming manner.* But, it is one of the principal duties of the preacher to plant indelibly and deep down into the soul of the hearers, the great ideas of revelation: thus, it is of an immeasurable significance that the people may know and comprehend all that is contained in the ideas of God, of grace, of faith, of love, of the cross, of the sacraments, of sacrifice, etc. Therefore, the preacher *should enrich his homiletic and catechetic explanations* through the source of the Holy Scriptures, which supply such perfect wealth of these important ideas.

For such work we recommend the following methods:

1. Examine the valuable ideas on religion contained in a biblical concordance; see, arrange, and expound the respective passages. The richness obtained will be astounding. Let the incipient preacher make an attempt with the idea "gratia"—but, at the

Hahneberg, which, considered from its practical side, has never been excelled. Real, unique views into the biblical philosophy of history are supplied by the two last chapters of Grimm's "Leben Jesu," on the Genealogy of Matthew and of Luke I, C. 6 p. 186 and II, c. 5, p. 37. It is precisely the pragmatic conception which solves many difficulties which force themselves upon the biblical reader, f.i., why are some shocking histories given so extensively, here and there, in the Old Testament? why is, now and again, an apparently insignificant circumstance given with a striking breadth, then again apparently important matter passed over or concealed? The two just-quoted chapters of Grimm's "Leben Jesu" present surprising solutions of such objections, from the standpoint of pragmatics and upon a solid basis. We again wish to emphasize that if these pragmatic thoughts are not always suited for an immediate subject of a sermon, they nevertheless reveal to the preacher himself the entire depth of Holy Scripture and make it for him, in truth, *the book of books*, which, at times directly, then again indirectly, influences his entire homiletic activity in a most powerful manner.

very outset, let him exclude all those passages in which the word does not mean "grace." Add to this the idea "vita," but, after a more careful examination, select only those passages in which "vita" means "supernatural life," "sanctifying grace." Try likewise the words *charitas*, *lux*, *dies*, which occasionally mean the same thing. After such efforts it will be easy to develop, in a measure, the idea of grace according to its immense wealth, especially, with the assistance of some good dogmatic work, of some catechetical explanation or of some deeper ascetical work, such, f.i., as Scheeben's "Herrlichkeiten der göttlichen Gnade." But, avoid compiling this, through some agreeable self-complacency, in the form of a scholastic composition. The material must be gathered with a sense of a vivid, reflexive suitableness for the purpose of making every effort to show the people the immeasurable and incomparable value of sanctifying grace in its fullest light, and to arouse the hearers to form a resolution never again to live without this grace.[1]

2. Use a scientific concordance, such as that of Lueg, f.i., in which the ideas are already arranged under certain points of view. How easily could, f.i., in this manner alone, a sermon be composed on the love of neighbor, on alms-giving, etc. — out of material gathered from a scientific concordance, in conjunction with a good moral-theology and by the aid of an open, warm view of life and its needs.

3. Consult, occasionally, good dogmatic and moral works, which give scriptural proofs in an exhaustive, exegetic explanation. Such works garner a wealth of depth and of popularization and of treasures. Pursue the one or the other passage to its full meaning: for it is better to explain well one single passage than to heap up texts in long quotations that are badly understood.

It is the singular and unique power of the Holy Scriptures, which flows from the divine breath of the Holy Ghost, that gives authority to the sacred orator, furnishes apostolic freedom of speech, and renders his eloquence forceful and victorious. Aye, he who gives in his speech the spirit and the power of the divine word speaks not in words only, *but in the power and the Holy Ghost and in much fulness.* (I. Thess. 1: 5.) Therefore, those preachers act wrongly and not as the good master of a family, who deliver religious discourses and announce divine truths only to produce

[1] Compare p. 69, the example of religion as a source of joy.

words of human science and prudence, building more upon their own sagacity than upon the divine proofs. Such a sermon, though rich in oratorical splendor, must naturally be tame and cold, because it is wanting in the fire of the divine word (Jerem. 23: 29), and is far removed from that power and strength which the divine word possesses: "for the word of God is living and effectual, and more piercing than any two-edged sword: and reaching unto the division of the soul and the spirit." (Heb. 4: 12.) The Fathers call Holy Scripture in many places: "a rich treasury of heavenly doctrines, inexhaustible fountains of salvation, and describe it as a fruitful meadow and a paradisaical field upon which the flocks of the Lord find wonderful refreshment and genuine joy.[1]

For this very reason homiletics may and must demand, from the entire course of theology, an abundant cultivation of so-called *positive theology* and an arrangement for the study of the Holy Scriptures, in our theological seminaries and universities, such as the dignity of this branch of studies and the requirements of the times demand. Compare the respective admonitions of Leo XIII, in his encyclical *Providentissimus Deus*, wherein he speaks of the influence of the study of Holy Scripture upon the whole of theology, which is directly called *its soul.*[2]

4. Ask yourself occasionally the question: What is the conception and the depth of the scholastic and catechetical ideas and principles contained in Holy Scripture? and try to make meditations and studies on these lines. For this purpose you will find *monographs of so-called biblical theology*, which describe certain themes and ideas in the full light of the Scriptures or on some particular book of Holy Scripture, very useful, f.i., Dr. Simar's: "Theologie des Hl. Paulus," Dr. Schaefer's "Mother of Jesus in Holy Scripture," etc.

5. Again ask yourself the question: What ideas and demands are contained in Holy Scripture for the amelioration of our lives? [3] In this way we will discover the moral teachings of Holy Scripture. Ask, f.i., the question: What do the Scriptures say about suffering? (Compare f.i., Job — The history of the Passion — the announcement of the Passion and of the Passion-school of the Gospel — St. Paul's conception of suffering — compare with this, f.i., Dr. Kepp-

[1] Leo XIII, *Encyc. de studiis Scripturae Sacrae, Providentissimus Deus.*

[2] *Illud autem maxime optabile est et necessarium ut ejusdem Divinae Scripturae usus in universam theologiae influat disciplinam ejusque propria sit anima: ita nimirum omni aetate Patres praeclarissimi quique theologi professi sunt et re praestiterunt*, p. 45.

[3] See above, p. 52, b.

ler, Bishop of Rottenburg: "Das Problem des Leidens."[1] Similar questions are: What does Christ think and say of faith? Of grace? of self-denial? of prayer? of money and wealth? of death? of the hereafter? etc. Gather such answers from the Bible, arrange them as a climax in popular development and as an antithesis of the judgment of the world, which may be noted here and there and sharply refuted in the light of the Scriptures. Rich biblical material is found for the improvement of moral life and for a supernatural Christian school of character in the moral theology of Dr. Müller (Lat.), Dr. Goepfert (German), in the 5th vol. of the Apologie of P. A. Weiss (compare also the very valuable and rich general index of the whole work, so useful for the preacher), in the Pastoral of Sailer (compare I. B. "Vom erbauenden Schriftbetrachten," No. 14, S. 261–269). Pesch, "The Religious Life," etc.

§ 8. Holy Scripture — A Collection of Marvelous Characters

A collection of the character-portraits of some of the prominent individuals mentioned in Holy Scripture is really a fruitful homiletic work, when done to form them into practically effective pictures of characters.

The simple art of determining characters consists:

1. In gathering together pregnant character sketches and passages on subjects or persons.

2. In emphasizing the marrow and the kernel of these sketches.

3. In the effort of concluding from particular sketches to the whole and making use, for this purpose, of important points taken from the Holy Scriptures themselves.

4. In arranging all sketches under certain view-points, but reproducing, however, the same in the most possible words and colors of Holy Scripture itself, in order not to weaken them.

5. In constantly remaining conscious, during the work, of either only seeking short and pointed characters for a single sermon, or of desiring to prepare, perhaps, a cycle of sermons of these characters of biblical personalities. (In the latter case an exact separation of the themes that exclude the material is especially necessary.)

[1] Also a similar example of suffering, above: The penetrability of biblical speech, pp. 84, 85.

6. In not merely seeking the great or extraordinary features of virtue, but also in considering the lesser virtues and especially in following and exhibiting great biblical characters wrestling with sins and faults in order to attain supernatural greatness of character — under the guidance of divine grace.

7. In making all this not an unproductive speech of praise, but a mirror and an incentive for our present age.

In this manner, and following the example of the Fathers, Abraham, Moses, David, Daniel, Tobias, the Machabees, f.i., might be presented as character sketches in various cycles of sermons for Advent. (Compare, f.i., Bishop Eberhard's sermons on the Old Testament, Breiteneicher's sermons on the Old Testament, the Aux. Bishop Dr. Schmitz' Predigten über David.)

In connection with the feast of the Princes of the Apostles, SS. Peter and Paul, the sketches of these Apostles might be developed on the Sundays preceding and following the feast.

In regard to the character sketch of St. Paul especially, we should like to draw attention to St. John Chrysostom (Homilies on the Pauline letters[1] and de Sacerdotio). An excellent effort of a homiletic formation of the character of St. Paul will be found in Sailer, Pastoraltheologie, I. B. (Ausg. von 1788) S. 240–261: Paulus Begriffe von Gott — Paulus Begriffe von der menschlichen Natur — von Christus (f.i., Wie dachte Paulus vom Heiland? Du?) — Paulus Blick in die ewige jenseitige Welt. Paulus Andacht — Glaube des Hl. Paulus — Paulus Treue im Berufe. Compare herewith Simar: Theologie des Hl. Paulus. Wandlungen und Wanderungen Pauli, von Dr. Müller (Schweitzerische Rundschau, 1901, Heft 6. Compare also the offices and masses of the *Conversio Si. Pauli Ap.*, Jan. 25, and of the *Commemoratio S. Pauli Ap.*, June 30, also the *Dominica in Sexagesima* and *Quinquagesima;* see below: Liturgy as a source: The ecclesiastical year). Holy Scripture, combined with the liturgy, furnishes rich material. (See Dr. Keppler, Adventperikopen for character studies of St. John the Baptist,[2] f.i., the family of St. John, Luke I. 1, 2 sqq.) The nativity of St. John — John in the desert and the solitude — John in his vocation — John as a man and as a character — John in death. (See above: the fixing of the aim of the Sundays of Advent, p. 89, below: The ecclesiastical year — Advent — the corresponding chapters of Grimm's and Meschler's "The Life of Jesus" — and Dippel's ecclesiastical year: Advent.)

But the most exalted that the preacher can and should describe,

[1] Compare St. John Chrysostom, de laudibus S. Pauli, homiliae, VII.

[2] f. i., for sermons for families and men for Advent, or after the nativity of St. John the Baptist in June or July.

according to Holy Scripture, are the character sketches of Christ Himself, whether it be in single homilies or in a cycle of sermons or in one complete sketch. (See below: Sermon on Christ, above: Pragmatics of Holy Scripture, n. 21 sqq., pp. 137 sqq., compare also the paragraphs on the Homily.)

§ 9. The Holy Scripture — A Teacher of Popular Eloquence and the Means to Popularize Religion

The proof of this thesis is found above in the second chapter of the first book: The source and the model of the popular sermon is, above all, Holy Scripture (pp. 81–86 n. a–e).

ARTICLE II. THE USE OF HOLY SCRIPTURE — A SOURCE OF SACRED ELOQUENCE

Our exposition of Holy Scripture had for its object a demonstration of the significance of the book of books as a source and a school for the preacher.

But the principal thing is, and will ever remain, the actual, fruitful drawing from this source by the preacher.

Leo XIII impresses this duty in the strongest possible terms, in his oft-quoted encyclical *Providentissimus Deus*. In connection herewith he recalls the solicitude with which the Church strives to inculcate this in the words of the council of Trent: *Praeclare igitur ex his providentia excellit Ecclesiae, quae, ne coelestis ille sacrorum librorum thesaurus, quem Spiritus Sanctus summa liberalitate hominibus tradidit neglectus jaceret, optimis semper et institutis et legibus cavit.*[1]

In the above paragraphs we have already given a series of rules and methods for the practical drawing of material from Holy Scripture and, at the same time, a description of their homiletic advantages, so that we may here simply content ourselves with a cursory review. We shall give a few stimulations

1. to a cursory reading of the Scriptures,
2. to a study of several commentaries,
3. to a study of pericopes,
4. to a proper so-called homiletic exegesis.

We can compress all this into the idea of a biblical meditation

[1] *Encyc. Providentissimus Deus*, pp. 18 sqq., *Trid. Sess., V decret. de Reform I.*

for the purpose of edification,[1] of which we shall treat in the following paragraphs.

§ 1. Cursory Reading

Read in a cursory manner the entire Holy Scriptures. Select for this purpose either the Vulgata or the vernacular text. But do not waste much time with every difficulty, but rather read notes only occasionally, in order that you may comprehend the connection the better. Thus you will obtain a view of the biblical panorama by a more rapid reading. What has merely been done during the years of theological studies the preacher might, from time to time, repeat. It is also commendable to read the various books in their consecutive order, as they are placed before us in the breviary during the course of the year. The piecemeal liturgical reading in the office would thus be profitably aided by an antecedent and a concomitant universal reading. It is also well to consult a short sketch of these, possibly in an introduction, for the purpose of orientation before reading the several books. But this reading should not be considered a scientific one, but simply a spiritual reading: even the homiletic fruit will thus grow more richly. The selection of the books, according to the order of the breviary and of the ecclesiastical year, brings them into an astonishing combination with the life of the Church, which again will increase the fruit of the reading. Compare with this some pertinent remarks in the treatise on the ecclesiastical year. (See also Hettinger, "Aphorismen ueber Predigt und Prediger," S. 225 ff., 228 ff.)

Above we inserted into the chapter on the Bible a paragraph 6 (continued) on the pragmatics of Holy Scripture, with a somewhat remarkable copiousness of homiletic studies, especially for the purpose of *cultivating in the clergy a cursory reading of the Scriptures*. The keeping in view of the striking pragmatical points will immensely fructify the cursory reading. A very clever pastor said to us recently: "Tell the theologians and the seminarians to have an open Bible constantly on a table or a desk prepared for this purpose in their study-room, in order to spend some moments, and even though it be only one, with the book of books." We should like to extend this beautiful advice of the petitioner beyond the years of the seminary life.

[1] Compare vol. I of Sailer's highly recommendable: Pastoraltheologie, vom erbaulichen Schriftbetrachten, mit reichen Beispielen.

§ 2. The Study of Commentaries

Study from time to time an extensive commentary on the one or other book of the Holy Scriptures. The reading of one single commentary, which grasps the idea of making the richness of the word of God fruitful for the promotion of holy religion, will bear fruit for a long time to come in the preacher. We recommend, from the view-point of the homilist especially, commentaries which succeed in elevating the dogmatic, the moral, and the ascetic meaning; f.i., Grimm's "Leben Jesu," "Isaias," by Knabenbauer, "Die Evangelienkommentare von Schegg," Schanz, Gutberlet's commentary on the "Weisheitsbücher und zu Tobias," Dr. Schaefer's "Kommentare zu den Paulinischen Briefen," Bishop Keppler's "Unseres Herrn Trost," etc. The homilies of Sailer, Foerster, and Eberhard, etc. Among the great general commentaries we would recommend especially: The *Cursus Scripturae Sacrae* (Latin, Paris), and the biblical commentary just published in Vienna, which notes especially the needs of the preacher. Among the ancient commentaries we recommend to the preacher the homilies of St. John Chrysostom, the treatise on John by St. Augustin, and especially the rich and very practical commentary of Cornelius a Lapide on the Gospels, the securing of which no preacher would ever have reason to regret.

§ 3. The Study of the Pericopes

Study most especially the Sunday pericopes — especially the Epistles and the Gospels, in order to penetrate into the full riches of the contents. The notes of Allioli, of Loch, and Reishl,[1] and other great biblical editions are great auxiliaries. Study also the corresponding chapters of a great Life of Christ or of a biblical commentary. It is especially recommendable to penetrate more deeply into the one or the other Gospel in this fruitful manner — with pen in hand. The exegesis, thoughts, applications, references of material of different works, gathered in the *cornu copiae*, give a foundation for a great number of homilies and sermons on the same Gospel for many years. Preserve these preparatory labors very carefully and rewrite them for special use from time to time. We are well aware of the overwork of many pastors. But still, a great number of preachers might find time to exercise themselves in

[1] German authors.

such indirect preparations. These exercises may, according to time and circumstances, be longer or shorter. The mere noting of some good ideas on the Gospel, in the form of mere indications of quotations, of the works in which they are found, also the registration of some lumina from the meditation on the respective chapters or personal reflections on the pericopes, create spiritual sparks through which the old animation and the practical sense in later times, and especially during pressure of great work and of days of weariness, become again inflamed. Compare herewith our exhaustive directions in the chapter on the ecclesiastical year and on the practical sermon, f.i., pp. 53 sqq., 56, 57–60.

§ 4. Personal Homiletic Exegesis

During these preparatory efforts and also in the composition of homilies and likewise in the exposition of Scriptural proofs for sermons exercise yourself in personal homiletic exegesis.

By homiletic exegesis we mean a Scriptural conception and explanation which endeavors to solve the practical questions: How should, can, and may I make the true and full sense and contents of Holy Scripture and all its opinions and suggestions available and effective, in the fullest measure, for religious life? Homiletic exegesis, therefore, resting upon the scientific, desires to enter into the full and entire aim of Holy Scripture: *ab infantia sacras litteras nosti, quae te possunt instruere ad salutem per fidem, quae est in Christo Jesu. Omnis enim Scriptura divinitus inspirata, utilis est ad docendum, ad arguendum, ad corripiendum, ad erudiendum in justitia: ut perfectus sit homo Dei et ad omne bonum opus instructus.* II(Tim. 3: 15.)

This homiletic penetration into the Holy Scriptures is very important, but considered by many difficult, therefore, we will add several methodical points of view on the meditation and application of the Scriptures for the purpose of edification. There are especially two points of view under which we wish to consider the homiletic exegesis:

1. the personal exegesis and the sense of Holy Scripture.
2. the personal homiletic exegesis and the entire and complete contents of Holy Scripture.

We shall treat of these in the following paragraphs.

§ 5. The Homiletic Exegesis and the Sense of Holy Scripture

In regard to the fundamental meaning of tradition, especially of the interpretation by the Fathers and of the ecclesiastical decisions of the sense of Holy Scripture, we direct the reader to the exegetics and to the encyclical *Providentissimus Deus.*

All that which follows is based upon this foundation. In personal homiletic exegesis adhere closely to the literal sense and its ecclesiastical interpretation (*sacrae litterae possunt te instruere ad salutem per fidem*) Therefore, avoid all artificial mannerism and levity in regard to the text. A serious glance at a scanty commentary or at good notes of some biblical edition will soon indicate the proper way. Have also a true regard for the mystical and the typical sense, wherever such really exists and is determined according to good interpreters or by the Church herself as having been intended by the Holy Ghost: this is often extraordinarily fruitful for homiletic purposes. There is, furthermore, a homiletic *sensus accommodatus cum fundamento in re.* Certain passages, truths, and facts of Holy Scripture may be applied without any artificial means to certain circumstances of life as a model, a rule, a measure, a consolation, an encouragement, or a reproach, because the substance and the deeper spirit of the Scriptural words suit also such positions, though not all conditions, consequences, and requirements of these latter applications are directly contained in the text itself. Therefore, *make the text of the Holy Scripture a text of the whole life, the persons of Holy Scripture types of entire classes, and all a receptacle and a setting for different incisive applications.* To many circumstances, sacraments, conditions of Catholic life the words of Christ might be justly applied: *Si exaltatus fuero a terra omnia traham ad meipsum.*[1] How many actually correct interpretations for the intellectually religious life are contained in the description of the Redeemer of the world, which He sent to St. John the Baptist: *Caeci vident, claudi ambulant, leprosi mundantur, pauperes evangelizantur,* etc.[2]

In a correct *sensus accommodatus* the *persons* who surround the *crib* and who come to the Infant Jesus may be considered types of various states of persons who are called to the Infant Saviour. In Mary virgins and mothers are called — with the shepherds the

[1] John 12: 32.

[2] See above p. 67: 2 a.

plain and the simple people — with Joseph the fathers of families and the horny-handed laborers — with the kings the learned and those of high stations in life, etc. Therefore characterize, in the light of the Scriptures, these persons as representatives of the enumerated conditions. Show the graces, the blessings, and the precepts which they received from the Christmas Child, as representatives of these conditions.[1] Lead the people into the spirit and the sentiments with which these persons served and followed the divine Child, in a striking and impressive manner, as types of human vocations and conditions. Without overburdening yourself with too much in a sermon, descend to practical life, so that every one may put himself in the same condition as these persons and discover similar graces and behests for himself. This will furnish a *sensus accommodatus*, which will most surely fulfil the above admonition of St. Paul to Timothy concerning the use of Holy Scripture. Thus the Gospels of the Sundays after Pentecost might also be treated — f.i., the Gospel of the rich draught of fishes (labor in the name and with the blessing of Jesus). Rich in application of Holy Scripture, in the real spirit of a *sensus accommodatus cum fundamento in re*, is especially the liturgy. (See below the chapter on the eccl. year. Note, f.i., the *communio of the Assumption*, many Introits of the feasts of Saints, the lessons taken from the sapiential books on the feasts of the Mother of God, etc.) But, concerning the *sensus accommodatus*, the following warnings must not be disregarded:

(*a*) The *sensus accommodatus* never offers a dogmatic scriptural proof. I may not say, f.i., in the sense of a dogmatic argument: "The Holy Scripture, or the Holy Ghost says this of Mary in the Scripture" — if I merely cite one text from the sapiential books, which the Church applies in a *sensus accommodatus* of the liturgy to Mary. But I may show thereby *what the Church thinks of Mary*, and in what sense she rightly applies the passages. (Compare Scheeben, Dogmatik: Marialogie: "Die Weisheitsbücher in der Marialogie," III, B. n. 1545–1550.) On the other hand certain passages of the Canticle of Canticles may, without farther ado, be applied to Mary, because the Holy Ghost, in the description of the soul as the bride of God, thinks, undoubtedly, primarily of Mary as a background of the picture.

[1] Compare below: The liturgy as a source: The Ecclesiastical Year: The octave of Christmas.

(*b*) *The sensus accommodatus must not violate the literal sense.* A French author is of the opinion that, if the feast of the Assumption of Mary fell upon the tenth Sunday after Pentecost, the word of the Pharisee in the Gospel might be applied in a higher sense to Mary: "I am not like other men." (Luke 18: 11.) The common and the Christian sense revolts against such an accommodation. (See below: Means of sacred eloquence: The proofs: False applications of scriptural passages, p. 635.)

(*c*) *The sensus accommodatus must be free from all trifling with art, from playfulness, from a frivolous sensitiveness, and from an intemperate moral affectation of exposition* which constantly forsakes the verbal meaning and strays off into by-ways. The great exegetes among the Fathers, in so many ways our own types, are often children of their age in regard to the allegorical interpretation of Scripture — which is nothing else than a species of *sensus accommodatus;* especially is this true of St. Ambrose and St. Gregory the Great. Therefore, do not imitate their faults! The ancients love to speak of a four-fold sense of Holy Scripture:

Litera gesta docet, quid credas allegoria[1]
Moralis quid agas, quid speres anagogia.

Properly conceived and executed with good sense, this division has always a certain justification,[2] yet all may be *reduced to a two-fold sense*[3] intended by the Holy Ghost, *the literal and the mystical sense,*[4] to which the *sensus accommmodatus* (*allegoricus theologorum cum fundamento in re*) is connected. The moral and the anagogic sense is often the literal sense, but, at times, appears as a form of the *sensus accommodatus* in homilists and ascetics.

The homilist should be directed, in the consultation of homiletic and ascetic works and also of older biblical commentaries, by this clear and scientifically solid conception.

[1] Hieron. *Sensus mysticus, typicus.*

[2] Hettinger, Aphorismen, S. 237.

[3] Jungmann, Theorie der geistlichen Beredsamkeit, II. B. S. 710.

[4] In Holy Scripture the typical sense is called allegorical. Gal. 4: 24, etc. The expression used there: ἅτινά ἐστιν ἀλληγορούμενα probably means that there is another sense besides the purely literal. *Est enim duplex significatio: una per voces, alia per res, quas voces significant. Et hoc specialiter est in Sacra Scriptura et non in aliis; cum ejus auctor sit Deus, in cujus potestate est quod non solum voces ad designandum accomodet (quod etiam homo facere potest) sed etiam res-ipsas.* Thomas. i. h. l. See Dr. Schaefer, Erklaerung des Briefes an die Galater.

§ 6. The Homiletic Exegesis and the Entire Contents of Holy Scripture

The homiletic exegesis must seek, above all, in its ideas, thoughts, sentences, and combinations the full historical dogmatic, moral, and ascetic contents. This is the main task of a scriptural meditation for the purpose of edification. It does not intend so much the solution or the making of difficulties, but rather seeks directly the enriching of the faithful mind and the amelioration of the heart. It is grateful to the scientifically critical exegesis, because it cautions it against going off into by-ways and directs it into the proper channels. As to itself, however, it builds farther upon the results of scientific exegesis and digs down deeper into the scientific explanations of the discovered golden veins, in order to bring the gold up to its full homiletic standard and splendor in value and in effect.[1]

The following methods may be directive in this matter:

(A) *Explain the close connection of the whole text and its parallel passages.* How does Holy Scripture, f.i., conceive and explain in other passages and similar contexts the contemplated ideas of *gratia*, *charitas*, *justitia*, etc.? How do the just read ideas appear in strict relation to the literal sense?

(B) *Explain exegetically by means of dogma, moral, and ascetics.* Ask yourself: What explanations are suggested by dogma and moral in relation to the just read ideas, thoughts, judgments, and other combinations of Holy Scripture? *The scriptural explanation, for the purpose of the edification of a dogmatically and morally trained mind, possesses an immense, astonishing fertility.* The truth in the Church is one: Holy Scripture is, as it were, the soul of theology, and theology is, again, the key of the Bible. Compare also the exegetical and homiletic conceptions, given in § 7 of the first chapter on Holy Scripture (pp. 146 sqq.).

(C) *Interpret by applying the passages to the various emotions and longings of your heart.* The same passage of Holy Scripture, the same fact will appear, after repeated reading, in an entirely different light under various conditions of one's life and under changing dispositions of feeling. Read the different passages under various conditions of your heart, read them according to the different degrees of the culture of your mind: read them as a boy, as

[1] Compare Sailer, Pastoraltheologie, I S. 66.

a youth, as a man, as one advanced in years and in wisdom. Compare them with the conceptions and the requirements of different classes of people. And your observations will be precisely related to each other, in keenness, in correctness, and in depth as the power of observation is in the various degrees of age, of culture, etc.[1] Thus, f.i., the reading of the history of Calvary during hours of great suffering may profit us personally and our homiletic conception more than ever before: *Ut per patientiam et consolationem Scripturarum spem habeamus.*[2] But it is especially liturgy which reveals to us, in an astonishing manner, the inexhaustible richness of Holy Scripture, and often of the same passages of various celebrations and under different dispositions of the ecclesiastical year. Take, for instance, the impression of the history of the Passion during Holy Week, the reading of Isaias in Advent, of the manifold dispositions caused by the Psalms and verses of the Psalms in the Introits and the Graduals of the various feasts: Compare, f.i., the Psalm *De Profundis* of the office of the dead and of the vespers of Christmas, according to the spirit of the entire liturgy and of the antiphon which marks the sentiment of the occasion.

(D) *Expound the consequences and the fruits which would naturally follow from single words of Christ and scriptural texts, if carried out by the people in full earnestness.* Would not the fundamental thought of the doctrine of our Lord on oaths, f.i., contained in the Sermon on the Mount and His words: Let your speech be yea, yea; no, no—(Matt. 5: 35) transform the world, if Christians lived and acted, at all times, in the spirit of these words? The ideal, described in its consequences and fruits, pictures the doctrine in its perfect purity and encourages every one to live accordingly, as far as he is able, at least, as far as grave duty requires—and, in joyful animation—even beyond. Such themes are very fruitful: they point out precepts and duties from their most exalted view, and they diffuse the rays of the light of perfection among the people. This the popular preacher is obliged to do from time to time: *Spiritus ubi vult spirat!—Qui potest capere capiat!* At another time he might describe, in a practical manner, the consequences which would follow from a serious performance, in our own lives, of a single saying of Christ, f.i.: What would become of us—both here and hereafter—if we comprehended and performed the first beatitude? It is of great importance to unfold

[1] The same, p. 75.

[2] Rom. 15: 4.

here, with impressive applications, the meaning of the words: "poor in spirit." Consult for this purpose, f.i., Grimm's "Leben Jesu," (Bergpredigt), the commentary of Cornelius a Lapide, the treatise on humility by St. Thomas, or Lehmkuhl, the dissertation on the simplicity, the humility, and the poverty in spirit of the New Testament by Weiss, Apologie (see Sachregister), the meditation of De Ponte on this passage. Similar exegeses of consequences and fruits might be instituted on the themes: What impression did the words of the Epistle of the first Sunday of Advent make on St. Augustin? (Compare the Epistle and the history of the conversion, in the *Confessiones*.) What follows from the words of St. Paul on the Omnipresence of God: *In ipso vivimus et movemur et sumus?*

(E) *Give an exegetical explanation by comparing the biblical doctrine and the biblical teacher: Who teaches? What does He teach?* Thus we might treat the text: *Si oculus tuus scandalizet te, erue eum et projice abs te.* (Matt. 5: 29 sqq.) Who teaches? Give a short sketch of Christ, the Son of God — possibly in a concentration of a few miracles: God speaks words of eternal life. Who speaks? Give a new sketch of Christ, the prefigured Son of Man: there is no yielding, no stain, no shadow of sin in Him. Who speaks? He who does not extinguish the glimmering wick — but who never recalls any of His laws. What does He teach? Now follows — according to the above rapid and highly colored concentration in the light of the Gospel — the explanation of the passage itself and its powerful application: if a passion, a person, a sin, a proximate occasion, money and riches were as dear to you as the apple of your eye, if they appeared as necessary as your hand, etc. — but if they seduce you to grievous sin — away with them! — out with them! — break away from them! — though this should be as painful to you as the plucking out of your eye, or the cutting off of your right hand . . .

During these briefly conceived rhetorical comparisons of the doctrine with the teacher — *Jesus Himself speaks in the center of the heart:* He teaches, He separates, He tears down and builds up. These are the victories of homiletic exegesis, especially of the moral sermons.[1] Thus one may also compare the doctrine with the

[1] See f.i., Sailer's Pastoraltheologie I. S. 144 on the words: "Judge not." (Matt. 7: 1) and on the text: "All things therefore whatsoever you would that men should do to you, do you also to them." (Matt. 7: 12) Pastoral I. S. 162.

deeds of Christ and of all the holy teachers of the Scripture, f.i., the doctrine: "Blessed are the meek" — with the meekness of Jesus — the principle of St. Paul: *Charitas urget nos*, — with his zeal for souls, etc.

(F) *Explain Scripture by means of concentration, of paintings and ethical views in connection with biblical passages.* Thus, f. i. , on the second Sunday of Advent, a triumphant character sketch of Christ Jesus, the Redeemer, could be composed, through homiletic, literal and mystical, and, by means of exegesis, parallel passages and some striking facts, in connection with the words: *Caeci vident, claudi ambulant*, etc. In doing this the hearers must be led, in spirit, into the midst of the blind and the lame, etc., and mightily aroused to the necessity of a redemption, to the cry of misery for a Saviour.[1] The evangelical history especially presents unique and pregnant character sketches of Christ, by means of which the figure of the Redeemer may be constantly presented from many sides, if the work be done through parallel facts and passages and striking chapters of dogma: f.i., Jesus: Who baptizes with fire and the Holy Ghost; the Man with a fan in the hand, Who sweeps His floor — the Lamb of God, Who taketh away the sins of the world (Luke 3: 16, 17; John 1: 29), etc.

(G) *Explain, sharply and clearly, the real points of similarity (tertium comparationis) of the similes and of the parables of Scripture, in the spirit of the respective texts and the contexts.* See below: Means of sacred eloquence — Means for the formation of ideas: The parables, pp. 610 sqq.

(H) *Explain by means of a solid paraphrasing of the texts.* Institute exercises, by means of solid meditation, in paraphrasing the sacred text. The ancient school defines it thus: *Est paraphrasis non translatio sed liberius quoddam commentarii perpetui genus quasi ex persona auctoris.* It is not a translation, but a free, flowing explanation in connection with the contents, the text and the translation of the text, attributed, as it were, to the sacred author himself. Rich narratives (Compare, f.i., Acts, c. II and III) and difficult contexts of the apostolic letters are most easily paraphrased: thus a sort of free homily is created, which, however, should not inundate the simple and deep biblical sense with watered synonymous and tautological expressions, but should develop its contents clearly and refreshingly.

[1] Compare p. 67, 2 a.

Thus many difficult passages of the Pauline letters, f.i., might be paraphrased in close connection with the contents of the text. Take of the difficult passages and constructions only the pregnant ideas contained in the meaning of the words, and paraphrase them freely. For instance: *what is baptism? what does it effect?* — according to Rom. c. 6. *It is a crucifixion of the old man with Christ — a burial of the old man with Christ — a resurrection of the new man with Christ.* The *last* thought might possibly be paraphrased, in the spirit of the chapter, under the following view-points: The Father resuscitated Christ by means of the glory of His divinity. Christ resuscitates us in baptism (and in confession) by the glory of sanctifying grace, which is a reflection of His divinity. The risen Christ no longer carries sin nor will He die again. We, resurrected through grace (baptismal grace — second baptism of penance), should be no longer bearers of (personal) sin. There is within us no room, no place any longer for death, the death of the soul, for mortal sin. The grace of baptism, received or regained, cries out through our whole being: No room any longer for Satan and sin! At any price — no more mortal sin!

The same text, Rom. c. 6, might also be paraphrased by the effects of baptism, described in dogma and in moral. For this purpose use also the Epistle of Holy Saturday, of Easter, the entire office of Low Saturday and Sunday. The baptismal effects described by Lehmkuhl, Theolog. Moral, II. n. 50, might be splendidly combined with the Pauline ideas. Lehmkuhl says: *Effectus baptismi brevi hac voce regenerationis supernaturalis continetur: Haec regeneratio est: nova vita — gratia — impressio characteris — deletio peccati — remissio omnis reatus poenae — jus quoddam ad auxilia actualis gratiae.*

Thus we obtain the following scheme for a paraphrase: *Baptism — a second birth* (*denuo nasci*) to supernatural life (*regeneratio*, John 3). And this regeneration is: (*a*) *a crucifixion of the old man with Christ* — Christ the bearer of sin is nailed to the cross — the penalty of our sins is taken away, destroyed, cancelled, nailed to the cross (John 1: 14). The same is also effected by baptism (and by penance) in general: Away with the old man of sin: no longer shall the first Adam reign — no, but the second. (*b*) *A burial of the old man with Christ:* How? — first by a *deletio peccati originalis et personalis* — this becomes more perfect through the *deletio omnis reatus poenae*).[1] Satan no longer has a right to the soul (see the rite of baptism). (*c*) *A resurrection with Christ:* i.e., (α) the life of Christ in us *gratia sanctificans* — "Of the divinity of Christ there is something within us": *Nova vita, in novitate vitae am-*

[1] This might also be carried out, mutatis mutandis, analogically in a sermon on the effects of confession, especially on the fruits of a day of indulgence, and upon a plenary indulgence.

bulemus; (β) the character of Christ within us. *Impressio characteris* (compare the Epistle of Easter). We are *brothers of Christ* risen, members of His kingdom, of the Church: *In novitate vitae ambulemus.* A new glory in Christ. (γ) The right of Christ within us: *Jus ad gratias actuales pro vita christiana.* Upon this background an instruction might be given on the only gift of baptism to the baptized; an admonition might be interwoven on the conscientious and timely care of the baptism of children, great encouragement might be given to preserve the baptismal grace, to renew and to secure it (through perfect contrition and sorrow for sins every evening), and to approach it again most closely by penance and communion and by a plenary indulgence. Or you might show the dignity of a Christian and its arch-enemy — mortal sin. According to the time in which such a sermon is given, f.i., on Easter-Monday, on some Sunday of Easter-tide, on Trinity Sunday — on the Sunday with the Gospel *Epheta:* Be thou opened, (p. 538, n. 11), the corresponding liturgy ought to be utilized. By such biblical paraphrases the routine of the catechism on the effects of baptism would be placed into an entirely new light: the preacher would become a *pater familias qui profert nova et vetera.*

(I) *Gather all this into one edifying, solid, popular exegesis.* Upon a basis of the reading and the study of commentaries and his own homiletic interpretation the preacher should now endeavor to explain passages and chapters of Holy Scripture to his hearers from the pulpit and not merely quote them; he should apply them practically and not merely mention them theoretically.

Many preachers fail to succeed because they quote passages of Holy Scripture as proofs without any explanation, and thereby often simply pile up a great selection of unexplained scriptural passages, — thinking that thereby they have used Holy Scripture most profitably. The people are thus never led into the meaning, spirit, and power of the Bible: it always remains to them a closed casket. The devil himself can quote Scriptural texts. (Matt., c. 4.) By using all means of sacred eloquence, the preacher must endeavor to unfold lovingly the full force of the scriptural proofs, in all their details and their full extent, in all their power and beauty, earnestness, and consolation, their authority and in all their super-terrestrial loveliness. Thus the preacher takes the jewels, as it were, from the precious golden caskets of the scriptural word (*verbum tuum super aurum et topazion*), he places them carefully and lovingly into the brilliant sunlight of faith before the intellectual eyes of his hearers, he directs their

attention to their entire divine glory, power, and fulness, to the peaceful consolation and the immeasurable love which speak and shine forth from the words of God, until the hearers themselves begin to be astonished and aroused, and comprehend all that is contained in these quoted scriptural words, all that follows from them, and how all this acts mightily and irresistibly upon the thoughts and lives of every one. And the hearers will be obliged to repeat, over and over again: It is the Saviour Who teaches us these great truths — He Himself announces to us these precepts: He Himself applies them as a rule to our lives. It is the Holy Ghost Himself Who speaks, explains, demands, reproves, and invites — and not merely the human lips of the priest.

After the Saviour had given that marvelous biblical lesson to the disciples on the way to Emmaus (Luke 24: 27), they said to each other: "Was not our heart burning within us, whilst He spoke in the way and opened to us the Scriptures?" Something like this the homiletic exegesis of the Catholic preacher should accomplish. (Luke 24: 32.)

The homiletic exegesis always had a preference in the practise of great preachers: f.i., of a Chrysostom, an Augustin, a Bossuet, a Bourdaloue, and excellent examples are found in Sailer, Foerster, Eberhard.

(J) *Finally, arrange the exegetical materials,* —either

(*a*) into an exegetical or thematic homily (compare the chapter of Book VI on the various kinds of sacred eloquence) or

(*b*) insert them into the other arrangements of sermons as biblical proofs, exhortation, exegesis, applications or emotion, as admonitions contained in the setting of Holy Scripture, etc.

. . . . . .

N.B. Several examples of homiletic exegesis are found in other places of these studies.

CHAPTER II

THE LITURGY

Liturgy is next to Holy Scripture the richest source of a sermon. The proof of this assertion is found:

1. In the homiletic comparison of liturgy with Holy Scripture.
2. In the homiletic consideration of liturgy in general.

3. In the homiletic consideration of the ecclesiastical year in particular.

ARTICLE I. THE HOMILETIC COMPARISON OF LITURGY WITH HOLY SCRIPTURE

1. A mere superficial examination of sacred liturgy shows that the liturgical books are mainly composed of extracts and texts of Holy Scripture, and that the language of the liturgy is the language of the Bible. From this it follows that the proofs for an extraordinary homiletic significance of Holy Scripture have force also in regard to the homiletic excellence of the liturgy.

2. But a deeper examination of the liturgy will enable us to find therein a carefully planned evolution of the entire Holy Scripture, and indeed in a unique and dramatic vividness, closely connected with divine worship and the dispensation of the graces of the Church, with Christian thought and life.

This we shall fully prove by a closer consideration of the ecclesiastical year. But from the scriptural contents of the liturgy it follows that the formerly adduced proofs (see p. 94 sqq.), which present Holy Scripture as the first source of sermons, likewise testify to the homiletic significance of the liturgy.

Therefore, we may here justly dispense with a more minute comparison between the Scriptures and the liturgy.

ARTICLE II. HOMILETIC CONSIDERATIONS OF LITURGY IN GENERAL

Here also we may be very brief; for in the chapter on the practical sermon (Book II, Chapter I, Art. II Point II, pp. 55 sqq., and Art. III, p. 67) *the general homiletic significance of the liturgy was very positively emphasized* and proven by theological reasons and also by practical examples.

Here we should like to recall to mind that:

1. *Liturgy in general, and, especially, the ecclesiastical year, is a repetition and a renewal of the life of Christ, — and Christ is the subject of the Catholic sermon.*

2. The mass — and the sacramental liturgy — effects precisely this remembrance and renewal of the life of Jesus, in the fullest sense of the word, and effects also an external presentation thereof in its rites — that therefore the sacramental liturgy constitutes a real book of sermons on Christ. We also desire to recall to mind that:

3. Every mass-formulary and every office contains within itself a renewal and a repetition of every point of moment, mystery, doctrine, precept or grace of Jesus; that, therefore, through liturgy everything in religion appears as a sequel of Christ, which is of immeasurable apologetic and pastoral significance. We emphasize finally that:

4. The entire liturgy is intended to be a grand compendium of all religious truths, graces, and requirements, and, therefore, precisely, is a first source of sermons.

In these various points of view there are as many proofs of the unique significance of liturgy as there are proofs of its source for sermons.

The theoretic and practical exposition of the relation of the liturgy to the practical selection of themes and the determination of aims, have sufficiently established these proofs. (See pp. 55–65 and 67–72.) The following chapter is based upon this same thesis as a new convincing proof.

. . . . . .

Here we shall simply draw special attention to some of the characteristic points of ecclesiastical liturgy, for the orientation of a scientifically founded and practically fruitful consideration of the ecclesiastical rite and in order to avoid narrowness.

1. *The dogmatic side of liturgy.* The ecclesiastical year is an exposition and, at the same time, a fruit of the entire doctrinal faith of the Church: *lex credendi est lex orandi.*

2. *A view of liturgy in relation to divine worship.* The liturgy of the ecclesiastical year is the prayer and the sacrifice of the Church herself, of the *sponsa Christi sine macula et ruga* — a grand divine service in *nomine Ecclesiae* to the Almighty in spirit and in truth.

3. *The sacramental side of the liturgy.* The liturgy is not only a remembrance, but also a renewal of the life of the grace of Jesus within us by means of sacrifice, the sacraments, and the sacramentals.

4. *The historical side of the liturgy.* The present liturgy is the fruit of a rich historical development, which is of an extraordinary value for a correct and a deeper conception. The essential, especially the sacramental, part of liturgy was always the same, but therewith arose a rich liturgical evolution of a vast development, of reforms and epochs of a quiet continuous construction. This was a fruit of the inner power of the Church and a consequence of

ever-changing temporal necessities (compare, f.i., the time of the catacombs with the time that followed the edict of Constantine), brought about by the enactments of laws from above as well as by the impulse of individual churches or persons (compare, f.i., the feast of Corpus Christi, of the Sacred Heart) under the direction of the Holy Ghost. The grandest reforms of the liturgy and of the ecclesiastical year took place in the fourth century, then in the days of Gregory the Great, and in the days after the council of Trent. A hypercritical conception merely asks: Which was the first genesis, the original meaning of a feast, of a ceremony, of a symbol? And it will deny it any deeper significance not already admitted in primitive days. A sane historical conception puts the first question likewise, but combines it with a second series of questions of research: How was the feast, the ceremony, this symbol formed in the course of time? Was this or that ceremony, from the beginning, a bearer of a great idea, or was it perhaps originally only a symbol of a purely natural and practical circumstantial influence and became only later a bearer of symbolical ideas? (Compare the evolution of the feast of Christmas and of Epiphany — the history of the pascal candle, of the candelabrum of Holy Week, etc.) Were some or other parts of the liturgy originally or only later brought into a closer connection and thus further developed? What, according to the rule of this investigation, is the scientific, incontestable, or at least the most probably correct meaning of the several parts and ceremonies of the present Roman liturgy? To what further ideas and emotions do the text, the symbol, and the Psalms serve to give the mind a free flight, yet without any fantastical artificial effort? How differently, f.i., will these questions be answered according to their two-fold view-point: Has the feast of St. Stephen a deeper relation to the feast of Christmas? or: How is the psalm, *De profundis* of the Christmas vespers and that of the office of the dead to be liturgically and homiletically understood? [1]

5. *The ascetic-homiletic side of the liturgy.* The liturgy intends to convey to the intelligent and sympathetic Christian the full knowledge of its essence and extent. But it strives to bring its richness not only into the intellectual, but also into the ethical possession of Catholics. And thus all the momentous points of liturgy coalesce into one great triumphant sermon for the Cath-

[1] Compare the remarks on the Psalms, p. 124.

olic people. Individual parts of the liturgy are primarily and directly homiletic, thus, f.i., the lessons and the many other parts of the mass of the catechumens. Other parts — and these are the greater — become secondarily, i.e., besides their first significance originally pertaining to divine service — a sermon for the people. Thus the assertion may be made that liturgy has a homiletic character.

6. *The esthetic side of liturgy.* Liturgy is not merely a dry system of ideas, but altogether, in its unity and multiplicity, a grand impressive work of the Holy Ghost in the Church, which is unequalled on earth. An exhaustive proof hereof is given by every deeper penetration into the form and spirit of liturgy. Liturgy, therefore, animates the sermon with a breath of a deep and real poetry.

Corollary I. *Of the divine and the human side of liturgy.* Liturgy is a work of the Spirit of God. But it is a work of the Spirit of God, which arose in the midst of a rich human co-operation. The liturgical books are not inspired, as are the books of Holy Scripture. Though, fundamentally and theologically considered, they share in the infallibility of the Church, still the liturgy did not remain, in all its details, free from error: here and there it shows the weakness of human times and developments. Amongst these may be numbered some of the legends, f.i., and allegories, etc. The church herself acknowledges these human sides through her reforms in this matter. This should also be considered by the preacher whenever he draws from liturgical sources.

Corollary II. *Of the sensus accommodatus in liturgy.* Not infrequently does liturgy use passages of Holy Scripture, in the so-called *sensus accommodatus*. (See above pp. 156 sqq.) But often this liturgical use is not a mere *sensus accommodatus*, but a real typical sense, founded on the scriptural test. (Compare, f.i., the messianic psalms of the office of Christmas and of Epiphany). The liturgical application of scriptural passages often offers, especially in the ideas of feasts, the richest dogmatic-ascetic development of its full meaning. (Compare, f.i., the Introit, the Epistle, and the Gospel of the first Sunday of Advent — and also the Introits, the Graduals, antiphons, Epistles, and the Gospels of innumerable feasts and of many Sundays.) At times they are ingeniously pointed momentous illuminations of scriptural texts, at times, though seldom, somewhat far-fetched and risky explanations and allusions. (Compare, f.i., the office of the *Spineae Coronae*).

ARTICLE III. A HOMILETIC CONSIDERATION OF THE ECCLESIASTICAL YEAR

The real key for a solid and fruitful conception of liturgy, as a source and school of sacred eloquence, is a deeper conception of *the ecclesiastical year.*

We shall treat of the ecclesiastical year more fully than is usually the case in homiletic works. Sometimes the ecclesiastical year is very briefly treated in many liturgical text-books. Again, larger works are not always accessible to many. Often there is not sufficient time to study them minutely. And, finally, we consider the practical introduction into the inexhaustible treasury of the ecclesiastical year, for the purpose of stimulating personal independent work in this field, one of the most important tasks of the homilist. The preacher, who has learned to draw richly from the liturgy of the ecclesiastical year for his preaching activity, and who has learned to explain the Holy Scripture with it — to him the two richest fountains for announcing the divine word bubble over with a fulness and freshness, that to him the words of Holy Scripture may be justly applied: *Panis ei datus est, aquae ejus fideles sunt.* (Isa. 33: 16; see above, pp. 45 and 46.)

We will now begin to describe the ecclesiastical year in detail.

§ 1. The Meaning of the Liturgical Time

Time is a passing motion (objectively considered: a constantly following succession, which we meet in the phenomena of the inner and the outer world). Eternity is the permanent end.[1] The development which takes place in the various stages of human life is a motion to the end, through time to eternity. *Ut sic transeamus per haec bona temporalia, ut non amittamus aeterna.* (Prayer of the Church.) Time is placed at our disposal that, with God's grace, we may attain our eternal salvation: *Omnia vestra sunt . . . vita, mors, praesentia, futura . . . vos autem Christi.* (I Cor. 3: 22–23.) Time is also a means to the end. Therefore the Apostle designates the true Christians as: *tempus redimentes.* (Eph. 5: 16.) In the same spirit the ascetics use the beautiful words ascribed to St. Bernard: *Tempus tantum valet quantum sanguis Christi, quantum totum coelum.* In order to induce us to acquire and use time for

[1] Space and time are extensively and protensively potential infinite greatness. They are a terrestrial image of eternity. Infinite space, in reality and in the true sense of the word, not merely a potential, but an actual, and, in the fullest sense of the word, infinite time and numbers cannot possibly be demonstrated.

our supernatural good, the Church dedicated the whole of time constantly recurring during the entire ecclesiastical year. Therefore, the words of the Church, which she borrows from the lips of the Apostle Paul (II Cor. 6: 2 sqq.): *Ecce nunc tempus acceptabile, ecce nunc dies salutis — exhortamur vos fratres, ne in vacuum gratiam Dei recipiatis* — are also applicable to the entire sacred year. In so far we shall speak of the liturgical year. (Compare in relation to the religious importance of time, the masses, and the office, but especially the Epistles and the Gospels of the first Sunday of Advent, of the Sunday in Septuagesima, of the first Sunday of Lent, and of the liturgy of the ember days.)

§ 2. The Idea of the Ecclesiastical Year [1]

1. *What is the fundamental idea of the ecclesiastical year?* If we study the ecclesiastical year of the missal, the breviary, and of the other liturgical books, and scrutinize more closely its practical application in the legislation of the Church, *the life of Jesus will become manifest as the center of the ecclesiastical year. The ecclesiastical year is the direct annual repetition and renewal of the life of Jesus among us.* The antecedents, the life, the labor, the suffering, the sacrifice, the resurrection, the glorification, and the completion of the work of Jesus, are annually placed before us. The sacrifice and the graces of Jesus are actually renewed thereby and applied to the faithful.

The object of the ecclesiastical year is therefore twofold: glorification of God, divine worship — and the sanctification and happiness of men: *Gloria in excelsis Deo — Pax hominibus.* The ecclesiastical year ought to accomplish within us what St. Paul (Gal. 2: 20) expresses by the words: *Vivo autem, jam non ego: vivit vero in me Christus.* (See above, p. 55.)

2. *How is this idea carried out?* The following important considerations will answer this question:

(*a*) *A very close natural psychological consideration.* If we place ourselves into the position of the disciples we will perceive and feel at once how the first feast-days arose in an artless manner. When, f.i., the day of the resurrection of Jesus recurred the first

[1] Literature: Amberger, Pastoraltheologie; Gueranger, Eccles. Year. Kellner, Heortology; Sailer, Pastoraltheologie, III. B. Dippel, Kirchenjahr; Baeumer, Geschichte des Breviers; Propst, Dis Liturgie der drei ersten Jahrhunderte. Also interesting notes in Grisar, The History of Rome and of the Popes: Duchesne, Origin of Christian Worship.

time, how could it have been possible for the Apostles to regard it as an ordinary day? "Today, one year ago, on this very day, our Lord arose from the grave and came to us and said: "Peace be to you." "How could it have been possible to forget this day . . . or not to celebrate it, since He could not be forgotten?" Thus the first great feasts arose among the Christians: thus they established themselves, as it were. (See Sailer, Pastoraltheologie, III, B. Abtl. 6: "Der Priester zum Besten seiner Gemeinde," pp. 123–129.)

(*b*) *The supernatural consideration of the guidance of the Holy Ghost and of the legislation of the Church.* The Church responded to this inclination of the human heart and was moved by the Holy Ghost, directing her to ordain the solemnity of the feasts of the ecclesiastical year thoughtfully and canonically, and to combine it with the life of the divine worship and of the sacraments. This was done in connection with the life of Jesus, in connection with the Jewish liturgy of the Old Law, in connection with the sacramental and ethical continuation of the life of Jesus in the Church, with a thoughtful leaning toward the course of nature and of the civil year, and not infrequently through a wise transformation of individual pagan feasts, to the solemnity of which a new and a higher meaning and a new form were given.

(*c*) *The important consideration of the historical formation and development.* In the course of time natural and supernatural considerations combined and gave an impetus to farther development. This is shown by archeological investigation which alone secures us against false conceptions, idealistic exaggerations, and artificial combinations as well as against spiritless emptiness. The celebration of Sundays is proof, in behalf of the remotest days of the Church, of the Christian continuation of the Sabbath commanded by God, and which, by apostolic decree, was transferred to the first day of the week, and was stamped as a celebration of the redemption and of the resurrection, without, however, allowing the ancient idea of Sabbath-rest, for and in God, to be absorbed by the new idea. Of the Christian solemn feasts the ancient Church knew Easter and Pentecost, which gradually were transferred to Sundays. To these Epiphany was added in the fourth century or even earlier, and in the course of the fourth century the feast of Christmas. At the end of the persecution and at the beginning of the solemn public divine worship a richer development of the ecclesiastical

year began. *This led to the celebrated liturgical reformation of the fourth century.*[1] *The first additions to the ecclesiastical year*, after this, were *the preparations for the solemn feasts, the oldest of which was the Quadragesima*, and the octaves of the solemn feasts, the earliest of which was the octave of Easter. To this was added the original inner connection between Easter and Pentecost. When Epiphany arose it gradually received an octave and was placed into, though a somewhat loose, connection with Easter. Christmas came later and constantly grew in splendor; it received likewise a kind of a preparatory time; at first a simple fast, from which later on the liturgical Advent was formed, etc. During the first six centuries the ordinary Sundays of the year (*Dominicae quotidianae*) had no liturgical standing, with the exception of Quadragesima and those which are the marking stones and boundaries of solemnities. Then arose for the Sundays a species of *Commune Dominicarum*, a number of masses of voluntary selections. (Compare the origin of Trinity Sunday.) In the *Sacramentarium Gelasianum* only the Sundays of Lent and the Sundays between Easter and Pentecost have a special liturgical character. *But the development hastened to its final step: to a combination of cycles of feasts among themselves, into one harmonious whole*—to a full celebration of the life and of the redeeming work of Christ Jesus. From the sixth to the eighth century the development was mainly completed. The so-called *Sacramentarium Gregorianum*, rather its transformation between 784 and 791, shows, on the whole, the present ecclesiastical year. The Sundays after Pentecost were the latest fitted into the frame of the ecclesiastical year, since Pentecost brought the redeeming work of Christ, as it were, to a close, and thus there was wanting for the following weeks a strict continuation of historical matter. This combination continued down to the latter part of the middle ages, and even today the relation of these Sundays among themselves is a comparatively loose one. The Western Church never celebrated facts of ecclesiastical history, though the Greek Church did, f.i., the feast of the general councils, the feast of orthodoxy (the termination of iconoclasm). The reasons for the establishment of certain feasts in the Western Church, f.i., of the Holy Rosary, of the Transfiguration of our Lord, of the feast of the Name of Mary, of the feast B. M. *de Mercede Redemp-*

[1] See Propst, Liturgie des vierten Jahrhunderts und deren Reform, Muenster, 1. W. 1893. Duchesne, Origin of Christian Worship. Dr. Kraus, Realenzyklopaedie.

tionis Captivorum, might possibly form an analogy. Thus archeology shows us the gradual formation and the development of the ecclesiastical year. The ecclesiastical year is a *living organism* which is still constantly growing, it develops new buds, and in the present and future days experiences certain changes and will continue to experience them. (See art. II, n. 4, pp. 166 sqq.)

§ 3. The Course of the Ecclesiastical Year

The ecclesiastical year is divided into three great cycles of feasts. 1. The cycle of Christmas. 2. The cycle of Easter. 3. The cycle of Pentecost. The nativity of Christ forms the center of the first, the Passion and the Resurrection the zenith of the second, and the mission of the Holy Ghost by Christ and His continued life in the Church the principal point in the third cycle of feasts. Within these three cycles of feasts the antecedents of the birth, the life, and the continuation of Christ are presented and renewed. Some authors prefer a two-fold division of the ecclesiastical year: The Christmas and Easter cycle. Pentecost and its octave they regard as the fruit of Easter. For this conception of Pentecost the liturgy itself offers some excuse. Nevertheless, the time after Pentecost to the beginning of Advent forms its own cycle and could only be embodied into the Easter cycle in a rather forced manner.

§ 4. The Course of the Christmas Cycle

The Christmas cycle recalls to mind the Incarnation of Christ and renews its grace: *Christus natus est nobis* (*Invitatorium of matins*) — *apparuit gratia Dei Salvatoris nostri* (Epistle of the first mass of Christmas).

The Christmas cycle has:

(*a*) A preparatory celebration (Advent).

(*b*) A first solemn feast with a great solemnity (Christmas and its octave).

(*c*) A second solemn feast with solemnities (Epiphany with an octave).

(*d*) An after celebration (the Sundays and weeks after Epiphany to Septuagesima).

§ 5. The Preparatory Celebration. Advent

1. The history of Advent.[1] Christmas, like Easter, had obtained besides a vigil and octave also a longer preparatory time. The latter could not, of course, precede the feast. It rather required a long time for organisation, and since the feast itself had only been introduced in the middle of the fourth century, it is not surprising that the first definite mention of Advent only occurs officially at the close of the sixth century.[2]

The collection of the homilies of Gregory the Great begins with a sermon for the second Sunday of Advent.[3] The *Gelasianum* presents five masses for Advent, which are placed at the end of the second book. They are as improperly put here in this position as are the sixteen masses of the Sundays after Pentecost. According to the more ancient rite Advent comprised five weeks, which were reduced to four by Gregory VII.

A sort of a preparatory celebration or a time for the preparation for Christmas existed, however, prior to this. It consisted, analogically to the preparation for Easter, in a fast, which began on St. Martin's day (November 11) and lasted till Christmas: Mondays, Wednesdays, and Saturdays were fast-days, the same as in Lent. In this manner the preparation for the advent of the Redeemer was instituted in Gaul ever since the days of Bishop Perpetuus of Tours (died 491) in the fifth century, as may be gathered from contemporaneous historical reports.[4] This fast was not observed in Rome, but it developed Advent into a liturgical part of the ecclesiastical year and incorporated it therein. Its liturgy, during the middle ages, was put on an equality with that of Lent and the chanting of the Gloria was omitted during the time of Advent.

If the Greek Church did not adopt a liturgical preparatory celebration for Christmas, nevertheless it observes, ever since the eighth century, the fast which lasts from St. Philip's day (Nov. 14), to December 25, therefore — six weeks.[5] According to the Mozarabic and the Milanese rite Advent lasted as long.

After the Advent celebration had been embodied into the ecclesiastical year in Rome, it spread throughout the West. We find it in the ancient Spanish rite, and really with five Sundays of Advent, about the year 650 in the lectionary of Silos. Its adoption in the Franconian empire required a much longer time, though a basis for it had already been prepared by Perpetuus for the liturgical books of the seventh

[1] We give for the history of Advent a short review and Kellner's Heortology.

[2] See the article on Advent by Kruell and Kraus — Realenzykl.

[3] Greg. M. Hom. in evang. I, hom. 1. 6, 7, 20. Migne 76, 1078 sqq.

[4] Gregor. Tur., Hist. Fr. X. 31. Conc. Matiscon, can. 9.

[5] The Copts also observe a fast of Advent, which begins on the 19, Athyr (Nov. 15). Wuestenfeld, Synaxarium of Michael of Atriba sub 15. Nov.

century; the lectionary of Luxeuil, and the so-called Missale Gothico-Gallicanum, edited by Mabillon, begin with the *Vigilia Natalis Domini*, without Advent. In Rome itself the arrangement must have been adopted in the sixth century, since the collection of the sermons of St. Augustin and Leo I show no trace thereof.

The common notion that the four weeks of Advent symbolize four thousand years (?) (exegetically untenable) from Adam to Christ, finds not the least support in liturgy. (See p. 199.)

Older than Advent itself is the fast of Advent. Long before the liturgy of Advent had impressed its seal upon the fast, and had been adopted, the preparation for the Advent of the Saviour had already begun by a fast and this fast began with the feast of St. Martin (Nov. 11). It covered, therefore, forty-two days, and it may be that in its introduction the duration of the days of Lent before Easter was considered. This fast was observed in Gaul according to the canon of the first synod of Macon (581) so that the fast lasted, on Wednesdays, Fridays, and Saturdays, from the feast of St. Martin to Christmas and the rite of the mass was to be conformed to that of Lent (*Sacrificia quadragesimali ordine celebrari*).[1] In the ecclesiastical province of Tours the precept of fasting was binding only on the monks. But these were to fast on all days during the month of December until Christmas. [2]

In regard to the duration of Advent it may be said that until the tenth century many advocated the *five wecks*. It was especially emphasized in favor of this opinion that according to the opposite practice, if Christmas occurred on a Monday, Advent strictly computed would only last three weeks. Witnesses of later times of the two-fold practise are Amalarius and Abbo of Fleury,[3] although the duration of four weeks had already been received in France in the eighth century, as far as it was influenced by Rome.[4] In later times this was especially advocated by Berno of Reichenau, the composer of the Micrologos.[5]

Differing from this we have the Milanese rite and the Mozarabic which extend the duration of Advent to six weeks, equalising Lent in its duration.[6]

2. *The character of Advent.* Advent is a time of preparation for the coming of the Lord. There is a three-fold advent of the Lord: the advent in the flesh; the advent into our hearts; and the advent to judgment in power and majesty. During Advent we celebrate the expectation of the first coming of Christ; but ideas

[1] Matiscon. I can. 9.
[2] Turon. II. can. 27, anno 567.
[3] Amalarius, De eccl. off. III. 40. IV. 30. Abbo, Apolog. Migne 139, 472.
[4] F.i., in the Calendarium Frontonis.
[5] Migne, 142, 1079, 1088.
[6] Binterim, V. 167; Migne 85, 139.

of the second and the third coming penetrate the whole liturgy. The liturgical fundamental character of Advent is:

(*a*) *Penance.* This is indicated by the purple vestments — the appearance of the penitential preacher, John the Baptist, in the Gospels — the forbidden time (for the solemnization of marriages) — the ember days. But there is not such a complete penitential sorrow as in Lent: the allelujah is sung.

(*b*) *Recollection.* Prayer, the lessons, the entire divine worship invite recollection: in our country even nature indicates this character.

(*c*) *A longing after the Redeemer.* The weeks of Advent typify the thousands of years before Christ. The lessons, which are taken from Isaias, the orations, the Gospels of the Sundays, the antiphons of the office *de tempore*, but especially the large O-antiphons from the seventeenth of December bear this character and are expressions of a mighty and energetic longing for Christ. Advent is therefore the solemn time of the virtue of *Hope.*

3. *The development of Advent.* In the present Roman liturgy Advent lasts four weeks (though not always complete). There is:

(*a*) A remote preparation, from the first to the third Sunday. The *invitatorium* announces: *Regem venturum Dominum: venite adoremus.*

(*b*) A proximate preparation, beginning with the third Sunday. The *invitatorium* recites that the Lord is nigh: *Prope est jam Dominus: venite adoremus.* The Christmas joy already penetrates it: *Gaudete in Domino, iterum dico gaudete: Dominus enim prope est.*

(*c*) A more proximate preparation, beginning with the seventeenth December. These days are indicated by the glorious O-antiphons. They constitute a solemn novena of longing for the Messias, and have a higher liturgical rank.

(*d*) An immediate preparation: the solemnly established vigil of Christmas.

§ 6. The First Sunday of Advent [1]

We will treat of this Sunday, considered from its liturgical side, somewhat more fully: first, because it is the first boundary stone of the ecclesiastical year — and secondly, to furnish a more richly developed example for personal exercise. For an explanation of the Gospels of Advent we refer to Dr. Keppler's "Advent-

[1] Compare pp. 59, 60, 61, 62.

perikopen," and to Foerster's "Homilien und Sonntagspredigten." (See pp. 59, 60, 61, 62.) We will develop the fundamental thoughts of each of the most prominent Sundays; the principal dispositions and the entire picture of the liturgy. In the suggestions for the selection of themes we will pay special attention, likewise, to the accompanying thoughts. We will, however, confine ourselves in the consideration of many Sundays to a description of the main ideas.

I. *The fundamental idea of the liturgy — The Coming of Christ.* The first Sunday of Advent has a double character. We are standing beneath the portals of the ecclesiastical year and of Christmas. Therefore the Sunday announces a double coming of Christ: one in humility for our redemption, and one in glory for our judgment. If you will, there is also a three-fold advent of Christ: one soon to follow in Bethlehem, the present one in our hearts, and a future one — on the day of judgment. Besides, this day of judgment is a double one, and the final coming of Christ is likewise a double one. There is a last day of our lives, which brings with it the particular judgment: in the biblical language it is called the advent: the coming of the Lord. There is a last day of the world, whereon the general judgment will be inaugurated. And this day is the coming of the Lord in the fullest and the highest sense. *Excita quaesumus Domine potentiam tuam et veni* (as Redeemer upon the world: Oration). *Induimini Dominum Jesum Christum: proprior est nostra salus* (as Redeemer into our hearts: Epistle). *His autem fieri incipientibus — levate capita vestra* (as judge and Redeemer at the end of the word).

II. *The fundamental sentiment of the liturgy — fear of the judge: therefore:* flight to the Redeemer: *Ad Te animam levavi.* (*Introitus.*) *Arescentibus hominibus prae timore.* (Evang.) *Hora est de somno surgere: abjiciamus opera tenebrarum.* (Epistle.) *Ostende nobis Domine misericordiam tuam et salutare tuum da nobis.* (Gradual.) Fly to the Redeemer, in order that the judge may be merciful to you.

III. *The entire view of the liturgy.*

(A) The entire view of the first Sunday of the ecclesiastical year: *Christ the coming judge.*

The ancient Christians loved to represent the last judgment on the western walls of cathedrals and churches, in order that its silent and never ceasing sermon might accompany the faithful

into the sanctuary, and also out of it; thus, likewise, do we meet the idea of the last judgment at the beginning and at the end of the ecclesiastical year. To the end, attended with fear, follows directly a beginning with fear.[1] The trumpet of the last judgment has closed the ecclesiastical year.[2] Yes, repeatedly we have heard the sound of the trumpet since the day of All Saints and of All Souls. The *tuba mirum spargens sonum* opens also the new ecclesiastical year, and its tremendous sounds vibrate through the whole liturgy of the first Sunday of Advent.[3] Under the portals of the ecclesiastical year a chorus of trumpets announces: There is an *Eternity*. From this fundamental thought springs a double admonition:

(*a*) *Raise up your heads in holy fear.* (Gospel.) The knocking of the judge arouses the holy fear of God. *Timor Domini initium sapientiae.* (Eccles. 1: 16; Ps. 110: 10.) *Finem loquendi pariter audiamus: Deum time: et mandata ejus observa.* (Eccles. 12: 13, 14.) (Compare above, p. 127, n. 14 d.) There is:

(α) A fear in thought, which frightens us (beginning of the Gospel).

(β) A fear in action, *which converts* us (Epistle).

(*b*) *Raise your heads in holy prayer.* Prayer at the beginning of the ecclesiastical year (see the exegesis of the Introit, pp. 58 sqq.).

(B) *An entire view of the first Sunday of Advent: Christ the coming Redeemer and the Judge.* This thought permeates the entire liturgy. Especially beautiful does it appear in the mass. (α) *A look upwards to the Redeemer* (Introit of the mass); (β) *A look into the heart* (Epistle of the mass); (γ) *A look into the future at the judge* (Gospel of the mass). If you fail to look up to the Redeemer and look not into your own hearts, you will be forced, at some time, to look up to the terrible judge. (Compare herewith the respective texts of the missal and our explanation of this part of the liturgy, see above, pp. 58, 59, and 60.)

IV. *Themes.* 1. The theme often follows directly from the fundamental thought, from the fundamental sentiment, and the entire view of the liturgy. Compare herewith the chapter: The practical sermon, art. I, point II; The liturgy and the selection of subjects (above, pp.

[1] Dr. Keppler, Adventperikopen, p. 16. During the middle ages even the Gospel of the palm-procession was read.

[2] Dr. Keppler, Adventperikopen, p. 15.

[3] Dr. Keppler, Adventperikopen, 1. c.

58–61). A wise limitation in the selection of the course of thoughts is advisable.

2. The theme likewise follows from the concomitant thoughts, which may be gained in striking abundance, through a lovely homiletic exegesis. (See pp. 54, 57, 61; also pp. 153 sqq., especially pp. 154 sqq.: Study of pericopes: Personal homiletic exegesis, etc.)

For this Sunday we will give a richer collection of examples in a special paragraph.

§ 6. (*Continued.*) Themes of Sermons taken from the Liturgy of the First Sunday of Advent

We will give herewith an example of a rich and many-sided homiletic stimulation, which a single formulary of a mass and of an office can give for many years: always new material and new thoughts — and the old given necessarily always under a new form. This paragraph will be an incentive to similar work for other Sundays and feast-days.

I. *Theme. Character of Advent:* Longing — recollection — penance. (See above p. 175, § 5, 2. . . .)

II. *Theme. A look upward to God, at the beginning of the ecclesiastical year* (from the Introit). See sketch, p. 60.

III. *Theme. Prayer at the beginning of the ecclesiastical year.* (Exegesis of the Introit). (*a*) Prayer. (*b*) Prayer for right direction. (See p. 60.)

IV. *Theme. The first word of the Church at the beginning of its year* (thematic homily of the Introit). On the first page of the missal the priest will find these words: *Ad Te levavi animam meam*, etc. The first song of the new ecclesiastical year brings the same words to our ears and to our soul. Every word of God surpasses all gold and jewels. Therefore, let us consider word for word, thought for thought, etc. (Compare the matter pp. 60 sqq. and p. 67 I., but now as a close and a practical exegesis, combined with the verses.)

V. *Theme.* (Apologetically considered, in conjunction with the Introit.)

A word on the spirit and the form of prayer.

I. *A word on the spirit of prayer.* We are led into the spirit of prayer, (*A*) by the question: What is prayer? The Introit tells us: *Ad Te levavi animam meam:* "The raising of the soul to God," not simply a motion of the lips. A single slowly and thoughtfully recited "Our Father" is of a lasting effect — even though you recite your "Our Father" rather rapidly. An elevation of the soul at consecration and during the moments after communion is of an inestimable value. But we are taught what prayer and what the spirit of prayer really are:

(*a*) By an attentive look around us: every grain of seed, every

being, entire nature cries out: *God lives.* Modern science, modern investigation recognizes the laws, the traces of God in nature more clearly and more deeply than was formerly done. All things exclaim: There is a God. But thou, Oh man! reasonable creature of the world and of the universe — raise thy soul to God! pray in the name of the entire creation, pray in the name of the universe! (See above pp. 74–76.) Prayer, the spirit of prayer is taught us:

(*b*) By a look into ourselves. (α) Our own ability of direction urges us to pray. The grandest act of man, no doubt, is to think and to will. But the greatest and most exalted subject that he can think of and desire is God. Therefore, elevate your soul to God: Pray! — A modern infidel writer asserted that man ought to be ashamed to be caught at prayer. The contrary is true. *To pray is the highest honor for man*, the greatest capability of man. (β) Our own misery urges us to pray. If a husband sees his faithful wife hovering for weeks between life and death — if a noble, promising, talented youth is consumed by sickness in the very springtime of life — oh how this urges one to pray! The well-known proverb has a deep and true meaning: Necessity is the mother of prayer. And this holy time of Advent, which reminds us of our sins, of our passions, of our miseries — and of all that which man would be without Jesus — urges us to pray to the coming Redeemer: *Ad Te levavi animam meam: in Te confido . . . neque irrideant me inimici mei . . . etenim universi, qui te expectant, non confundentur.* (γ) After looking around us and into ourselves let us cast another look quickly above ourselves, up to God, to Jesus, whom we expect in this time of Advent. Hereby we will again learn the indispensably necessary spirit of prayer. He at whose word the surging waves were suddenly stilled, He Who called Lazarus forth from the grave and Who Himself passed through the stone of the tomb — spent whole nights in prayer (*pernoctabat in oratione Dei*). He calls and urges us saying: *Petite — pulsate — oportet semper orare et nunquam deficere.* Therefore, one of our first duties is: *Orate fratres!* (Application.) All this is an answer to the question: What is prayer? To raise the soul to God, urged on by the world around us, and in us and by Him Who is above us. But we shall learn to know the spirit of prayer still better if we ask ourselves the question: (B) *Wherefore should we pray?* We may pray, in the name of Jesus, for all necessities. But one is the spirit and the substance of prayer: *vias tuas demonstra mihi, semitas tuas edoce me* (Introit). Prayer for the soul's salvation, for the proper way, for amelioration of character, against our predominant fault, for progress in virtue — prayer for strength to be faithful to our state of life, for the fulfilment of parental duties — for our own souls and the souls of those in our charge (specialize), f. i., prayer and a renewal of the purpose of amendment

made in the last confession, or during the offertory of mass. (See above, pp. 60, 61.) The first and most of the petitions of the "Our Father" teach us the spirit of prayer: *Vias tuas demonstra mihi — semitas tuas edoce me — such is the spirit of prayer.* And yet there are many who say: All this is very nice and good! But the use of so many forms and ceremonies in the Catholic life of prayer is objectionable to us! Therefore —

II. *A word on the forms of prayer.* (*a*) There are forms because we are visible human beings. Man is a spiritual-sensible being and not a pure spirit. Man is a social being. He does not live solely to himself. Therefore, all spiritual things necessarily have some form, a certain order, a definite discipline. Whoever does not do spiritual things regularly, at least at times, will soon not do them at all. Where can you find more forms than in the military life? How many apparently small details? Yet these details are necessary for good discipline. But all this is subject to the great spiritual thought, to love of country, to the service of the fatherland. Behold, how the spiritual, the noblest is clothed in forms. Not quite so, yet very much so in many similar points, is the case in regard to religion, the service of God. Full liberty exists in one's own private chamber, for private prayer which is productive of much good, and is even a matter of an exalted and earnest duty. But there are certain forms of prayer because we are human, and without these forms everything would end in indifference. (*b*) *There are forms because there is a visible Church.* A visible Christ — therefore a visible Church — a visible service — visible sacraments — through which immeasurable invisible graces flow into our souls to supply interior strength.

III. *Are they really mere forms? Empty forms?* Today is the beginning of the ecclesiastical year. All these forms of prayer and of worship are bearers of great ideas — bearers of supernatural graces. Is it mere form if, in the divine service of this time of Advent, the silent Infant of Christmas stands before the gates of our souls: *Ecce sto ad ostium et pulso?* Are not the Gospels, the orations, and the chants such a knocking? There exist today, for the educated and for the ordinary people, prayer-books and literature which explain the glorious liturgy. (The preacher should here mention some.) Is it mere form when we give honor at the Gloria to the divine infant on Christmas day? When heart and spirit, word and chant, organ and music, all — all chant harmoniously with the angels at Christmas? When thousands gather around the Saviour, present through consecration? The preacher should emphasize several such liturgical actions by some quick and strong momentary illustrations, f. i., the: *Ecce lignum crucis*, the first communion celebration, — the libera at the catafalque — the requiem during which the priest is engaged, through Christ, with the Father of mercy

about the souls of the departed — during which divine consolation is poured into the heart of the husband who has lost his beloved spouse, etc. Is the entire ecclesiastical year — during which Jesus passes and dispenses His benefits every Sunday and renews, upon our altars, His life and His love and brings them within us in order that the image of Jesus may assume form in our soul, that we may live the life of Jesus — is all this — all — mere form? No — *it is spirit and life.* It is form and formality only for those who attend no sermons: for them the spiritual meaning of ceremonies, aye, supernatural grace itself, will soon be a mere echo from a foreign world. Soon they will neglect mass — cast it aside — as an empty ceremony — because they know not its meaning. They will stand before the world faithless and graceless — steeped in sin — and whatever they do that is noble — is only natural, without a second, without divine life: *Grandes passus extra viam.* Therefore, at the beginning of the ecclesiastical year we will say with the Church and in the Church and also in our quiet private chamber: *Ad Te levavi animam meam,* etc. Instructed in the spirit and in the form of prayer — Brethren — let us pray! Forget not the Catholic doctrine of the spirit and the form of prayer which the present first Sunday of the ecclesiastical year announces. The Catholic people and Catholic men, however, will today and ever unite in the exalted prayer of the Church: *Ad Te levavi animam meam.*

VI. *Theme. Prayer for the one thing necessary, at the beginning of the ecclesiastical year.* (*Vias tuas demonstra mihi, semitas tuas,* and the the first petitions of the "Our Father.")

VII. *Theme. Resolution of fidelity to one's vocation,* made at the beginning of the ecclesiastical year. *Vias tuas demonstra mihi, semitas tuas edoce me.* Select a two-fold way to comply with the duties of your state of life. (*a*) *For your vocation as a Christian.* Every Friday — the day of our confession and every day (consecration of the day by a good intention in the morning — perfect contrition every evening) show us the way to be loyal to our vocation. These are the forces that hold the Catholic life of a vocation together during the course of the ecclesiastical year.

(*b*) *Loyalty to your vocation in the world.* This way is shown us: (*α*) by the duties of our state of life in general (*Vias — semitas demonstra mihi* — specialize). (*β*) by the duty to amend one's character in great and little things (*Vias — semitas.* See the Epistle — and above pp. 57–59).

VIII. *Theme. A homily on the Epistle.* (Read also the Gospel.) Our morning sacrifice at the beginning of the ecclesiastical year. (See a sketch, p. 57.)

IX. *Theme. How some one became a Saint through the words of the Epistle of this day.* (Compare the Epistle and the history of the con-

version of St. Augustin, given in his Confessions — consult the classical sermon of Bishop Sailer: What led St. Augustin away from God? — What led him back to God?) The sermon is entirely constructed upon material taken from the Confessions. It would give sufficient suggestions for a cycle of evening sermons, during Advent, on the Epistle and the life of St. Augustin. The sermon is, moreover, a model for a biographical treatment of ecclesiastical history. It contains very much useful matter for teachers of religion.

X. *Theme. Taken from the Epistle: Fratres hora est:*

1. *Hora est!*—Now is the right hour. Make use of the present time. A treatment according to the principle attributed to St. Bernard is here advisable: *Tempus tantum valet, quantum sanguis Christi, quantum totum coelum.* Compare the appropriate and rich literature of ascetics, and treat the same at the beginning of the ecclesiastical year. Describe the contrary principle as a squandering of time by neglecting one's vocation, family, etc. *Omnia vestra sunt: tempus praesens — futurum:* time is placed at your disposal: *Negotiamini dum venio.* Look at the judge in the Gospel. Every second of time is a gift of the eternal judge. *Fratres, hora est jam de somno surgere!* (Compare our explanation of time, pp. 169 sqq.)

2. *Hora est.* Now is the hour. Make use of the time of Advent. It is a time of grace: *Induamur arma lucis. Induamini Dominum Jesum Christum* (Epistle). Make use of:

(*a*) The Sunday sermon: it always furnishes weapons — a way of light — a principle of Christ — by which we arm ourselves for the week, and purchase time. It furnishes for us some characteristics of the examples and of the life of Christ — which we may adopt and implant into our souls. (Fruit of the regular hearing of sermons — fruit of the real, good, humble, and intelligent hearing of sermons during this sacred time. See pp. 18 and 19 sqq.) Now is the time to use these arms of light. The arms of light of this holy time are:

(*b*) The sacraments of Advent and of Christmas. Practical stimulants for the fulfilling of sacramental ideas in the light of Christmas are produced by the prayers of the Postcommunio of all the masses of Advent. A good confession, for Advent and Christmas, and its consequences: in the struggle against sin, in a daily perfect act of contrition made in the evening, etc., may be splendidly presented as a fulfilment of the warning: *Hora est . . . : Induamini Dominum Jesum Christum.* But Holy Communion, especially, fulfils this admonition of Advent given by the Apostle. In such sermons one should not attempt to describe all the effects of communion. A single one should be selected and all centered therein. Communion (real and spiritual) is a putting on of the Lord Jesus Christ. He Himself comes, He gives us His bright

garment — the garment of divine grace. He gives us His bright thoughts — of the proper view of life and of the world. He gives us the arms of light, i.e., the innumerable aids, that we may never again lose the life of Christ, the garment of Christ, the grace of this holy time. The preacher should show, with all possible clearness, *what one single Holy Communion is*, what one communion during Advent and Christmas may effect. He should unfold the entire glorious wealth which we gain through it and all that may follow therefrom. Christ has entered the soul: Therefore our world of thoughts should acknowledge Him. (Faith — a struggle against ordinary thoughts — against envious, uncharitable, and heartless actions, etc. Select not all this, but only one point that may be practical for the parish.) Christ enters on *your tongue:* Therefore, this sanctified member should never again utter words which Christ abhors. He is King of our hearts: *Induistis Jesum Christum.* What is the character of your inmost intentions and the motives of your actions? — Do we not wish to become noble men, noble Christians, real Christians instead of egoists? We have not merely received the Christian name but Christ Himself. Truly: *Hora est jam de somno surgere: now, in this confession and communion of Advent.* We desire to indicate merely by these thoughts, which are only partially considered and developed, how easy it is to inaugurate a *genuine renovation of life* in the parish, according to the spirit of this holy time. With this the preacher ought to weave in, time and again, some useful thoughts for those who receive Holy Communion but seldom, and then again some advice for those who are more zealous frequenters of the sacraments. On this background he must induce the hearers to lead a noble, upright life, without simulation and falsehood. He should attempt to intensify the religious in men and make suggestions which men are able to carry out in their daily lives, without in the least overburdening the people with outward exercises. *Such ascetic sermons, in connection with the liturgy, are too rarely delivered.* And yet they would be far better received than those high-sounding and stereotyped treatises on themes of some virtue given in some scholastic form. It cannot be too deeply emphasized of what an incalculable value the combination of a liturgical solemnity is with the inner Christian life — and to make the pulsation of the Church sensible to the souls of all, on these boundary marks of time and during these great solemnities of the Church. Many preachers think themselves above such expositions, or, through a too frequent use of alleged sermon-books for the purpose, are too academic and too stubborn to work directly for the strengthening and the supernatural ennobling of man. The tone of such exercises should be neither that of a high-stilted pathos, nor of a ranting polemic criticism — but of a noble, religious, conversational tone coming from a clear mind and a warm heart.

XI. *Themes on the Gospel.* Compare the excellent work of Dr. Keppler, Bishop of Rottenburg, Die Adventperikopen, Biblische Studien, Herder, 1899, which we recommend most highly to the pastors of souls. Compare also the last Sunday after Pentecost. See Braun, Kosmogonie, compare "Hochland," 1903, III.: Dr. Pohle, Christl. Weltuntergangslehre und Astronomie, p. 303 sqq.

XII. *Themes taken from the entire liturgy of the mass.* (Compare pp. 177–179.)

Theme (*A*). *A view upwards to God.* (Introit). *A view into ourselves.* (Epistle.) *A view into the future* (Gospel). Compare pp. 58, 59, 60, 178, 179.)

Theme (*B*). *Fear of the judge. — Prayer to the Redeemer.*

1. *Fear of the judge.* The essential ideas of the Gospel indicate: (*a*) that the judge is coming (a short, not very extensive description of the judgment as a fact), then: *Levate capita vestra, appropinquat redemptio vestra.* The Gospel indicates (*b*) that He will surely come: *Appropinquat redemptio vestra; verba mea non transibunt.* He will surely come, without fail. Our whole life will then be judged. But His forerunner, the particular judgment, will approach much earlier. (Short dogmatic ideas in the light of the Gospel.) (*c*) The Gospel indicates, furthermore, that the judge will come with definite signs: *Videte ficulneam et omnes arbores*, etc. . . . *ita et vos cum videritis haec fieri, scitote quoniam prope est regnum Dei.* At some time humanity will see these signs — and the judgment will most assuredly follow. But before that the forerunner of the judgment of the world will come — the particular judgment, immediately after death: Know that the kingdom of God is at hand. The rapid speed of time, human frailty and dependence, sickness, aye, every by-gone day, every passing moment says: *Levate capita vestra:* Thy death is near! Holy fear. (Compare also the connection of the pericope in the Gospel of Luke and of Matthew.) *Time Deum! Confige timore tuo carnes meas! Vigilate! Sponsus venit.* From these thoughts of fear, upon this fruitful soil of the fear of God (*Timor Domini initium sapientiae*, Ps. 110: 10, Eccli. 1: 16. *Time Deum, observa mandata: hoc est totus homo.* Eccli. 12, 13, 14) the noblest Advent blossoms bud forth. (See Ps. 113, and Ps. 128 d.)

2. *Prayer to the Redeemer.* The judge, in the Gospel, is the expected Redeemer of Advent and the one who appeared at Christmas. *Apparuit gratia Salvatoris nostri Dei ut . . . vivamus expectantes beatam spem et adventum gloriae magni Dei et Salvatoris nostri Jesu Christi* (Epistle of the first mass of Christmas). He is still the Redeemer. The grace of the Redeemer is still at our disposal in this time of Advent: *nox praecessit: dies appropinquavit* (Advent Epistle of the day). Therefore, holy fear urges us during Advent, and especially today in the high mass

of Advent, to pray to the Redeemer: Grant that Thy word be fulfilled. Thou callest our judgment our redemption: *appropinquavit redemptio vestra!* Make our day of death and of judgment a day of redemption! Therefore, what shall we ask of our Redeemer?

(*a*) Draw us away from sin: *ut a periculis peccati te mereamur protegente eripi, te liberante salvari.* Redeem us from sin itself! *Libera nos a malo!* Save us from the dangers of sin: *et ne nos inducas in tentationem*, i.e., draw us away from all danger and grant that we enter not into the danger of temptation, *ne intretis in tentationem.* Draw us away from the danger of the sins already committed. Against these perfect contrition is the most effective means. (Compare the oration of the first Sunday of Advent which contains all these thoughts). If time permitted, the preacher might arrange some other exegetic prayer addressed to the Redeemer, or a new treatment of the theme:

(*b*) *Show us the way. Ad Te levavi animam meam, vias demonstra mihi, semitas tuas edoce me.* Some essential ideas framed in the text. All this points to the coming Christmas. (See p. 60.)

Thus fear of the judge compels us to pray to the Redeemer. As a conclusion a short explanation of the Postcommunio might be appropriately introduced. (Compare also the great antiphons from Dec. 17 to the vigil of Christmas.)

Theme (*C*). *A review of the ecclesiastical year. Ad Te levavi animam meam.* To Thee we have raised our souls during the past ecclesiastical year:

(*a*) to the crucified Jesus,
(*b*) to the risen Jesus,
(*c*) to the living Jesus.

Consider in each case — the deeds of Christ, their fruits and the procuring of the same for us, in concrete practical applications. (This arrangement omits a review of Christmas — because the thoughts of Christmas are developed during Advent and on the feast itself. (Compare herewith the themes for the last Sunday of the ecclesiastical year, p. 569 sqq. See above II Chap.; Liturgy, Art II. and III., 1 and 2, p. 165 sqq., also p. 55 sqq.)

Sentiments: (*a*) of contrition (remembrance of the *improperia:* on Good Friday and at the consecration of every mass); (*b*) of gratitude, (see Rom. 1: 21 and above: Pragmatics of Holy Scripture (6) n. 4, p. 112, remembrance of the preface of Easter and of every mass.) (*c*) of the power of action (remembrance of the thoughts of Pentecost — the characteristics of the Apostles after having received power from on high).

The same theme could be also constructed from the verse of the Introit, and from Rom., c. 6. (See above p. 162 sqq): We have raised our souls to God —

(*a*) We were crucified and buried with Christ (Holy Week).

(*b*) We are risen with Christ (Easter: Dogmatic-moral treatment).

(*c*) We walk with Christ in the newness of life (through the Holy Ghost. Fruits of Pentecost, which are renewed every day and especially on Sundays and days of confession).

Theme (*D*). *A look into the past and into the future.*

"*Ad Te levavi animam meam Deus meus.*"

1. *A look into the past through contrition.* Looking into the past of the ecclesiastical year begets sorrow for sin — *Deus meus.* (Introit). Who is God? *Deus charitas est.* What has He given to you during the past year? Life — the second life (grace) — the means of life (the sacraments) — blessings and aids without number (real auxiliary graces) — in addition to this the help of providence: *misericordia Domini, quia non sumus consumpti.* From this the preacher can draw motives of love, which lead to perfect love and contrition. Looking into the past excites gratitude: raise yourselves to gratitude in the words of the preface. The most beautiful gratitude is gratitude of deeds: a firm Christian resolution. (See one or other principal thought of the Epistle. Compare p. 59. and p. 112: 4.)

2. *A look into the future with hope — in Te confido, non erubescam.* (Introit.)

(*a*) Hope is founded in God, not in man, not in our own merit. *In Te confido. Habemus spem tanquam anchoram incedentem usque ad interiora velaminis* (Hebr. 6: 19). The anchor of hope is fastened to the throne of God — even after sin, if the sinner will be converted — in the greatest vicissitudes: *non erubescam.* In the midst of all enemies, in all kinds of temptations you can conquer. God can and will help. (*Motivum spei.*)

(*b*) Hope looks to God (to Jesus), to our end. Whosoever hopes lives on the way and the path to the end — to happiness. Advent, Christmas, New Year — all point to the way of eternal happiness. Hope looks entirely to Jesus. God has given His only Son for souls. Therefore, you have a perfect foundation for hope. *Universi qui Te expectant non confundentur.* And now is Advent — the time of expectation: *Apparuit humanitas, benignitas et gratia Salvatoris nostri Dei:* therefore, courage — *omnia possum in eo qui me confortat.* (*Jesus bonum summum mihi.*) (See also below, p. 189 sqq.)

(*c*) Hope likewise looks to itself. Man must co-operate. Whosoever seeks the grace of God and is sincere, may hope. He may also say on his death-bed: *In Te confido.*

Conclusion: *Non confundar in aeternum.* May the virtue of hope protect you against sin.

Theme E. Christ knocking in Advent

"Ecce sto ad ostium et pulso."

(*a*) *At the universe* (in the Gospel) that it may be raised from its base: *ecce sto ad ostium et pulso.* Thematic substantial points of the signs of judgment and their significance.

(*b*) *At the hearts* (the Epistle). Soft or hard knocking, by the Infant Saviour: Thematic substantial points taken from the Epistle. (Compare p. 60 sqq, p. 175 sqq., p. 179.)

Theme F. A visit of Christ on the First Sunday of Advent.

1. *A visit of Christ to our homes.* (*a*) On Sunday morning — Divine worship. Is the father of the family at mass? *Hora est de somno surgere*, literally and spiritually. Thus the Saviour goes every Sunday, in an invisible manner, through our homes and families. Today He holds a review. Did He find, in His wanderings and visits, men who said: *Ad Te levavi animam meam?* On Sunday? At morning and evening prayer on week-days? Did He find men and Christians at their work and in their lives, did He find us all of the sentiment: *Deus meus in Te confido*, etc.? How did He find the mother amongst her children? Can she say of her family devotions: *ad Te levavi animam meam?* Can she say of her education of the children what is said of the Infant Jesus in the Communio of the mass of today: *Dominus dabit benignitatem et terra nostra dabit fructum suum?* I have placed all under the blessing of God. And the earth: I have done my part. The children are the fruit of the earth and the gifts of divine goodness. (See Genesis 4: 1; *possedi hominem per Deum*). Was the family truly Christian, or did it give scandal to those without: *neque irrideant me inimici mei.* Also for this we must pray and be solicitous.

Endeavor to continue this examination of conscience during the high mass, before and after consecration. Go through your home and domain, through your life and occupation, your education and vocation.

2. *A visit by Jesus into our souls.* This should lead to a similar practical examination of conscience. The Saviour passes through our souls, through all their nooks and corners. Apply the Epistle of this day as a mirror for confessions. The most varied questions of life and character might be introduced, and all as questions on the coming of Christ. Into such examinations of conscience, within a setting of Holy Scripture, the keenest and the most disagreeable that a pastor of souls may have to say, might be properly interwoven. It will be much better received in such a manner and often surprisingly well. (See above, p. 59.) Notice should be taken of parents, individuals, coarse sinners, and of those aiming at perfection. An earnest and concrete but tact-

ful explanation of the spirit and the words of the Epistle might be a source of great blessings.

Such is the coming of the Lord. Advent: *Ecce sto ad ostium et pulso.* (Apoc. 3: 20.)

Open unto Him! Hear ye Him! Follow Him! — Thus you prepare the way for Him at Christmas.

§ 7. The Second Sunday of Advent

I. *Fundamental thoughts of the liturgy — Christ our salvation.* Christ is our Saviour. *Tu es qui venturus es, an alium expectamus? Euntes renuntiate . . . quae audistis et vidistis: Caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgent, pauperes evangelizantur: et beatus, qui non fuerit scandalizatus in me.* (Gospel.) *The great image of the Saviour, in all needs, controls the entire liturgy* — silently in the nocturns and the Epistle, mightily and powerfully in the Gospel. (See above, p. 68 sqq., p. 65, p. 688) (12.)

II. *Fundamental sentiment of the liturgy: Hope of salvation.* Hope on the Saviour, in the Saviour, and through the Saviour. *The entire Sunday is placed in the sign of Hope.* In the Introit, the gradual, the offertory, the *communio*, hope speaks and prays through all. Hope is the first and the last word of the Epistle. Hope is the joyful message of the Gospel. The liturgy unfolds the essence of hope, its motive and its qualities in the light of Christ. *Erit radix Jesse: in eum gentes sperabunt.* (I. Nocturn.) *Tu es qui venturus es an alium expectamus?* (Gospel.) *Populus Sion, ecce Dominus veniet ad salvandas gentes.* (Introit.) *Deus autem spei repleat omni gaudio.* (Epistle.) (Compare p. 649, gamma.)

III. *A full view of the liturgy: Christ is the Saviour.* The First Sunday of Advent preaches: The menace of judgment! Beware! Flee to the Redeemer, that some day He may be merciful to you! The sermon of the Second Sunday declares: Go, filled with hope, meet your Redeemer! He comes for all, and you will find in Him all that is necessary for all conditions and for all necessities.[1]

The entire liturgy proclaims in a grand manner — *Christ the Saviour.* We will give a sketch of the fundamental thought of the liturgy as follows:

[1] Compare Dr. Keppler, Adventperikopen, p. 40, and Amberger, Pastoral II B. III. Buch p. 698. See above, pp. 65 and 688.

Christ is the Saviour. He is:

(*a*) *The promised Saviour.* This is described in the first nocturn, Isaias 11. *Virga de radice Jesse. Flos de radice ejus ascendit.* Isaias, in the tenth chapter, describes the terrible distress of Israel — an image of all distresses and calamities of the people of God and also an image of the distress caused by sin in the world. Here the Lord of the hosts shall break the terrible might of the enemy, like *an earthen vessel* cast against a rock. Why? Because from the oppressed people, whose tree of life is cut down — there shall come forth a rod of the root of Jesse — the Messiah, c. 11. (See the exegesis of this thought above, p. 82 and 83. The power of antitheses.) He is the promised Redeemer in distress. He saved before He had come. How much the more now — after He is come.

The Epistle, full of jubilation, recalls the just mentioned prophecy of the Redeemer in distress. Full of wisdom is the explanation given us of this prophecy by St. Jerome, in the second nocturn. Thus, in the first nocturn, the flower blossoms forth from the root — Jesus. Mary, with the lovely Child, meets us as a helper in all our needs: *nos autem virgam de radice Jesse Mariam Virginem intelligamus . . . et florem Dominum Salvatorem, qui dicit in Canticis Canticorum: ego flos campi et lilium concallium.* (Hieron. 1, c.) Like a morning star of hope, which proclaims the rising of the sun, Mary appears, who soon will bring us the Saviour, in the beginning of the divine (nocturnal) service of this day. (Compare the approaching feast of the Immaculate Conception of the Blessed Virgin.) But Christ is:

(*b*) *The Saviour Who has appeared.* This is announced by the Gospel. (See above, p. 189: Fundamental thought.)

(*a*) *He is the Saviour Who is come for the needs of His day.* An embassy of St. John, who himself does not doubt, but in the name of his disciples and his people and in the name of the entire Old Testament propounds the question: Art Thou He, Who is to come? finds Jesus in the midst of His work of Redemption. The Saviour answers rather with deeds than in words (*facta loquuntur*): The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, and the poor have the Gospel preached to them. (Matt. 11: 4, 5, of the Gospel.) You can see with your own eyes and feel with your own hands that I am the Saviour who has appeared, who was promised in need. (Isaias 29: 18 sqq.; 61, 1. See Ezech. 3: 7.)

(β) *He is the Saviour, Who appears in every need*, for all conditions of needs. There are those who are spiritually blind, spiritually lame. (See a sketch of this above, p. 68 sqq. The intentions of the Second Sunday of Advent, and especially p. 688.)

(γ) *He is the Saviour for your time, in all of your needs.* This is announced in the second part of the Epistles. When is Christ your Saviour? When you go forth to meet Him in your needs (p. 68, 2 (*b*) and B).

When do we meet the Saviour in our needs?

(α) *When we are men of principle:* not the playthings of our whims: *non arundo vento agitata.* (See Gospel.) The Epistle admonishes us to hear the sermon, to read the Holy Scriptures [for the sermon, see the Introduction of these studies, p. 1–14; for the reading of the Scriptures according to the rules of the Church, the reading of the New Testament especially, the reading of the Life of Christ, of the books on the Gospels and the Epistles, of good books in general, all of which constitute a school of principles — as a way to find consolation and hope in Christ: *ut per patientiam et consolationem Scripturarum spem habeamus* (Epistle)].

When do we meet Jesus?

(β) When we are men not devoid of *a will*, not slaves of our passions: *non homo mollibus vestitus.* (See p. 112, 3 — the program for humanity's redemption. See especially the Gospel.)

(γ) When we are not merely *natural men. Joannes est propheta plus quam propheta — angelus ante faciem Christi — praeparans viam ante eum.* This was the unique, the entirely supernatural vocation of St. John. The Christian, too, has a supernatural vocation, which may likewise *be expressed in these very same words.* By grace we are supernatural beings, like unto the angels; we prepare for ourselves and others the way to Christ. (Details, see above, pp. 68 and 69.)

All this is contained in Hope.

IV. *Themes.* The above explanations constitute a theme in themselves and occasion an entire series of themes for sermons on Christ for this Sunday. (See also p. 668 sqq.)

Theme A. Christ the promised Redeemer. (Entire view above, n. 1, add to this some of the prolific prophecies of the Old Testament with an exegesis of their fulfilment.) Such sermons are very useful, provided the exegesis is made popular and richly colored. *Habeamus firmiorem propheticum sermonem, cui benefacitis attendentes quasi lucernae lucenti*

in caliginoso loco, donec dies elucescat et lucifer oriatur in cordibus vestris (II Pet. 1: 19). The Prince of the Apostles here reminds us that the explanation of the prophecies concerning Christ and the proof of their fulfilment is a very practical theme for sermons and discourses. Material is furnished by the exegetes and also by the dogmatic books of Hettinger, Scheeben, Hurter, Willmer, Deharbe, etc. Cycles of sermons on the most beautiful and important prophecies might also be delivered.[1]

Theme B. Christ the Saviour, Who has come (or Christ the Saviour Who is to come, or: In how far is Christ the Saviour?). The development of these themes might also be arranged according to point *b* of the entire view.

Theme C. Christ and our needs. (See above point (*b*) p. 190, also p. 67, p. 137 sqq., n. 21: The expected one of Israel and of the nations. Compare also below: Sermons on Christ Jesus.)

Theme D. How is Christ our Saviour? Development of these thoughts on p. 68 and 69, according to this new view-point.

Theme E. Two questions: The question of St. John the Baptist concerning Christ (*Tu es?*). The question of Christ concerning John (*Quid existis in desertum videre?*) (Thematic homily.)

Theme F. The greatness of the Messiah and the greatness of His precursor. The same theme, but more symbolic-typically considered.

Theme G. The greatness of Christ as Saviour of the corporeally and especially of the spiritually poor, blind (infidelity), supernaturally lame (indifference in the daily life of the world) leprous (sin), the dead (mortal sin) world, and our own greatness when we grasp the proffered hand of Christ and do not remain mere reeds, devoid of principles and effeminate men (see above the entire view of the Liturgy).

Theme H. The second Sunday of Advent — the feast of hope (sermon on hope).

Study the treatise on hope, f.i., in St. Thomas, Müller, Göpfert Lehmkuhl, etc. Then make a sketch of a sermon, but fill it out as much as possible, only with the thoughts of the liturgy of the Second Sunday of Advent (see p. 189, I).

The Second Sunday of Advent is the feast of hope. Three questions on this great virtue:

What is hope? (Moral definition, see Introit of the I and II Sunday of Advent, also the Gospel.)

Why do we hope? Motive of hope: Who moves us to hope? Give the solid theological doctrine. Ascetic matter is furnished by the first chapters of Brucker — Lehen: The way to interior peace. Compare the question of the Gospel: *Tu es qui venturus es an alium expectamus?* Theology teaches: *Deus (Christus) qui et potest et vult salvare et revera*

[1] Keppler, Adventperikopen, p. 48.

salvabit est immediatum motivum spei. See the Gospel: *Caeci vident, claudi ambulant,* etc., *Christus: potest — vult afferre auxilium.* (See p. 193, D 2.)

How do we hope? Treat only of the one or the other quality of hope, f.i., hope is firm and secure on the part of God: *Habemus anchoram tutam ac firmam* (Heb. 6: 19) on our part, hope is the more secure the more we follow the second part of the Gospel: *non arundo!* etc.

N.B 1. Another series of central thoughts and intentions we have given above, p. 67 sqq., considered, in extensive sketches, in the treatment of determining the aim of the sermon. Every point, there considered, furnishes suggestions for one or more themes.

2. An entire series of themes is furnished by the exegesis of the Epistle and Gospel. (See Dr. Keppler's Adventperikopen.)

§ 8. Third Sunday of Advent

I. *Fundamental thought and sentiment: Christ our joy.* This is the fundamental thought. The fundamental character and sentiment of this Sunday is Christ, or the joy of Advent: Joy over Christ Who soon will come. The *invitatorium* announces joyfully: *Prope est jam Dominus, venite adoremus.* The Introit proclaims it in a jubilant manner (Philipp. c. 4 : 4): *Gaudete in Domino, iterum dico gaudete: Dominus enim prope est.* The same tone of joy issues forth from the Epistle, in the self-same words. The more serious Gospel terminates finally in the same tone of thought: *Medius autem vestrum stat;* but adds: *quem vos nescitis!* Herein is contained a mighty command to learn to know Christ better.

We will here merely sketch the trend of thoughts.

1. *Christ is near us at all times: Gaudete, iterum dico gaudete: Dominus enim prope est:* The truth of Christ — Christ the way (example) — the life of Christ (grace) — Christ in His Church — Christ in His sacrament. But a too general, wide, and broad development of these points should be avoided. A rapid concentration, in concrete lines, is sufficient, f.i.: Have we thought of it? Christ meets us everywhere — His truth: in every dogma and catechetical sentence — His example: in the Gospel of every Sunday, give a sketch of Him — everywhere. He meets us in His Church — personally in the most adorable Sacrament of the Altar — in His life: in every grace. Have you really thought of this? Is not St. John justified in making the complaint against us: *Medius vestrum stat, quem vos nescitis? Gaudete: Dominus enim prope est.* Religion, therefore, is joy and not a cause of gloom. (See p. 68.)

2. *Christ is nearer in the time of Advent.* The remembrance of Christ is more vivid — the graces of the approaching feast of Christmas are greater. What has been the object of Advent so far? To bring us nearer to Christ. What is the object of the rest of Advent? To bring you still nearer to Christ.

3. *Christ is nearest to us by a Christian life. Propior est nostra salus quam credidimus* — the Church announced to us in the Epistle of the first Sunday of Advent. (Rom. 13: 11.) Salvation, the Saviour is now nearer to us than at the time when we began to believe, when we began the Christian life as children or after our conversion. The salvation of the Redeemer is nearer through the ever increasing graces. But also the eternal salvation, the day of death, with the Judge, is nearer. Is this really our disposition? Are we nearer to Christ? That depends on — whether the proud "Ego" is in the center of our hearts, or, *Christ.*

(*a*) *Modestia vestra nota sit omnibus hominibus.* Our modesty, the essence of morality, must show itself everywhere — penetrate into all things.

(*b*) *Modestia vestra nota sit omnibus hominibus.* The root of this modesty is humility (p. 69).

III *Theme. Theme A. A homily on the Gospel.* (See Keppler, Adventperikopen.)

Theme B. A homily on the Epistle, (very grateful). Individual exegesis, p. 69.

Theme C. Christ our joy (see p. 68).

Theme D. Christ is near us, nearer, nearest. (See the above explanations: a complete view of the liturgy.) The first points should be short and lofty, awakening real joy for Christ. Into the loosened soil of feeling the third part sows practical seed.

Theme E. What did St. John think of Christ? (Gospel).

Theme F. What did St. John think of himself and what of Christ? (Gospel see p. 69.)

Theme G. The questions put to John. (Compare the Gospel of the second Sunday of Advent). A question concerning Christ. A question about the precursor of Christ. Today: a further question concerning the precursor of Christ. This would also furnish a program of a cycle of sermons, f.i., for the morning and evening of the second Sunday of Advent, and for the morning of the third Sunday. All these are questions concerning ourselves, and are for us. (Compare p. 67 sqq.)

Theme H. The formation of Christ in us: Filioli quos iterum parturio,

donec in vobis formetur Christus (Gal. 4: 19). "I am filled with the cares and the sorrows of a mother for you, until Christ be formed in you." These are the words of the Church in Advent: I have brought the Lord nigh to you through baptism. Have you kept your baptismal vows? I have brought the Lord nearer to you by the word and the example of the sermon. How about your attendance at sermons? I have brought the Lord nearest to you in holy communion. Did you expel Him through mortal sin, or have you defaced His image through venial sins? I have recently brought Him nearer to you in confession. Will you not fulfil the resolutions of your last confession against your predominant sin, against faults of character, or will you not make your Advent and Christmas confession with a firm resolution that Christ may be formed in you?

Theme I. The third Sunday of Advent, the feast of humility. (Compare I Sunday of Advent, the feast of fear; II Sunday of Advent, the feast of hope; III Sunday of Advent, the feast of joy; IV Sunday of Advent, the feast of penance. A splendid moral theology and corresponding liturgies will furnish rich thoughts for this. See also p. 69, p. 84, II, p. 189 II, p. 193 I, p. 197 II).

Theme J. Love of truth in the holy Gospel. The answers of St. John show:

1. *The rational, honest love of truth in general.* It was not precisely humility, but noble veracity, and absolute duty of veracity, combined with holy official duty which made him deny flatly the question: Art thou the Messiah? This fundamental mark of character every noble honest man must possess. (Compare the index of the Apologie, by A. Weiss on "Wahrhaftigkeit" — die Erziehungskunst by Alban Stolz on the same theme — moralists and pedagogues on truth, veracity and falsehood.) (The literal sense of the eighth commandment and a moral sermon on the same would be very effective upon this biblical background. Preachers must never forget that they must rear noble men and Christians, *not egoists: modestia vestra nota sit omnibus hominibus.* Your *social virtues* ought be known to all men.)

2. *A deeper and noble love of the truth of humility. Humilitas est virtus, qua quis verissima sui cognitione sibi ipsi vilescit.* (Compare the explanations p. 70.) St. John is not deceived by the flattering questions concerning the truth about himself. He acknowledges truly and openly his human lowliness. But he admits the greatness of his professional mission. But, above all, he proclaims joyfully, in deep and truthful humility, the greatness of God (Christ). Thus — we are taught by the Gospel to love the truth of humility.

Theme K. True and false joy. (Each should be treated in antitheses and in points, rather than in two parts.) (*a*) Pleasure in mockeries

and joy in faith. (*b*) Pleasure in passion, joy in precepts. (Lust serves the law of passion in false pleasure — love serves the law of Christ in real joy.) (*c*) Joy away from Christ — joy near Christ. (Confession — communion — noble earthly joy in the state of grace.)

Theme L. Christian Temperance, in the constant nearness of Christ. Modestia vestra nota sit omnibus hominibus: Dominus enim prope est. Treat this from different moral points of view. Describe thereby Christ near us in the ecclesiastical year, in Advent — in the Tabernacle — in holy communion, etc., Christ who enters through the ear (sermons), through the tongue (Communion), into the heart (by grace), and everywhere commands holy modesty, the golden medium. (Compare the ascetic works of St. Francis of Sales.)

Theme M. Temperance in eating and drinking. Modestia vestra nota sit omnibus hominibus. Upon the first pages of the New Testament, at the beginning of the history of the youth of Jesus (Luke 1 : 1 sqq.), and again at the beginning of the public life of Jesus there appears an overpowering example of temperance in eating and drinking, abstinence, in the Christian sense of the word: John the Baptist, who makes temperance a duty for all, a higher temperance which he announces as an advice and a social act. (Compare John and Christ.) Upon this biblical gold-field deliver practical temperance sermons. (See the preface of Lent.)

§ 9. Fourth Sunday of Advent

I. *The fundamental thought. The way to Christ.* A clear alternative — either — or! — was announced on the first Sunday: *Select either Christ, the Redeemer, or Christ, the Judge.* The choice was not difficult. And the Epistle of the first Sunday of Advent designated the choice very clearly: *abjiciamus opera tenebrarum.* Christ is the Saviour, the salvation; and thus the second Sunday proclaimed it and painted the image of the Saviour in resplendent lines, upon the dark background of human need and poverty; *accedite ad eum et illuminamini!* The third Sunday proclaimed Christ, in a vivid manner, as the source of our joy, and drew the image of the Saviour more deeply, more lovingly, and in more richly colored splendor. *Gaudete: Dominus enim prope est.* Through the whole the practical admonition was woven: *Parate viam Domini.* But as though the Church were solicitous, as though she suspected that many of the hill-climbers would lag on the way to the mountain of the Lord, fearing that they would stray into by-paths or actually fall into precipices — therefore she offers herself on this Sunday as a guide, and she describes the way to Christ,

our salvation and our joy, most sharply, most clearly, and most minutely, in order that we may not fall into the hands of the Judge — instead of the Redeemer: *Parate viam Domini. Rectas facite semitas ejus.* (Gospel.) [1]

II. *Fundamental sentiment: Penance.* A return to the right way. The making of the way. A road to Christ: *Joannes praedicans baptismum poenitentiae in remissionem peccatorum.* A more proximate development of this fundamental sentiment of the third Sunday of Advent is found above, pp. 68, 69.

III. *A complete view of the liturgy.*

(A) The fact: Christ appeared and lived for us. This is no myth. He came in the broad daylight of history. The finger of the clock of the world pointed just as the beginning of the Gospel of the day describes. (See the thoughts given below on the vigil of Christmas: Prime and martyrology, and especially 749 sqq.) Christ actually lives among us: as God, as man, and as the God-man Redeemer. (Epistle.)

(B) Our accounting for this fact. Every one is obliged to reckon with this fact: voluntarily now; involuntarily at the second advent of Christ. From this there follows an irrefutable "ergo"; "Prepare the way of the Lord." (See the Gospel, also Luke 3: 1–6; Mark 1: 2 sqq.; Mal. 3: 1; Isaias 40: 3–5; Dr. Keppler, Advent-perikopen, p. 108 sqq.)

(*a*) *Rectas facite semitas ejus:* "The way." The right way is indicated by the principles which emanate from faith and the commandments. Error and passions establish false principles — they interrupt the track which leads to the eternal station, they cause catastrophies.

(*b*) *Omnis vallis implebitur.* "That which is wanting, which is missing," must be replaced. Duties not fulfilled (Sunday, confession-day, Friday, vocation-day; Christian duties, duties of one's state of life).

(*c*) *Omnis collis et mons humiliabitur:* "The superabundance of intellectual passion": of pride and its satellites. "The superfluity" of sensual passions must be removed. Passion itself is no evil. But its superfluity begets hills and mountains of sin.

[1] Compare with this climax of the first, second, and third Sunday of Advent, the second week of the Ignatian Exercises and the climax continued therein. Note the progress of thought in the meditation on: *de regno Christi — de duobus vexillis — de tribus classibus hominum,* etc. See chap. 6: Ascetic literature, p. 591.

All this should become a *via recta et plana in Christum.* The kingdom of Christ is a spiritual one: therefore, all these splendid pictures may be explained in a manifold spiritual sense. (See also pp. 70, 71, 72.) Do not select all at once. Let the image of St. John be prominent.

IV. Themes follow from the above explanations and the suggestions on pp. 70–73. See also Keppler, Adventperikopen, Dippel, Kirchenjahr, IV Sunday of Advent. (Compare Grimm, "Leben Jesu": ueber Johannes.)

. . . . . .

The liturgy insists mightily upon the preparation of the hearts for the Saviour during the course of Advent. The ever-increasing sentiment attains its fullest expression especially:

(*a*) In the ferial offices of Advent.

(*b*) In the Rorate masses.

(*c*) In the ember-days' offices of Advent.

(*d*) In the great antiphons from December 17.

(*e*) In the beautiful feast of the Immaculate Conception during Advent, which, like the dawn (Mary), precedes the rising of the sun (the nativity of Christ). Ever since the solemn dogmatic definition by Pius IX, in the year 1854, the feast received a higher splendor and was raised by Leo XIII, on Dec. 5, 1879, to a feast of *I. class. cum vigilia* (*quoad missam*). The liturgy of the feast and its octave is filled with dogmatic and ascetic golden veins. (P. 112: 2.)

(*f*) In some of the feasts celebrated only in particular countries, f.i., the *Expectatio partus Beatae Mariae Vir.*, December 18, etc.

§ 10. The Vigil of Christmas

The day before Christmas is a highly privileged vigil of the nativity of the Lord, which cannot be replaced by any other feast. As a sign of the approaching joy the office beginning at *Laudes* is celebrated with a double rite.

At prime the celebrant, vested in cope and with a solemn incensation, announces, in the martyrology, the approaching birth of the Lord.

This celebration is most properly the solemnity of the nativity of Christ as a historical fact, as the actual central point of all history.

The preacher may therefore receive many suggestions for a development of the birth of Christ from the grand simple texts of the martyrology on the vigil of Christmas. The birth occurs in the full daylight of history. It is no pre-historical tradition, no nebulous legend. Yet the preacher should not enter today into a discussion of the chronology of the martyrology, in regard to the age of the human race. The biblical chronology can only be utilised as an approximation of the age of the human race, and never for an actual calculation of time back to the days of the first acts of creation. The chronology of the Vulgata is especially uncertain; that of the Septuagint deviates very much from that of the Vulgata. The chronology of the Vulgata is by no means dogmatically defined. The Church herself contradicts it officially in the martyrology of the vigil of Christmas. But the martyrology itself is by no means dogmatically a norm. There is no other ecclesiastical definition or declaration. Holy Scripture itself, though solemnly and fully and completely delivered to us by the Church as an infallible source of faith, leaves us in an uncertainty. *In annis horum patriarcharum numerandis (ab Adam usque ad Noe) textus hebraicus* (1656) *samaritanus* (1305) *et Graecus LXX* (2242) *discrepant; — Ecclesia variae supputationes indifferenter assumere videtur, dum in Vulgata textum hebraicum sequitur, in martyrologio autem Romano annos computat juxta LXX. Sed quoniam hebraei numeros litteris exprimerent, etiam corruptioni dabatur facile locus.* (*Zschokke, Historia sacra*, p. 43.) To compute the four weeks of Advent as the four (untenable) thousand years before Christ, is not admissible for other reasons: for, as has already been pointed out, Advent lasted in some Churches, according to the ancient sacramentaries and other reports, sometimes five, sometimes six, and sometimes seven weeks. The general celebration of four weeks is a comparatively later development. To assume four thousand years, therefore, from Adam to Christ is as much against good solid exegesis as it is against scientific liturgy. The weeks of Advent designate the time before Christ without any definite calculation in numbers. In the present development of the *Depositum fidei* we possess no exactly defined enumeration. The modern preacher should therefore guard here against operating with determined figures: he might do serious injury instead of edifying and doing something useful.

The fundamental sentiment of the vigil of Christmas is given, in the best manner, by the introit of the mass, from Exodus 16: *Hodie scietis, quia veniet Dominus et salvabit vos et mane videbitis gloriam ejus.*

There still exists the sentiment of Advent; but the rays of joy are penetrating constantly more and more lovely and resplendently: *color violaceus — sine gloria —* but *oratorio unica — jejunium*

gaudiosum. The preacher of Christmas will find in the office of the vigil, especially in the antiphons, hymns, and orations, very rich suggestions. The vigil may also fall upon a Sunday: then the preacher has a most excellent occasion, according to the example of St. John Chrysostom, to prepare the genuine sentiment of Christmas directly in the spirit of the vigil. In this case the explanation of the nocturnal hours and of the midnight mass might readily be chosen as a subject for sermons.

§ 11. A Review of Advent

We will cast a rapid and a surveying glance, once more, over the more richly developed contents of the thoughts of Advent.

We may reduce the great ideas of the celebration of Advent to the following central thoughts:

1. The Redeemer pointed out by the prophets. Especially does Isaias, the evangelist of the Old Law, unfold the image of the Redeemer and of His kingdom, from without and from within.

2. The Redeemer — Christ Jesus Himself:

A. The Judge. (I. Sunday of Advent.)

B. The Redeemer. (II. Sunday of Advent.)

C. The Benefactor. (III. Sunday of Advent.)

D. The way that leads to Him. (IV. Sunday of Advent.)

Or:

A. Christ coming to judgment. (I. Sunday of Advent.)

B. Christ coming to redeem. (II. Sunday of Advent.)

C. Christ present (f.i., in the remembrance of Christmas and in the renewal of Christmas in the mass and the Sacrament. III. Sunday of Advent.)

D. Christ remaining as our guide and our way. (IV. Sunday of Advent.) There might also be admitted a free cycle on Christ, in connection with the fundamental thoughts. (Compare § 1–10.)

3. The precursor of the Redeemer:

A. John gives testimony of Christ. (I. Sunday of Advent.)

B. John is pointed out by Christ. (II. Sunday of Advent.)

C. The person of John: portrait, type, example. (III. Sunday of Advent.)

D. The mission of John: a presentation of his mission (guide); IV. Sunday of Advent).

Here likewise a freer cycle on St. John's birth, character, mission, death, etc., might be formed. (See pp. 149–151, § 8.)

4. Acts performed for the Redeemer:
(*a*) Holy fear. (I. Sunday of Advent.)
(*b*) Hope. (II. Sunday of Advent.)
(*c*) Joy. (III. Sunday of Advent.)
(*d*) Penance. (IV. Sunday of Advent.)
Or:
(*a*) A look upwards to God. (I. Sunday of Advent.)
(*b*) A look inwards, into ourselves. (II. Sunday of Advent.)
(*c*) A look into the future. (I. Sunday of Advent, the Gospel.)
(*d*) A stability of character in regard to Christ. (II. Sunday, see Gospel.)
(*e*) Love of attachment for Christ: *amor affectivus*. (III. Sunday of Advent.)
(*f*) Love of deeds for Christ: *Amor effectivus*, which follows the road to Christ and removes all obstacles. (IV. Sunday of Advent.)

. . . . . .

The entire Advent is a coming and a knocking of the Lord. He comes as the Redeemer and the Judge. (I. and II. week: Do penance!) Go and meet Him! He is nigh: rejoice! (III. week.) He stands at the door and knocks: Prepare the way for Him! Open, that He may enter. (IV. week.)

§ 12. Christmas. Historical Remarks [1]

The feast of the Nativity of the Lord was celebrated in the Roman church, and also in the most of the western churches, very early, as a special feast on the twenty-fifth of December. In the most of the churches of the East the birth of Christ was celebrated simultaneously with the first manifestation of Christ (Epiphany) the sixth of January. It has been observed in relation to this, that the East gradually adopted the western feast of Christmas toward the end of the fourth and at the beginning of the fifth centuries, besides the feast of the Epiphany on the sixth of January, whereas the West received from the East the great solemnity of Epiphany.

For this we have irrefutable proofs: thus, two sermons of St. John Chrysostom which have been handed down to us. In the one he announces to his congregation, on Dec. 20, 388, on the

[1] The solemn feast of the Incarnation is the feast of the Annunciation of the Bl. V., nine months earlier, March, 25. See Stecher's Marienpredigten, Mater Admirabilis, pp. 255–265, esp. p. 263, and Kellner's Heortology, p. 146 sqq.

feast of St. Philogonius, that the feast of Christmas will be observed at Antioch for the first time on the twenty-fifth of December. The other is the sermon for Christmas itself, of the year 388. Therein we read these interesting passages:

"What the patriarchs long ago expected, the prophets announced, and the just longed to behold was done today. . . . It is not yet ten years since this day has become known to us, and yet its solemnity has become so splendid, through your zeal, as if it had been delivered to us from ancient times. Therefore he will not err who calls this feast both new and old: new, because it has just been made known to us, but old, because it has become so rapidly like the older feasts. As a noble tree sinks at the same time into the earth and rapidly grows to a great height and bears rich fruit — so, too, does this day. It was known *from the beginning* (ἄνωθεν) to those who live in the West, but came to us only within the past few years, grew up suddenly and already bears glorious fruit, which we behold today, since this temple has become too small to contain the vast crowd of the faithful."[1]

A similar phenomenon we observe in Egypt.

In his Collationes (between 418 and 427) Joannes Cassianus reports from Egypt, where he had studied the institutions of the monasteries of the fifth century: According to ancient custom the bishops regard Epiphany as the natal day of the Lord. But as early as the year 432 Cyrill Paul of Emesa delivered, as the guest of the patriarch, the Christmas sermon on the twenty-fifth day of December.[2]

On the contrary Epiphanius of Salamis, of Cyprus, as late as the end of the fourth century, designates the sixth of January as the natal day of the Lord and the eighth as the baptismal day. (Adv. haeres. II, 1. haer. 51 al. 31, c. 16 and 24 ed. Petav., p. 439, 436.)

From this it follows that:

[1] Chryst. Hom. in nativ. Ch. ed. Montfaucon, II 352 Migne, ed. 49, II 351.

Chrysostom distinguishes between the old celebration in Rome, its rapid propagation in the past few years, its knowledge in Antioch, where for a long time it was contended for and against, the lower classes were enthusiastic over it — and its final introduction into Antioch in 388. Gregory of Naziancene celebrated the first Christmas on December 25, 379, in his private chapel, Anastasia (Homilia 38 in Theophania, Migne, Pat. Graec. t. 36), when, as a stranger and as a guest, he began his activity as Bishop of the second capital of the empire after the great arian battle.

[2] Usener, Religionsgeschichtliche Untersuchungen, I. 320 sqq. Bonn, 1889. Several objections in Duchesne, Bull. critique, 1890, Nr. 3.

1. Christmas was celebrated in Rome on the twenty-fifth day of December from the earliest days.

2. In the East no natal day was celebrated, or, if so, it was simultaneously with the Epiphany of the Lord.

3. Christmas was generally introduced in the East only after the eightieth year of the fourth century.

Epiphany in the West was scarcely ever considered a natal day, but was introduced gradually from the East, and thus became a legalized holy-day.

Concerning the actual natal day of the Lord itself, there existed a controversy as early as *the second* century, f.i., in Alexandria. There a party contended for the twentieth of May, the Basilians decided for the tenth of January; the rest designated the sixth of January (therefore, the later Epiphany, the eleventh day of the Egyptian month of Tybi) as the natal day of Christ and celebrated on this day the feast of the nativity.[1] Even St. Chrysostom had already attempted to determine the natal day of Christ by mathematical computation, though the basis and the initial points from which he arrived at the twenty-fifth of December are not very safe. All later computations also failed to attain any sure results, since the four Evangelists give no fixed data, and all others were scarcely reliable enough. Therefore, simply a trustworthy, constant, and old tradition alone may be considered, in a measure, decisive, — if there were not purely symbolical reasons that occasioned the introduction of the feast of Christmas on the twenty-fifth of December. To determine this date by mathematical chronology might have, in the above case, been later attempted after the symbolical reasons had escaped the memory. Still, let us enter more closely into the highly interesting history of the feast.

We will quote the *several witnesses* for the celebration of Christmas on the twenty-fifth of December, especially those of the West, with some of the entire documents more closely connected with western developments.

Since our homiletic aim forbids us to enter more closely into the history of all feasts, we wish, at least, to weave into the one or other feast a more minute review of the modern archeological results of investigations, since such knowledge may furnish the preacher indirectly and the pastor of souls many useful points, which may be, especially for the more educated class, utilized in

[1] Clemens Alex. Strom. I, ed. Sylburg 340. Kellner, Heortology, p. 98 sqq.

more direct liturgical addresses. It is worth the while, especially in large cities and industrial centers, etc., to deliver, during Christmas and Holy Week, thorough liturgical discourses, which should combine, in a proper manner, liturgical, dogmatic, apologetic, and archeological and ideal work of research. By such discourses to societies or to the more educated classes, a great deal of good can be accomplished by popularizing the liturgy and interweaving apologetics into ecclesiastical thoughts, prayer, and life.

1. *The alleged testimony of Hippolytus.* The dating of the birth of Christ on the twenty-fifth of December is lacking, according to many archeologists and historical investigators, a demonstrable historical foundation. The respective passage of a commentary of Hippolytus on Daniel, discovered in Chalki, recent research has declared to be an interpolation.[1]

2. *The testimony of the chronogram of 354.* The most ancient certain document is the so-called Roman chronogram of the year 354. The feast, however, is, no doubt, older than this its first testimony. *The chronogram of 354 is a collection* of chronological, calendric, and historical notes of a civil and an ecclesiastical nature. The several parts emanate from various times; in the more ancient calendaria later additions are found. The name of the compiler, who collected this State and ecclesiastical calendar, with its sketches and statistics about the year 354, is well known. Only one single part of the collection, the calendar of the feasts of the year 354, bears the name of *Furius Dionysius Philocalus*, known as the later caligrapher of Pope Damasus and also well known through inscriptions on the catacombs. To him the more prominent of the modern investigators ascribe the last redaction of the entire collection or of the greatest part thereof. The whole collection is known and quoted as the calendric work of Philocalus, chronographer of 354, or, according to the editors of the various parts of the collection: Onuphrius Panvini, Aegid, Bücher, S.J., Lambeck, Henschen, Card. Noris, Eccard, Roncalli, Mommsen, Strzygowski.

For us the following parts of the chronogram are of considerable consideration.

(*a*) *The fasti consulares* down to A.D. 354. This consular list contains only the names of the consuls and notes of the dictators to 753 U. C., immediately after 753 U. C. it contains also four ecclesiastical historical sketches, after this no more: they treat of the year of the birth and of the death of Christ, the advent of the Apostles Peter and Paul to Rome and of their death. This list, therefore, is of a first-class importance in regard to the determination of the feast of Christmas. In contrast to

[1] Cf. Kellner, Heortology, p. 94 sqq.

the accounts of the more ancient ecclesiastical writers Irenaeus, Clement of Alex., Tertullian, The Pseudo-Cyprian, and the general accounts of the Gospels, which make use of the imperial years for their chronology — the chronogram designates the year of the consulate, but maintains a strained relationship with the other reports, since these point to 751–752 U. C. and those of the chronogram to 754 U. C. Still more important is another part of the chronogram of 354 for our question.

(*b*) It is the already mentioned *Depositio Martyrum*. This is a list of the mortuary days (*Natalitia*) of the martyrs honored in the city of Rome. Into this list of the martyrs the twenty-fifth of December is introduced as the birthday of Christ. Recent researches maintain that this introduction, like that of the feast of the Chair of St. Peter (VIII Calend. Mart.), does not absolutely belong to the *Depositio*. That it is an introduction by a later hand, possibly of the last compiler of the collection, into which the *Depositio Martyrum* was inserted. To us, however, it appears that such a Martyr-Calendar grew very naturally into an ecclesiastical calendar, and that the temptation was near to introduce also other feasts, which had already become *festa fixa*, into the calendar. The principal feasts of Easter and of Pentecost, owing to their mobility, could not be inserted into this fixed monthly calendar. And thus nothing would contradict the assumption that the introduction of the feast of Christmas into the *Depositio Martyrum* had already taken place considerable time before Philocalus, so that he or whoever was the compiler found it already in the list of the martyrs. The note of the chronogram reads: I p. Ch. *Caesare et Paulo sat. XIII. Hoc. cons, Dms. ihs. XPC. natus est VIII. Cal., Jan. d. ven. Luna XV*. Which means Christ was born under the consulate of C. Caesar Augustus and L. Aemilius Paulus (754 U. C.) on December 25, a Friday, on the 15th day of the new-moon.[1] Criticism finds many objections to this calculation of time as well as to that n. 1, mentioned below.[2] But it is generally admitted that *the chronogram of 354 is the first indisputed witness of the fact that the twenty-fifth of December was admitted as the actual natal day of Christ in the West*. The introduction into the *Depositio Martyrum*, in connection with what has already been said, makes it most probable that, at the time of this introduction, the feast of the birth of Christ was actually celebrated in Rome on the twenty-fifth of December. The celebration of Christmas on the twenty-fifth of December in Rome is therefore almost certainly determined. Since the introduction into the *fasti* and the *Depositio Martyrum* could have been done sooner, still the possibility of an earlier introduction of Christmas in Rome remains.

[1] XIII denotes the epact, Sat. denotes Saturni and represents the dominical letter. Kellner, Heortology, p. 93 sqq.

[2] Details see in Kellner, p. 93 sqq.

And though the compiler of 354 merely occasioned the introduction, he nevertheless testifies thereby in behalf of the determined general opinion concerning the birth of Christ, which had its foundation in a more remotely existing celebration, especially so since, as we shall see below, the celebration is also mentioned for this time. We have still a third part of this chronogram to examine. It is

(*c*) *A civil* (*pagan*) *calendar of feasts for the year 354*, which Furius Dionysius Philocalus had written and artistically ornamented (*intitulavit*). It is dedicated to a certain Valentius. This Calendarium Philocali of the collection contains, on the twenty-fifth of December, the inscription: *Dies Natalis Solis invicti*. This notice is explained in a manner that during pagan times, soon after the winter solstices, the increasing light was celebrated by a "birthday of the invincible God of the Sun." The pagan Mithras — and sun-worship of the third and fourth centuries after Christ, might possibly have favored such a day more highly. We must always remember in regard to this explanation that, as far as we know, the *Dies Natalis Solis invicti* is nowhere else expressly mentioned than in the *calendarium* of *Philocalus*. Several Christian archeologists, like Duchesne,[1] Kellner,[2] construct upon the foundation of this *Dies Natalis Solis* a hypothesis of the rise of the feast of Christmas. "What was more natural for the Christians of that time and at that natural phenomenon and feast, which could escape no one, than to think of the birth of Him Who is the true light of the world." [3] Reference hereby is made to the biblical expressions: *Oriens ex Alto, lux magna, lumen ad revelationem gentium*, to the phrases of the holy Fathers: *Christus sol verus:*[4] *Hic est sol novus noster*,[5] etc., and, especially, to texts of the liturgy: *Sidus revulget jam novum* (*Vigil*), *Orietur sicut sol Salvator mundi* (*Laudes*), and more especially to the lessons of the first nocturn.

"What was therefore more natural for the native Roman than to transfer the natal day of this new and true Sun to the day whereon, from ancient times, a *Dies Natalis Solis* had already been marked in his calendar and on which day the pagan population already celebrated a feast.[6] To arrive at this idea it was not necessary to wait until the days of Constantine.[7]

The traditions of later times concerning the actual day of the birth as the twenty-fifth of December are, according to the above mentioned archeologists, the results of oratorical efforts, and not the echoes of tradition.

[1] Duchesne, Origines du culte Chret., p. 250.
[2] Kellner, Heortologie, p. 102.
[3] Kellner, Heortologie, p. 102.
[4] Cypr. de orat. dom. 35.
[5] Ambro Sermo VII, 1, 3, Migne 1. 7, 614.
[6] Maximus Taur. Hom. 103, Migne, 57, 491.
[7] Kellner, Heortology, p. 102.

Against these very sympathetic explanations the question might, indeed, be raised: Did not Philocalus himself, or whoever was the chronographer of 354, who entered the natal day of Christ into the consular fasti and into the *Depositio Martyrum* of the well-known collection, also make the same entry into the transcribed and caligraphically ornated calendar of the same collection? This calendar contains apparently no notice of the birthday of Christ. But it would not be impossible to have Christmas, symbolically designated resp. the natal day of Christ, by the just mentioned words: *Natalis Solis invicti.* In this event Philocalus himself — since there are no other pagan witnesses of a solar feast — could have been the first to enter this name, alluding to the natural phenomenon as Christmas, into the civil calendar. Could he not possibly have based his calculations upon a prior Christmas celebration and upon an old tradition in favor of the twenty-fifth of December as the real birthday of Christ? Thus he could have put into the civil calendar, which prior to this made no mention of a *Natalis Solis, with a symbolical turn what he had entered in plain words into the fasti and the Depositio Martyrum.* There is still another indirect testimony of Christmas mentioned in the chronogram, viz.:

(*d*) *The Depositio Episcoporum* (a list of the mortuary-days of the deceased Roman bishops, from 225–352, entered into the collection of the chronogram), in connection with the already mentioned *Depositio Martyrum.* The *Depositio Episcoporum* begins the year with the twenty-seventh of December and the *Depositio Martyrum* with the twenty-fifth of December. Duchesne surmises that the celebration of Christmas formed an ecclesiastical period long before 354, possibly ever since 243.[1] It is scarcely probable that an effort was made in Rome to supplant the saturnalian feasts (from December 17–23) by the newly introduced feast of Christmas.

3. *The Testimony of St. Ambrose*

The calendric work of the chronogram ends with the year 354. For this time, however, Christmas has other witnesses. With the year 354 we have reached the pontificate of Liberius, and for his pontificate especially the celebration of Christmas is again verified.[2] Pope Liberius invested the older sister of St. Ambrose, Marcellina, with the veil of a nun on the feast of Christmas, in the basilica of St. Peter. The address of Liberius on the occasion is transmitted to us by Ambrose, de Virg. III. 1 (Migne, 16: 219.) He recalls to the mind of his sister the words of the papal address: "When you sealed the vow of virginity in St. Peter's, also by the change of dress, on the day of the birth of the Redeemer — on what day could this have been done more appropriately

[1] Duchesne, Bull. crit. 1890, n. 3, p. 41 sqq. [2] Kellner, Heortology, p. 99.

than on the day on which the Virgin Mary received her offspring — he (Liberius) said: "What an excellent espousal! You see what a vast multitude of people gathered to celebrate the birthday of your spouse, and how no one departs hence unnourished," etc.

The testimony of Ambrose, therefore, confirms that of the chronogram: the year of the investiture of Marcellina cannot be exactly determined. The conclusion that Liberius himself instituted the feast of Christmas is, however, entirely unjustified. Several archeologists, f.i., Usener, owing to the fact that Liberius mentions in his address the miracle of Cana and of the multiplication of the bread, are of the opinion that the *Natalis Salvatoris* is the Epiphany (Jan. 6), but this without any reasonable ground.

4. *The Testimony of Sylvia Peregrina*

The celebrated pilgrim, Sylvia of Bordeaux, was present in Jerusalem in the year 385, one year before the death of Cyril, on the feast of the nativity of Christ, which was celebrated with the feast of Epiphany on the sixth of January. (*Peregrinatio Sylviae* 82, [59. cod.] ed. Geyer, c. 25.) In the still extant report Sylvia describes a procession from Jerusalem to Bethlehem, which took place on the eve of Epiphany and that it returned to Jerusalem in the early dawn, to the solemnly decorated church of Anastasius of Jerusalem. There is question here, most certainly, of the celebration of the birth of Christ. It was a fact that in several localities of the East the sixth of January was celebrated as the actual birthday of Christ even down to the fifth century. (Cf. Jerome in Ezech. I, 3, Migne 25: 15 [written about 411]). The feast in which this Gallic-Roman nun took part on her pilgrimage to the Holy Land, and which is described by her, was Epiphany; but the birth of Christ formed an entirely prominent part of this feast. (See the following testimony, and, below, the history of Epiphany.)

5. *The testimony of John of Nice.* Within this range of thoughts we find, independently of other testimonies, a writing of the tenth century, which, however, *contains within itself an earlier testimony*. There lived about the year 900 a certain John of Nice, bishop of the same place. He wished to induce the Armenians to celebrate the feast or the nativity of Christ on the twenty-fifth of December. John of Nice adduced for the celebration of Christmas on the twenty-fifth of December the following reasons:

(*a*) Pope Julius I (337–352) had instituted the feast of Christmas in Rome.

(*b*) Cyril, the Bishop of Jerusalem (348–386), had succeeded in making this arrangement with Julius through a letter, from which he cites a part.

Many archeologists, however, f.i., Kellner, Heortology, p. 104, assert, on the contrary, that Sylvia was present at the celebration of Christmas in Jerusalem on Epiphany in the year 385, therefore during the time of Cyril. Because Cyril, according to John of Nice, justifies the celebration of the feast of Christmas by asserting that one could not easily have made a pilgrimage from Jerusalem, on the feast of Epiphany, to the three-leagues-distant Bethlehem for the celebration of the nativity of Christ and then go to the fifteen-miles-distant place of baptism on the Jordan for the feast of baptism and of the manifestation of His divinity at the baptism, therefore, he claims it would be better to celebrate Christmas earlier and on a day separated from Epiphany. Kellner, therefore, finds herein a contradiction: Sylvia, he claims, knew nothing of the procession to the Jordan; through Gregory of Tours alone can this be traced to the sixth century. Sylvia, however, refers to a feast of the nativity of Christ on the sixth of January. *Against this many objections might be raised.* Sylvia, possibly, did not describe both processions because she could only take part in the one, and that was the one to Bethlehem, and could only give this one her principal attention. Besides, it was possible that Cyril made a proposition to Pope Julius I., his contemporary, for a separate celebration of the feast of Christmas even before he himself had introduced the innovation into Jerusalem. By a general introduction, which he advocated in Rome, he might more effectively advocate its introduction into Jerusalem.

Cyril, in the quotation of John of Nice, gives reasons for the twenty-fifth of December as the natal day of Christ. Titus, he maintains, had dragged all the books of the Jews to Rome during the time of the destruction of Jerusalem. The Pope might investigate there. John of Nice then gives this account of Julius: The latter had found in the books of Josephus that Zachary had the vision of the Angel in the seventh month, on the day of the atonement, which then fell upon the twenty-first of September. St. John was born on the twenty-fourth day of June, and Christ, according to Luke 1: 36, six months afterwards, on the twenty-fifth day of December. These mathematical explanations, as already remarked, are very assailable. At all events, they are a scientific attempt for the support of an existing tradition. Kellner, though rather hastily, considers the inserted letter of Cyril a forgery (p. 87), though there are other reasons for suspicion existing. Cf. Combefis, Hist. haeret. monoth., p. 304, Migne Patr. lat. 8, 964–968, who likewise considers Cyril's letter with suspicion. Others report that Bishop Juvenal (425–458) was the first to introduce into Jerusalem the twenty-fifth of December as the birthday of Christ.

The result, therefore, may be summarized as follows:
In Rome the feast of Christmas was celebrated on the twenty-fifth of

December at a comparatively early time, long before 354. The reason of the introduction was either:

(*a*) *An old tradition*, which determined the birth of Christ for the twenty-fifth of December, or

(*b*) the instigation of Cyril, based upon this tradition and the introduction by Julius I, or, there were

(*c*) *symbolical reasons*, which re-stamped the twenty-fifth of December — which followed closely upon the winter solstice, which was called in the pagan calendar (though only in that transmitted by Philocalus) *Natalis Solis invicti* — into the birthday of the supernatural Sun, Christ Jesus. In this event the introduction of the solemn feast, regardless of every tradition concerning the birthday of the Lord, would be readily explained.

§ 13. Christmas: Liturgy and Homiletics

Christmas of the present liturgy is the solemn feast of the nativity of Christ, a feast of first class with a solemn privileged octave, which, however, was constructed in a most unique manner, differing from the other three higher feasts: Epiphany, Easter, and Pentecost.

The liturgical celebration of Christmas has *three special peculiarities:* (*a*) The night service; (*b*) the three holy masses; (*c*) the privileged octave with the interspersed feasts of saints and of octaves.

A. *The Office*

The invitatorium of the nocturnal matins is the most lovely and beautiful of the whole year; we hear it, we pray it, and we recite it with the shepherds: *Transeamus usque Bethlehem: Venite adoremus!*

The first Nocturn [1] gives the first impression of the birth of Christ: the fulfilled promise (first lesson Isaias 9) — the fulfilled longing (second lesson, Isa. 40) — the fulfilled joy (Isa. 52). Or: the truth of Christ (first lesson) — the pardon of Christ (second lesson) — the grace of Christ (third lesson) is at hand! The enemies are raging (Psalm 2: *quare fremuerent*), the heavens jubilate (Ps. 18: *Coeli enarrant gloriam Dei*), the hearts rejoice and make offerings.

[1] *Nocturnum* (sc. *officium*) means primarily the prayer lesson of the night. (*Durandus. Rationale divinorum officiorum*, 5: 3, 6) *Matins.* Later *nocturnus* (*cursus*) (seldom *nocturna hora*) meant the occasional series of psalms of the night office (*matins*) with the corresponding lessons. Thus we speak now of the 1, 2, 3 *nocturn.*

(Ps. 44: *Eructavit cor meum.*) The King-Redeemer hath appeared — for our "weak flesh" — (*omne caro foenum.* Compare the second lesson, Isa. 40) He Himself hath become flesh, i.e., man. Another conception of the first nocturn shows us Jesus as *our light and life:* 1. Christ is our Christmas light as truth (lesson of the I. N.). Jesus is our Christmas life as grace and in fact:

(*a*) Our Redeemer from the death of sin. (II. Lesson.)

(*b*) Our resuscitator to the life of grace. (III. lesson of the I. N.)

What rich veins of gold are contained in this first nocturn! (The first nocturn celebrates the fact of the birth of Christ and the first impression of this fact: the light and life of the Redeemer.)

The second nocturn is a solemn meditation of faith in the birth of Christ. Note the solemn messianic Psalms 47, 71, and 84; but above all the grand dogma of the Incarnation and of the birth of Christ in the lessons. It is high feast! The sermons of Leo the Great always furnish the festive preacher rich dogmatic stimulations and emotions, growing out of the depth of the animation of faith. (The second nocturn describes the dogma of the birth of Christ.) The third nocturn is the jubilant announcement of the birth of Christ: Three Gospels with three homilies coalesce into one joyful message: *evangelizo vobis gaudium magnum.* Whilst the first nocturn considers the fact of the birth of Christ, and the second nocturn the dogma, the doctrinal faith of the birth of Christ, the third announces *the pragmatics of these historical facts*, their depth, their significance as the greatest event of the plan of the world, of the history of the world: the first night of the year one, into which all the rays of time concentrate. But the psalms, however, sing the incessant songs of gratitude of all ages and the aeons of all these facts: *misericordias Domini in aeternum cantabo. Cantate! — Cantate!* (The third nocturn opens the pragmatics of the birth of Christ, its place in the plan of the world, and of the history of divine providence.)[1]

[1] These short sketches of the several nocturns and of the hours show that a richness of ideas and themes may be gathered by the preacher from the breviary. The *nocturns* give him great historical points under which the homilist may consider the Gospels of Christmas and the dogma of Christmas. The lessons of the first and of the second nocturn offer the most fruitful ideas for a popular meditation on the mysteries of Christmas and of their catechetical and moral treatment in the festal sermons and homilies. But these lessons must be carefully worked out and studied. *The rest of the hours is a school of the most exalted, lovely, and fruitful emotions. In*

In the lauds the latent pathos of the nocturns breaks forth into an ineffable jubilation: a Christmas jubilation over the birth of Christ. The echo of this jubilation rises and rolls through all the hours and unites with the resolutions of our duties and fidelity to the banner of our Saviour King. (Ps. 118.)

In the vespers all the rivulets of joy, of jubilation, and of fidelity flow into one general stream, which passes before "the foot-stool of His feet" and before "the silent crib." The crib is now like an island, placed in an ocean of praise and glorification, which the Bride of the Lord gathers from all ends of the world, and brings to the feet of her dear little King. But, in the nothingness of his being and of his sin the creature kneels in the dust before the Infant Saviour and recites in prayer the fourth Psalm of the Christmas Vespers (Ps. 129): *De profundis clamavi ad te Domine* — amidst the joyful antiphon of hope: With Thee there is merciful forgiveness and plentiful redemption.

And when the brief Christmas sun inclines toward his setting, then the Church gathers up all the Christmas light into one ingenuous and yet unfathomably deep and silent holy contemplation: — in the *Magnificat* antiphon of the second Vespers: *Hodie Christus natus est* . . ., which carries a tender, quiet choral melody into the inmost sanctuary of the soul.

Such is Christmas in the breviary!

B. *The Christmas Masses*

1. *The triple Mass celebration.* From ancient times the rite of Christmas contains a threefold celebration of the mass.[1]

the preparation of a Christmas sermon one must read and think himself into the Christmas office, and then new, uniquely beautiful, and practical emotions will always penetrate the soul of the preacher. The breviary, next to the missal, should especially be for the preacher a favorite book, out of which he may draw his most enduring and fruitful thoughts. Especially should the preacher seek in the breviary the most prolific, popular, and attractive reproductions of his dogmatic thoughts and of his inmost emotions.

[1] The *sacramentarium Leonianum* possesses the uniqueness of denoting a great selection of offices and masses for one single feast. Thus the feast of Christmas has nine masses, that of St. Laurence even fourteen. The *Gelasianum* acknowledges a multiplicity of mass formularies in this sense but seldom, the *Gregorianum* never. The *Leonianum* is really a collection of masses of *many* churches, in which often the same feast-day was celebrated in a different manner. The *Gelasianum* already indicates the first step to a greater uniformity, which was afterwards partly perfected by Gregory. For Christmas, however, there existed, from the earliest times, an arrangement for the triple celebration of mass. This arose primarily from the triple

Every priest has permission to celebrate, even privately, three holy masses. Gregory the Great mentions the three masses as a matter of custom. (Hom. 8. in Ev.) The original *Gelasianum* recognizes the *trina celebratio*, a two or threefold celebration of the mass. (See Probst, *die aeltesten roemischen Sacramentarien*, p. 182 and 183.) The first holy mass must not be celebrated before the stroke of the midnight hour. Besides the solemn mass at midnight, no private masses are to be celebrated without an apostolic privilege.[1] (S. R. C. of Sept. 18, 1781.) In the midnight mass proper holy communion is not to be distributed without a special apostolic indult. (S. R. C. of Feb. 16, 1781.)

The first mass is celebrated after the nocturns, provided these

[1] Now granted to all by Pius X. — Note of Translator.

celebration of the Stations in Rome, because older martyr feasts also were there celebrated, especially that of St. Anastasia, in whose honor the present existing church was built in the earliest days. The more recent explorers consider it the "Church of the Resurrection." Still it is most probable that, from the earliest days, the custom originated not to celebrate at those martyr-stations the mass of the respective martyr on Christmas-day, but, on account of the high feast, one of the Christmas masses which they possessed. The stations, however, of the martyrs' churches were retained. Thus the martyr's feast gradually receded, and there developed a triple Christmas-statio, of which the second is still, unto this very day, celebrated in the church of St. Anastasia in Rome, with a commemoration in the second Christmas mass of the Saint, of which the entire Roman rite — against all customary rules — still makes mention with an oration. This threefold Roman statio became then the type of the triple mass of the feast in all the principal churches and, finally, the privilege of the celebration of a triple mass by all priests. However, we must not here overlook *an inner ideal reason*. In the old offices Christmas is designated as the *plenitudo divini cultus*, again, as the primal beginning of the sacrifice, since in the Incarnation and the nativity of Christ there was already given, in its germ: the sacrifice of Christ and the continuation thereof. The Leonianum says very beautifully (Probst, Aelteste roemische Sacramentarien, Muenster, 1852, p. 141): *Sacrificium celebrantes quo nobis ipsius sacrificii sunt nota primordia* (n. 6 or 2) (see Secreta of the first Sunday of Advent). Thus, the feast of the birth of Christ was formed also into a feast of the birth of the holy sacrifice of the mass. And it was natural, as it was customary not to celebrate the sacrifice on Good-Friday, to elevate and to augment its celebration on this day, especially since an exterior inducement (the above-mentioned simultaneously celebrated feasts of the martyrs) had already given occasion, from another side, for this development. What had thus been created was fixed by the *Sacramentarium Gregorianum* which took notice in the mass formularies of the symbolical thoughts of the trinal celebration which had already, in a manner, formed itself so that the well-known explanations of the medieval liturgists may even today be used, *non sine fundamento in re*, provided they are not considered too onesidedly nor too exclusively. Science cannot raise a serious objection against this. For the better comprehension of this and similar excursus, which indirectly are of considerable importance to the homilist, it might not be amiss to insert here a short review of the *sacramentaries in general*.

The "Sacramentaria" are old liturgical books containing the rites of the mass and of

are said, i.e., after the *Te Deum* and the oration. After the end of this mass the *Lauds* are chanted. The second solemn mass is celebrated at the dawn of day, *sub aurora*, and follows prime. The third principal mass is celebrated after full daylight. Compare with these liturgical laws the above and the below sketched trend of thoughts of the nocturns and the three masses.

2. *The homiletic significance of the threefold celebration of mass.* The idea of the *threefold birth* of Christ, born from all eternity of the Father, born in time of Mary, and born in the hearts of the Christians at all times, this idea controls, doubtlessly, in some manner, the threefold celebration of the mass. In each mass the three thoughts are really expressed, but the one or the other pre-

certain sacraments. In the beginning the *liber sacramentorum* was small, since the mass was always the same, without any influence of the ecclesiastical year. Damasus (366–384) was the first to permit the influence of the ecclesiastical year upon the mass. From Damasus to and with Leo I (440–461), originated the contents of the oldest "*Leonianum*" *sacramentary*, which is a private collection of the rites of masses of the fifth century, from Damasus to Leo I. *The second oldest sacramentary* is the so-called *Gelasianum.* The present *Gelasianum* published by Tommasi in 1681, contains indeed a very strong nucleus derived from Gelasius I (492–496), for old and trustworthy authors ascribe to this pope a real *volumen sacramentorum.* Gelasian parts are likewise, undoubtedly, contained in the so-called Gerbert sacramentary, the prayer of which, marked Gelasian, originated in St. Gall, when holy mass was celebrated, even prior to Gregory I, according to a pre-Gregorian sacramentary. And so, likewise, does the recently discovered Menard sacramentary, published in 1642, denote Gelasian characteristics and is most probably a *Gregorian Gelasianum.* The *Gelasianum* and the *gelasiana* in general, denote a much greater influence of the ecclesiastical year upon the liturgy of the mass than do the *Leonianum* or even the *Damasian* masses. *The third characteristic sacramentary is the Gregorianum*, which in its principal parts is traced back to Gregory the Great (590–604), the reformer and founder of the present missal. Gregory II (705–731) supplied the Thursday fast-day masses, which are wanting in the *Gregorianum*, from the *Gelasianum*, but he is not the author of the *Gregorianum.* The *Gregorianum* established a full and regular influence of the ecclesiastical year upon the mass. The *Gregorianum*, primarily only destined for Rome, became celebrated through its introduction into the Franconian empire by Charlemagne. We possess the Gregorian only in a form of a transcribed and transformed copy of the copy which Hadrian I had sent, for the reason just mentioned, to Charles who had begged for it, in the years between 784–791. The sacramentaries of the British church were pre-Gregorian and Gregorian, mixed with some particular national elements. Entirely independent are the pronounced Gallican. A special group is formed by the Ambrosian and the Mozarabic. The Orient displays an entirely different development. Since the Gregorian the development of the *Missale plenum* began through the collection of all the books necessary for the celebration of mass. The entire process of the creation of the *Sacramentaria* denotes the highest, interesting, and constantly increasing influence of the ecclesiastical year.

dominates. Based upon the formularies of the masses, and especially upon the Gospels, we may advance the following explanation, which does not in the least come into conflict with the historical creation of the celebration.

(*a*) *The first nocturnal mass.* It celebrates pre-eminently the temporal *birth of Christ in Bethlehem.* Compare herewith the Gospel of Luke, c. 2: the birth of Christ and the announcement by the angels, also the splendid epistle taken from the letter to Titus, c. 2: *apparuit gratia Salvatoris nostri omnibus hominibus.* The Introit does not oppose this conception. The Child born in time is really God's eternal Son and the King of the universe: *Dominus dixit ad me, filius meus es tu, ego hodie genui te.*

(*b*) *The second (early) mass. It celebrates the birth of Christ in the hearts of Christians.* This is evident from the Gospel of Luke, c. 2. At the angels' command the shepherds seek the Saviour in the crib. They find Him and make Him the King of their hearts. This is done — in the highest sense — by Mary and also by Joseph. According to their examples the Christians visit the Saviour and receive Him into their hearts. The epistle, taken from the letter to Titus, c. 3., follows this idea in its practical consequences: *Apparuit benignitas et humanitas Salvatoris nostri Dei . . . salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti, quem effudit in nos abunde per Jesum Christum Salvatorem nostrum.* This is precisely the sacramental regeneration of Christ in our hearts and our regeneration through the Christmas sacraments and masses.

Christmas is the birthday of all the sacraments and of the center of the same — the holy Sacrifice. (See above, the liturgy of the trinal celebration.)

(*c*) *The (third) mass of the day.* It celebrates *the eternal birth from the Father*, i.e., the Christ Infant born to us is the Son of God: *venite adoremus.* Only this Son of God, Who is at the same time the Son of Man, can and will redeem us. (See *oratio.*)

Therefore there is announced:

(α) By the Introit — the birth of Christ.

(β) By the Epistle — solemnly the divinity of Christ, according to Heb., c. 1.

(γ) By the Gospel — still more solemnly, the entire doctrine of the divinity of Christ: *in principio erat verbum*, John 1.

(δ) By the last Gospel — the adoration of the divinity of Christ by the Magi.

C. Themes. Homiletic ways through liturgy to life.

The just mentioned brief sketches of the Christmas liturgy are calculated to furnish, at the same time, to the preacher — with pen in hand — richness for many years to come through a searching meditation upon the texts and a garnered exegetical collection of matter. We will confine ourselves here to a few homiletic hints.

I. *Homilies on the Gospels.* The two first Gospels, separately or jointly, invite to homilies on the feast, by which the people may be led fully and completely into the spirit of the feast of Christmas. The first volume of the "Life of Jesus," by Dr. Grimm, the "Life of Jesus," by Father Meschler, are more recent books of meditation and commentaries on the Gospels, also the Christmas sermons by Eberhard, Foerster, and Sailer, which create a great stimulation and furnish much material for an exegetical treatment.

II. *Dogmatic-moral sermons on the Epistles.* The Epistles of the first and the second mass may easily be converted into *thematic homilies* or into a foundation of dogmatic-moral feastday sermons. Thus, f.i., in close connection with the Epistle of the first mass, what the *Christ-Child did for us*, and *what we should do for the Christ-Child*, might readily be contemplated.

1. *What the Christ-Child did for us.* What does the Christ-Child do for us? *Apparuit gratia Salvatoris nostri Dei omnibus hominibus . . . qui dedit senetipsum ut nos redimeret ab omni iniquitate et mundaret sibi populum acceptabilem.* The Redeemer Himself is the greatest grace — the great gift of God to humanity. From Him emanates sanctifying grace, the grace of all the sacraments. How do we attain grace through the Redeemer? He redeems us from all unrighteousness. As God, He can and will do this. As man, He does it for us. Thus He cleanses all — because He is the Redeemer of all men, therefore, also your Redeemer. This is the act of the Infant Christ performed in the crib: *plus est, quod pro nobis factus est quam pro nobis passus est* (Augustin). How easily these thoughts of the Epistle might be amplified and emphasized by the thoughts of the second and the third lesson of the first nocturn and by the lessons of the second nocturn and unfolded by the aid of a theological treatise *de incarnatione et de nativitate Christi*, into a logical and rhetorical well-arranged historical and dogmatic meditation on the action of Christ in the crib, possibly in connection with the two sub-points: The action of Christ (a short pithy description of the event according to the Gospels), the gist of the action of Christ (development of the indicated dogmatic explanation in the full light of Christmas).

2. *Our deed for the Christ-Infant.* The Epistle of the first mass furnishes, likewise, for the development of this point, fruitful material which is already presented to us in an extraordinarily beautiful and pithy setting. But the preacher must descend from the principal moral conceptions to particulars and make a good selection therefrom, so that his sermon be not overburdened. Christ Himself teaches us from the crib what we are to do at Christmas: *Erudiens nos:* (*a*) *ut abnegemus impietatem et saecularia desideria.* We must die to sin. Our Christmas deed should be: A breaking with sin. He, of whom we have just read in the Epistle: *Apparuit, ut redimeret nos ab omni iniquitate,* also demands from us the destruction of sin, especially of mortal sin, through the reception of the sacraments during this holy Christmas time, through perfect contrition, through a constant combat with our characteristic fault (compare also the second lesson of the first nocturn). (*b*) *Ut sobrie, juste, pie vivamus in saeculo. For Christ we must live:* (α) *pie. Pietas est promptitudo animi ad Dei cultum et famulatum.* Our Christmas deed should be a perfect willingness, a sense of duty for service, for a divine service of the Christmas Infant. The preacher should apply this f.i., to the mass on Sunday, to the congregational divine service, to the evening prayer of the family. It might be better to enter into several such concrete thoughts rather than to dwell too long upon the general idea. *Apparuit humanitas et benignitas Salvatoris nostri Dei:* The Holy Ghost has written over the crib: *Deus charitas est.* The love of God is visible and tangible at Christmas: *dum visibiliter Deum cognoscimus per hunc in invisibilium amorem rapiamur* (preface of Christmas). *God is love.* And love hath clothed itself into the most lovely form on earth: it appears before us as a Child. Who will not love a noble, pure child? But it is God Himself Who is before us — as a child. This must enrapture us (*rapiamur*), make us willing and always prepared to bring our service to God on Sundays, on Fridays, and on confession-days: *ut pie vivamus:* that we live truly and piously, indeed. (β) *Sobrie.* The son of God and of man in poverty and in solitude, admonishes us to a new act. Serve not your passions, nor worldly goods, nor pleasure. Be sober, i.e., govern yourself. Self-control is our act of Christmas. Have you a passion to sacrifice? or, to divest yourself of a predominant fault? Or, as father or mother, to instruct your children in noble Christian self-control by holy obedience? (γ) *Juste.* The act of Christ is for all men: *Apparuit gratia Dei Salvatoris nostri omnibus hominibus.* Jesus performs His great acts for all your fellow-men, for all your neighbors. And you have nothing for your fellow-men! You understand nothing of the precept of Jesus: Render to every one his due! — be just! Every man is an independent creature of God. Never attack the rights of a fellow-man in life or in deed, in business or in dealings. Otherwise you attack

God Himself. Render to every man his due, means also something else. Every man is a child of God, really and actually, or at least, in his vocation. In every fellow-man there is something of God — the immortal soul with sanctifying grace for which the Christ-Infant has accomplished His deeds. Therefore, love your fellow-man. You are not alone in the world. How important beneficence, pardon, almsgiving, and consolation appear at the crib: to a poor orphan, to an abandoned beggar, to one ashamed to beg! How manifold the ways the teacher could find which lead from liturgy to practical life? (Still, wise limitations should be observed in the various points, which should not all be developed in the same breadth; we simply wish here to indicate the rich field which exists in this line.) On the first Sunday of Advent the Church called out to us: *Hora est de somno surgere, abjiciamus opera tenebrarum, induimini Dominum Jesum Christum!* Now deeds must follow. Today, on the feast of Christmas, in view of the act of Christ, the resolution should follow: *ut pie, sobrie, et juste vivamus.* Let the words of the Epistle of Christmas be verified: *ut pie, et sobrie et juste vivamus, expectantes beatam spem et adventum gloriae magni Dei et Salvatoris nostri Jesu Christi,* — when the advent of eternity approaches, in the particular and the general judgment, and the eternal joys of Christmas await us.

A corollary of similar themes. The rest of the Epistles may be treated in the same manner. The grand fundamental thoughts of the first two Epistles give stimulation for a selection of themes and proper divisions of other view-points, f.i., *Apparuit Salvator* (the person and the act) *et gratia salvatoris* (application of person and act by the grace of God), etc.

The points sketched above in the second part of the exegesis of the Epistle: 1. *ut abnegemus*, 2. *ut pie, sobrie, juste vivamus*, might also be treated independently, as moral sermons for Christmas, f.i.: *Our resolution at the crib.* It would also be advantageous to begin each point with the person of the Infant Saviour and occasionally to descend to moral meditations: *The Child destroys sin — abnegemus et nos. The Child glorifies God* (the glorification of God through the incarnation and the birth of Christ: *gloria in excelsis Deo*), *pie vivamus. The Child denies itself — sobrie vivamus et nos.* The *Child gives Himself to all — juste vivamus et nos:* let us not be egoists, but Christians, giving every one his due and loving all.

3. *Dogmatic, moral, and especially panegyric feast-day sermons in connection with and in the spirit of the entire liturgy.* The above homiletic-liturgical sketches indicate to the preacher rich sources of feast-day thoughts, and they direct him to streams of holy emotions, which bubble forth from the depths of the mysteries (f.i., the offices). Even though the preacher may not desire to follow the existing textual sequences in

an exegetic manner, still the liturgy enriches his freely sketched collection of material and ennobles his emotions in an unexpected manner. The comparison of the thoughts of liturgy with dogma proves itself singularly fruitful in such work (p. 210 sqq).

4. *The encyclical of Leo XIII, de Redemptore and Christmas sermons.* A very excellent aid to make the Christmas thoughts very fruitful is the grand encyclical of Leo XIII, De Jesu Christo Redemptore, of Nov. 1, 1901. For the purpose of making it more easy, we will add here a homiletic sketch thereof (compare the edition of Freiburg). *A homiletic sketch of the encyclical de Jesu Christo Redemptore: Introit: Renovatae in Jesu vitae signa: multitudo Romam peregrinantium, multitudo Christum praedicantium. Pro Christo "majora conari." I. Pars. Jesus Christus Redemptor. Ignorantia Christi. Scientia Christi, qui est, Dei virtus et sapientia. De Christo "multa nota nec tamen meditata nec vulgo cogitata." Christus expectatus. Christus nobis datus. Jesus instaurator. Jesus Redemptor. Recordatio Christi "infinita jucunditas." Praesentia Christi "perfecta suavitas." Separatio a Christo: extrema egestas. Finis hominis Deus. Via hominis Christus: docens, mandans, sanans, patiens nobiscum. Natura sola sine Christo. Ergo, Jesus vivat inter nos! II. Pars. Regnum Jesu Christi Redemptoris. Christus non solum naturalia et "legalia" adimplevit sed nova supernaturali creavit "quarum rerum caput est ecclesia: qui ecclesiam spernit, Christum spernit." Christus et ecclesia via: hominibus privatis et rebus publicis. In Ecclesia Christi veritas pro nobis est: "captivitas" et "libertas." Vita solus Deus. Vita Jesus Christus "ut nos peccatis mortui, justitiae vivamus," "ex fide." Inde sanatio privatorum et populorum! Alieni a Christo plerique magis ignorantia, quam voluntate improba. Ergo: "insculpere in animis notionem et prope imaginem Jesu litteris, sermone, in scholis puerilibus, in gymnasiis, in concione, in omni occasione." "Jura hominis multitudo satis audiit, audiat aliquando de juribus Dei." Ergo Christus regnet inter nos!*

Compare herewith, f.i., the liturgy of Christmas, of the nocturns, and of the three masses, also the feast of the Redemptoris Jesu of October 23.

5. Proper liturgical Christmas sermons, in a more limited sense, might be delivered

(*a*) *as an explanation of the fundamental thought* of the entire liturgy and of several parts of the liturgy, f.i., of the nocturns (p. 210).

An example: As Whom do we salute Christ at Christmas? As the light of Christmas (first lesson of the first nocturn and the oration of the first mass), as the consolation of Christmas (second and third lessons of the first nocturn). An exegesis of the lessons will furnish the richest material for both thoughts.

Or: *How should we receive the Saviour at Christmas and during Christmas-day?* (*a*) by adoring Him (Invitatorium of the matins: the invita-

tion of the shepherds in the Gospel: the antiphon of the Magnificat of the second vespers). (*b*) by thanking Him (psalms of the third nocturn; preface). (*c*) by weeping over our sins and arising from them (see the second and third lesson of the first nocturn). (*d*) by rejoicing over the grace,[1] (compare the third lesson of the first nocturn and the first lesson of the second). Such points are suitable for longer explanations and, according to their number, also for short practical exhortations, f.i., for sermons for the early masses and for evening meditations. How appropriate it would be to deliver, f.i., an evening sermon during Christmastide to a confraternity of the Sacred Heart, or at some other evening devotion, as a quietly summarizing and deeply conceived *exegesis of the antiphon of the Magnificat* of the second vespers of Christmas.

§ 13. (*Continued*). The Octave and the Octaves of Christmas

1. *The character of the octave.* The octave of Christmas is highly privileged, like that of Epiphany, Easter, and Pentecost. It was formed probably in an analogous manner with the oldest octaves of Easter, Pentecost and Epiphany.[2] During the octave no private masses and no masses *de Requiem* are permitted, except funeral masses. A peculiarity of the octave of Christmas, however, are the interspersed feasts of saints which partly also have octaves, a liturgical fact found in no other privileged octave, since these directly exclude the feasts of saints.

2. *The feasts of the saints during the octave.* The interspersed feasts of the saints and their octaves are closely connected with Christmas itself. Whether or not all of their parts were connected with Christmas from the beginning is controverted; still, too little attention is paid to the question.[3] This liturgical relation was, at least, very early developed, and is, at present, beyond all doubt. Most probably several of the feasts mentioned had an inner relation to Christmas from the time of their inception: for some of

[1] *The Gloria of the mass* might also be explained in the light of Christmas. The Christmas song of the Church, the gloria, what do we do during it? Meditate: *Gloria in excelsis Deo et in terra pax hominibus.* A dogmatic, pragmatic explanation. Praise: *Laudamus te.* Our duty is — to praise God. To thank Him. *Gratias agimus tibi*, etc. Contrition: *Agnus Dei filius Patris, qui tollis peccata mundi, suscipe deprecationem nostram* (also prayer of sorrow for sin before the crib). To amend — (*quoniam tu solus Sanctus* — a resolution made for the ruler of our hearts!)

[2] Kellner, Heortology, p. 109.

[3] Kellner's explanation is insufficient.

these feasts are very ancient.[1] Others were later brought into this relationship.

The scientific proof for the relationship of these feasts to Christmas is contained in the following facts:

(*a*) Several of the Fathers of the Church speak clearly and as a well-known fact of the relation of the feast of St. Stephen to Christmas. Thus, St. Gregory of Nyssa says: "How beautifully graces follow each other! How pleasantly joy is repeated! For behold, we receive feast upon feast, grace upon grace! Yesterday the Lord of the world nourished us, today we are fed by the follower of the Lord . . . the former, by assuming humanity for us, the latter, by putting off humanity for the sake of the former; the former, by descending for our sake from heaven, the latter by quitting the earth for the sake of the former." (Oratio I. de S. Stephano. Also the sermo S. Fulgentii, in the breviary.)

The later Fathers find a similar relationship in the feast of St. John. The thought that the beloved disciple, who had rested upon the bosom of the Lord, should have his feast near to that of the Lord is indicated by the liturgy at least indirectly.

The feast of the Holy Innocent Children belongs fittingly to the nearness of Christmas, for historical reasons. It is a mark of interest that the day of the Holy Innocents appears in the East, as long as the birthday of Christ was celebrated on Epiphany, often in connection with the feast of Epiphany, i.e. shortly after it. For the later feasts of St. Thomas of Canterbury and of St. Sylvester we refer to the explanations of later liturgists.

(*b*) All of the feasts of the saints during the Christmas octave are now in the *Proprium de tempore*, where otherwise no feasts of saints are found.

(*c*) The first part of the second vespers is of Christmas, only a capitulo of the feast of the day, — a rubrical arrangement found nowhere else in the liturgy.

3. The importance of the feast and the relation to Christmas of the whole octave may be grouped as follows:

(*a*) St. Stephen — the first martyr of Christ: the offering of life for Christ. (*Martyr voluntate et opere: Bernard.*)[2]

[1] According to some even older than Christmas(?).

[2] For the feast of St. Stephen we recommend especially to the preacher exegetic or thematic homilies on the lessons taken from the Acts, of the first nocturn and on the Epistle. They belong to the most splendid parts of Holy Scripture. Besides,

(*b*) St. John — the beloved disciple of Christ: an oblation of love for Christ — *Doctor ecclesiae* on the Incarnation. (*Martyr voluntate non opere: Bernard.*) [1]

(*c*) *The Holy Innocent Children:* An offering of penance and of innocence at the same time — for Christ. The feast has a double character: Sorrowing with the mothers: *Rachel plorans filios suos et noluit consolari:* — violet color, no *Gloria* nor *Te Deum* nor alleluja, except on Sundays; — and rejoicing over the saving of the children — for heaven. This feast appears already, with that of St. John, in the *leonian sacramentary* and in the Carthaginian

the liturgy comprises the following themes: I. Christ for Stephen (for us), Stephen (we) for Christ. II. Divine love (Christmas) a return of human love (Stephen and we) for Christ. III. What did Christ? What did Stephen? IV. The first martyr of Christ: a character sketch with an application to modern times. V. The first gift and the first precept of Christ — faith (shown through dogma, f.i. Trid. Sess. VI, 6, through the school of faith, in the crib and in the life of Jesus, of St. Stephen and of the liturgy). VI. The grand precept at the crib: Stephen's love of God and of man, with parallels taken from Christmas. VII. True humaneness, (*a*) in Christ: *apparuit humanitas et benignitas Salvatoris nostri Dei.* (*b*) In Stephen: he loves his fellow-men, he teaches his fellow-men by his burning speech and his character, he pardons his fellow-men (according to the Acts). VIII. Christ desires not only men, but Christians and men: (*a*) *pleni fide,* inwardly and in outward profession (antithesis: Principles of the world: a want of principles). (*b*) *pleni gratia et Spiritu sancto,* i.e., men who, through grace, possess the second, supernatural life, who bear and develop within themselves the supernatural grain of virtue and of character, —men who are active, through the Holy Ghost, for that which is noble, good, and supernatural in the Church and in the world and who are always prepared. *Quicunque Spiritu Dei aguntur, ii sunt filii Dei* (Rom. 8: 14). All this may be shown through a character sketch of Stephen by way of apologetics in juxtaposition to autonomous morality, to the so-called religion of the righteousness of man.

[1] The feast of John and the feast of the Innocent Children may also fall on a Sunday. If so, they supplant the whole office. The Sunday is not even commemorated. *Dominica vacat.* Even the Gospel of the Sunday is omitted: not even read as the last Gospel. Whenever otherwise feasts of Saints fall on a Sunday — then the reading of the Sunday Gospel in the pulpit is liturgically and homiletically correct — if a special feast is not celebrated in choro. On the feasts just mentioned, however, the unique case of the complete exclusion of the liturgical Sunday celebration obtains — precisely on account of the close relation of these feasts with the time of the ecclesiastical year. Therefore, the homilist should read the Gospel of the day in the pulpit and preach on these feasts.

For the same reason we will add here some homiletic thoughts taken from the liturgy. Feast of St. John, I. Theme: The beloved disciple near the Saviour, in his life and in his feast. 1. On account of his love. 2. On account of his virginity. II. Theme. What leads us near to the Saviour? 1. In life — love. 2. In every state of life and purity according to one's state of life. III. Theme. The love of Christ — John's return of love (and ours). IV. Theme. Virginity and purity at the crib. Christ renounces all things — *semetipsum exinanivit* — but His eyes love to rest upon virginal souls — Mary, Joseph, John, the Shepherds, with corresponding explanations.

calendar. It possesses a splendid liturgy with thoughtful hymns by Prudentius.[1]

(*d*) *The feast of St. Thomas:* An offering of ecclesiastical fidelity to Christ.

(*e*) *St. Sylvester:* An offering of fidelity to duties for Christ.[2]

(*f*) *Sunday within the octave.* The Sunday brings a new thought: *Decision for or against Christ.*

(α) The Saviour — the source of our justification. (See Epistle to Gal., c. 4.)

(β) The Saviour — the source and type of our progress. (See end of the Gospel.)

(γ) The Saviour a sign to be contradicted. (Principal subject of the Gospel.)

(*g*) *The day of the octave of Christmas, Circumcisio Domini, New-year.* Formerly the calends of January were a fast day, in opposition to the pagan excesses at the celebration of the feast of Januarius. Afterwards a feast-day developed in place of the fast-day. In many places three masses were celebrated: *missa nativitatis, missa circumcisionis, missa Beatae Mariae Virginis.* These three thoughts of the feast of Christmas, the circumcision of Christ, and the honor of the Blessed Mother of God at the crib permeate the office even today. The fundamental character thereof is a sort of a contemplation at the crib, a concentration and a repetition of the Christmas thought. But amongst the Christmas thoughts there is a new mystery: the circumcision of Christ. The Christ-Child appears here for the first time as an oblation for us. The feast may also be considered as the entrance into the new civil year, in the name and with the blood of Jesus. We enter into the new year:

(α) By standing quietly at the gates of the new year, before the divine Infant lying on the lap of His Mother, saluting and adoring Jesus.

[1] The Innocent Children. I. Homily on the Gospel (very grateful). II. The flower of the root of Jesse amongst the first martyrs — flowers — the Lamb of God amongst the little lambs (hymn). III. Gifts of the Christ-child. 1. Baptism of blood, the innocent children. 2. Baptism of water (compare the Epistle of the second mass of Christmas). 3. Baptism of desire (perfect contrition renews the fruits of baptism, confession does so still more). (An exhortation to join the society of the Holy Childhood of Jesus.) IV. Sorrow of Mother Church (Rachel) over her children, who — through mortal sin and impurity "are no more," p. 805.

[2] Other conceptions: fulness of faith (Stephen), fulness of love (John), Innocence of Children (Holy Innocent), Duty to Church, duty to vocation at the crib.

(β) By rising from our sins, reconciled through the blood of Jesus — *apparuit gratia Dei Salvatoris nostri qui dedit semetipsum pro nobis ut nos redimeret ab omni peccato* (Epistle) — and:

(γ) By entering in the name of Jesus, i.e., with a good intention upon the New Year.

Rich sources of thoughts for the New Year and Christmas are also contained in the antiphons of *Lauds*.

The Epistle offers, as it were, the New Year's salutation of the Church, and is adapted for a thematic homily at the entrance of the New Year. (See p. 216–221.)

(*h*) The following days are the days of the octaves of St. Stephen, of St. John, and of the Holy Innocents. The festive bells of Christmas are hushed, as it were, but only to usher in on the fifth of January, in a solemn manner, the solemn feast of Epiphany. "Between the birth of the Lord and Epiphany there occur daily solemnities." (Second council of Tours, 567.)

(*i*) *The vigil of Epiphany* (January 5) looks backwards in its liturgy. It is a renewed collection of the thoughts of Christmas. The Introit enters into the quietude of Christmas. The Gospel, in looking backwards and summarising, gives an account of the termination of the first chapter of the history of the childhood of Jesus. The Child Jesus lives. It returns home from Egypt. Providence conceals it in the solitude of Nazareth: *ut adimpleretur quod dictum est per prophetas: quoniam Nazaraeus vocabitur.*

No prophet had proclaimed, in barren words, that the Saviour would come forth from Nazareth. But the prophets call Him a small green twig (nezer), that will shoot forth from the root of David. Is it not a matter of disposition rather than of chance, when even the name of the town of Nazareth is derived from the stem of "Nezer" as from its verbal root? When the Saviour shall appear as a plain Nazarene, then His name and His title will point to His dwelling place — Nazareth, but also to the mysterious prophecy of the prophet, which designates Him as "nezer," as a sprouting tiny twig, which will develop into a splendid tree. (Isa. 11: 1.)[1] Thus the Infant of Christmas grew in the quietude of Nazareth — He has performed His first act for us: He will continue to reveal Himself as the Son of God and of man. But we also, the brethren of this Infant, should grow in solitude, in spite of all persecution and difficulty. This is described by the Epistle

[1] Grimm, Leben Jesu, vol. I, p. 395 ff.

of the day (Gal. 4): *Misit Deus filium suum . . . ut (nos) redimeret, ut adoptionem filiorum Dei reciperemus. Quoniam autem estis filii, misit Deus Spiritum Filii sui in corda vestra clamantem: Abba, Pater.* When we had become sons of God, brethren of Christ — did our acts for Christ, our Christmas resolutions grow? Have we grown greater inwardly, in the eyes of the Infant Christ?

The vigil of Epiphany, therefore, is adapted for a look backwards into Christ's act of Christmas and into our own — into the birth of Christ and our regeneration. (Compare, below, a cycle of themes after Epiphany, p. 245.)

We have given this vigil a greater attention, because its liturgy is incomprehensible to many. We are astonished that the Gospel narrates the return from Egypt, whereas on the following day only, for which the vigil is a preparation, the Wise Men appear from the East. The unique vigil, which may occur on a Sunday and supplant the Sunday liturgy as a festive vigil — is, as already remarked, precisely a look backwards into the first terminating cycle of the feasts of Christmas.

With Epiphany a second solemn cycle of Christmas-tide begins. The octaves of St. Stephen, of St. John, and of the Holy Innocents take the place also of a concurring Sunday. Therefore, it is well to select an appropriate sermon mainly from the domain of their festive thoughts.

§ 14. Epiphania Domini

The acme and the termination of the solemnity of Christmas is the *Epiphania Domini* — the sixth of January: the feast of the manifestation of the Lord, also called, though not happily, the feast of the Three Kings. It is one of the solemn feasts of the Lord, it has a vigil which terminates the closer time of Christmas (see § 13, i.) and introduces Epiphany with joy (*sine jejunio*), and, in addition thereto, an after celebration by means of its privileged octave, and in the following Sundays and weeks unto Septuagesima.

A. *Historical Remarks*

I. *The East.* According to Clement of Alexandria, Stromata 1, 21, the gnostic Basilidians celebrated this feast in addition to the feast of the nativity of the Lord (?) as early as the second or in the beginning of the third century. Clement reports a quarrel which arose between the orthodox Christians and the Basilidians,

concerning the natal day of the Lord (sixth or tenth of January). In connection with these facts Bäumer says in his excellent history of the breviary: "Soon the Church herself was compelled to ordain a celebration in order to check the machinations of the heretics." Other researchers are of the opinion that the feast was originally brought from Jerusalem to the orthodox Christians. John of Nice, a later writer and one whose credibility is attacked, whom we have already mentioned above in the history of Christmas, traces the origin of the feast back to the disciples of John. Origen does not mention this feast in the enumeration of the Christmas feast-days, c. Cels. VIII, 72. But shortly thereafter there appears among the writings of Hippolyte a sermon (εἰς τὰ ἅγια Θεοφανεία). A circumstantial description of the solemnity of Epiphany was delivered to us by the Gallic pilgrim of Bordeaux (Sylvia Peregrina) from Jerusalem, where she assisted at the celebration and the procession to Bethlehem, one year before the death of Cyril (385). Though the beginning of the description of the feast, with the designation of the feast-day, is wanting in the traditional text, still the context in which the *Epiphania* is mentioned as the last preceding feast removes every reasonable doubt. (Compare p. 219: 4 and 5.) The Syrians also knew the day very early, under the name denho = Oriens (Luke 1: 78).

In the course of the third and especially of the fourth century the solemnity of Epiphany, the feast of the manifestation of the Lord as God and Redeemer [1] appears everywhere in the Catholic East. The oriental Fathers of the Church celebrated on the sixth of January, the manifestation of the divine Redeemer at His birth to the Magi from the East, at the baptism, and at the first miracle of Cana. It was therefore *the feast of the first revelation of God the Saviour*. But the *revelation of the divinity of Jesus was most prominent at the baptism in the Jordan*. The light of this baptism and the divine light of our baptism appeared in the foreground of the solemnity. Therefore, a solemn blessing of water took place on Epiphany, or on its vigil, of which there is mention made by St. Chrysostom. The feast of the Epiphany was, in many ways, a grand baptismal day. We have a sermon of Gregory of Nyssa: (εἰς τὴν ἡμέραν ἐν ᾧ ἐβαπτίσθη ὁ Κύριος). One of the most ancient

[1] It was dedicated to the manifestation of the Son of God upon earth in general, whereby certain particular events of His life were especially commemorated, in which His divine Sonship loomed in particular splendor. (Kellner, Heortology, p. 111.)

direct reports of the feast of Epiphany is contained in the acts of the martyrs of St. Philip, Bishop of Heraclea in Thracia (*passio S. Philippi episc. Heracleensis*, c. 2; *apud Ruinart: Acta Martyrum*). (These acts of martyrs were admittedly written by a contemporary.) Besides the celebration of the manifestation of the divinity of Christ at His baptism, we find, f.i., in the just mentioned documents a second, a third, and a fourth thought of the feast, at times more pointedly, and again, less sharply pronounced: the manifestation of God to the Magi and at Cana: Epiphany was, therefore, the feast of the great manifestation of the divinity of the Lord. The pilgrim of Bordeaux celebrated, as has already been mentioned, on the sixth day of January, a birthday of the Lord jointly with this feast, which was enhanced by a solemn procession to Bethlehem.[1]

Ever since the East had accepted the feast of the birth of Christ (see the history of Christmas, p. 201 sqq.), the manifestation of the Lord to the Magi appeared more prominently, besides the feast of the baptism, at the celebration of Epiphany in the East. The celebration of the birthday of the Lord, to which a proper feast had been dedicated, completely separated itself from the idea of Epiphany.

II. *In the West.* The celebration of Epiphany is scarcely traceable in the West before the council of Nice. When the East had accepted, from the West, the celebration of the feast of Christmas for the twenty-fifth of December, Rome and the West received reversely the feast of Epiphany from the East, if the same had not already been introduced, here and there, several decades before. We find, for instance, mention of the feast of Epiphany in Gall, in the year 360, in the history of Julian the Apostate, by Ammianus Marcellinus, rer. gest. 1, 21, c. 2, 5. It is also incorporated, as well known and taken for granted, in the third canon of the council of Saragossa.

The principal intent of the feast in the West is *the manifestation of the Lord as King to the Magi from the East and to all the nations* of the earth. In connection herewith the manifestation of the Lord as God at His first public appearance at the baptism and at the first miracle of Cana are celebrated. Here and there the revelation of God at the multiplication of the bread (*Pseudo-Augustinus, sermo 29 de tempore*) and at the resuscitation of Lazarus

[1] See above p. 208.

(*Durandus, Rationale divinorum officiorum*, I, 6, c. 16, n. 7, 8) are also mentioned.

B. *Liturgical Remarks*

The significance of the present Roman liturgy. The task remains to determine the significance and the character of the present feast of Epiphany in the Roman liturgy. The historical research has prepared the way for this.

The real significance of the feast of Epiphany may be expressed in the words: The royal feast of Christ. (Compare the Introit of the feast: *Ecce advenit Dominator Dominus et regnum in manu ejus et potestas et imperium.*)

Considered more closely, the feast of Epiphany is the royal feast of the Infant Jesus, who appears on this day as the Son of God and as King, and this before all nations and not merely to the Jews. (Compare the oration of the feast: *Deus qui hodierna die Unigenitum gentibus stella duce revelasti.*)

The grand solemnity is inspired by the thought: *The Infant Jesus is the Saviour of the world, the King of the world, and the King of all nations.* In connection with this the manifestation of the divinity and of the kingdom of Christ at the baptism in the Jordan and at the first miracle of Cana is celebrated.

From these thoughts several names and descriptions of the feast of Epiphany may be derived, such as: "full Christmas" — "the Pentecost of Christmas" — "Supreme day."

The Church honors the Infant-Christ on Epiphany as the God-King of all nations and of the universe, in the prophecies (1. nocturn), in its dogmatic significance (2. nocturn), in its actual manifestation (3. nocturn), in all its glory (in the rest of the liturgy). Epiphany is the grand development of the kingdom of Christ: the revelation of His essence and His attributes. The origin, the duration, the expansion, the power, the blessing, and the vicissitudes of His Kingdom are proclaimed.

The liturgy also explains the mystical gifts of the Magi in relation to the development of the divine kingdom of Christ: incense to the Son of God, gold to the King, and myrrh to man. (Compare the ideas dispersed throughout the liturgy, especially in the antiphons, the *responsoria*, and the homilies.)

Viewed from the side of the faithful, the feast appears in the Psalms, in the antiphons of matins, in lauds, in vespers, and in

the orations as a feast of the faith of all nations — as a feast of the joy of all nations (compare the 2. nocturn and Epistle), as the feast of the faithful adoration of all nations (see the Gospel and the Psalms), as the feast of the rising of the faith of all nations, as the feast of the offering of the faith of all nations (compare the Gospel and several of the Psalms, especially of the first nocturn).

But we must become more familiar with this unique feast, and all its glory, for homiletic reasons.

C. *Homiletics*

EXCURSUS I. A MISUNDERSTOOD SOLEMNITY

Epiphany and the Sermon

1. Epiphany — the manifestation of the Lord — is a solemnity that is misunderstood by the people, and, one is almost tempted to believe, by some of the clergy also. Here and there it is regarded as a feast of the saints. And yet it is counted with Christmas, Easter, and Pentecost among the highest feasts of the Church. The Child of Bethlehem is solemnly invoked as the King of all nations and souls. The history of the feast, the highly privileged octave, the changed "Communicantes," the wondrous jubilations which soar through the mass and the breviary like the surging waves of the ocean, all these indicate the highest kind of a feast. The pastor of souls might dwell during eight days in contemplation, in mass and the breviary, with the Wise Men of the East before the glorified abode of the King of Kings, and let the people perceive with him what a great joy flows through the Church during these days. "From the abundance of the heart the mouth speaketh." And yet some are even satisfied on this day to give, in the pulpit, a few far-fetched and oft-repeated general moralizing themes on the perseverance of the Wise Men — on the virtue of perseverance in days of joy and of sorrow, etc., all of which are very good and practical thoughts — but they are much too little and too little brought into the light of the feast, and little or not at all illumined by the wonderful dogma of the mystery.

2. *The popularization of the solemnity.* It is above all necessary to make the people conscious of the fact that this is a very solemn feast; this can be done through a solemn service, through the ornamentation of the church, and especially through the sermon. "But, why again a solemn feast, so soon after Christmas?" some will possibly exclaim. But this very "so soon" is intended by the Church. We now and then forget that holy joy is a real fundamental power of religion. Examine, f.i., in a biblical concordance the words: *gaudeo*, *exulto*, *laetor*, *gaudium*, *exultatio*, *laetitia*, and kindred expressions. An immense stream of joy

overflows the Scriptures and the liturgy. Compare, with this, the entire octave of Epiphany. And what do we read besides in the second nocturn of the feast of Epiphany? *Gaudete in Domino, dilectissimi,* — preaches Leo the Great — *iterum dico, gaudete! quoniam brevi intervallo temporis post solemnitatem nativitatis Christi, festivitas declarationis ejus illuxit!* And again in the second nocturn of Feria IV of the octave (these lessons are, be it observed, real treasures for the preacher, therefore, also to be recommended to be read before the feast as a preparation for the orator) Leo exclaims: *Epiphaniae veneranda solemnitas dat perseverantiam gaudiorum.* And he explains the intention of the Church, which permits the highest festive joy to last two weeks, in this wise: in the midst of the contiguous mysteries and sacraments of the two related feast-days, the power of joy and the ardor of faith do not diminish. It is for the purpose, he continues, of saving all men that Jesus, though still enclosed in a small town, yet today manifests Himself *solemnly to the whole world.* Herein Leo describes the great idea of the feast of Epiphany. Epiphany is a perfect Christmas: a Pentecost of Christmas for the whole world, Christmas for all nations, Christmas for the Jews and the pagans, Christmas for our pagan forefathers, and, therefore, Christmas for us, Christmas for all souls. Who appears? Jesus for all: The light of the faith of Jesus for all. The grace of Jesus for all: "God wills that all men be saved." But the hand of the Infant Jesus is laid upon all nations and men, and therefore upon you! The right of Jesus over all is proclaimed: Thou art mine, I have called thee by name! Thus speaks Jesus to every nation, to every man. Now we understand the supremely solemn Introit of the feast: *ecce advenit Dominator Dominus et regnum in manu ejus ei potestas et imperium* (Mal., c. 3). The sun of the divinity repeatedly breaks through the cloud of His infancy and humanity today, and floods the whole world and all the hearts of the world with its joyful light. We honor the Infant as King, as God, and as Redeemer of the world. In this spirit the lesson of the first nocturn should be read or meditated upon: Jerusalem, *venit lumen tuum:* The Infant Jesus appears with His light of faith and all nations gather around Him (II. lesson of 1 nocturn). "*Sitientes, venite ad aquas.*" The Infant Jesus comes with the living water of His grace (I. lesson of 1. nocturn) and all nations flock to Him. Jesus is King in person and in office — King by faith and King by grace. Permit these thoughts of the Church to flow richly into the sermons of this feast-day and of this festal time, and the people will learn to understand whom they honor at Epiphany, and how they should honor the royal Infant Jesus with the Wise Men. We will strive to conceive the idea of Epiphany from a new point of view, in the interest of a necessary popularization of this text.

This will give us an occasion to say a few words in behalf of something that is forgotten, for the exegetic homily in general and for the exegetic homily of the feast. This mode of preaching — which follows the Gospel, sentence upon sentence, or at least section upon section, in rapid, richly-colored, popular and lovely exegesis (*verbum tuum, Domine, super aurum et topazion*) and only here and there interlaced with striking applications of a prolific brevity, in order to flow, at the end, into one surging and enlivening cataract, from which the water-giving streams of life emanate — this splendid manner of preaching has been designated by the unjust and demure name of low homily, and has been, here and there, thrown aside into a somewhat respectful corner, though it is precisely one mode of the preacher's work worthy of the most active minds and of the most thorough contemplation. Farther on we shall speak more fully of this manner of preaching. Here we simply wished, in passing, to say a few words in its praise.

EXCURSES II. EPIPHANY AND THE HOMILY OF THE FEAST

The above given thoughts on Epiphany might be treated most appropriately in a homily on the Gospel of the feast. After a short festive introduction, which should lead directly into *medias res*, sentence after sentence of the Gospel might be explained in a simple and clear though festive and fervent manner, in order that the people might live, think, and make the journey of the kings and their holy thoughts and deeds. Very brief and striking and practical applications should be here and there interwoven. The homily, however, should hasten on to Jerusalem and to Bethlehem. But all this must be based upon a solid exegesis. Rich material may be found in Grimm's and Meschler's "Life of Jesus"; Holzammer, "Geschichte der Offenbarung"; Knecht, "Biblil. Kommentar"; Lohmann, "Leben Jesu." How easily might the just mentioned short application *en passant* be interwoven.

Perhaps this entire explanation of the Gospel, up to the arrival at Bethlehem, with a short and rapid application, lasted only a quarter of an hour. The homily has arrived at its central point, at its central application and, at the same time, at its final point. In this it dwells, according to the example of the great homilist, St. John Chrysostom, longer, during the entire remaining time of the fifteen or twenty minutes.

That which, up to the present time, has really run like a latent electric current through the wires and conduits of the thoughts, which only here and there flared up into sparks of very brief applications, now, at the end, shines like a perfect and clear light. It is the thought of the *Infant Jesus as King*. The homily will rest lovingly with the star and the Wise Men before Jesus — the Infant-King. "And the Magi opened their treasures and offered Him gifts: gold, incense, and myrrh."

The homily, however, sees in these gifts mere roads to Jesus, according to the example of the Fathers. Like the kings it sees Jesus again and again. Now the entire dogma of the feast appears, and all things flow together into a few practical central applications. Gold is offered to a King. The Child is indeed a King. The angel and the star have heralded Him. He is God. He can say: *I am the truth.* Therefore, this Child has a right to our understanding. He is the Son of God, the first, infallible, and divine truth. The following theological ideas may be popularized: *Deus est prima veritas in cognoscendo et dicendo. . . . auctoritas ipsius Dei revelantis qui nec falli nec fallere potest.* (Compare the Vat. Counc., Sess. III. c. 3).

Our intellect was created for truth. God is *truth.* This Infant-God is truth. Therefore, this Infant is the King of our intellect. He possesses not only some truth, but all truth. *He is truth itself.* This Infant has brought religion to us, the first and the highest truth. He speaks to us. He speaks to us through the Church. Every doctrine of faith is a doctrine that emanated from Him. Today the royal Infant stands before you and before all men of the earth. Will you believe? We answer cheerfully: Yes, I accept every point of doctrine, though I cannot grasp nor comprehend it. The entire holy religion, I cheerfully accept it. On Thy account, Oh royal Child, I accept it. Thou movest me thereto. Thou art the truth. Thou art the King, for Thou canst not deceive nor be deceived by any one. Then explain this in regard to the one or other doctrine. After this describe faith, in powerful lines, as an illumination coming from God: *Surge illuminare, Jerusalem* (the soul), *quia venit lumen tuum* — do this in every Gospel that is read, in every sentence of the catechism. Remind the people that all nations obtain this light of illumination with the Wise Men of the East: *Leva in circuito oculos tuos . . . filii tui de longe venient . . . et ambulabunt gentes in lumine tuo . . .* in Thy light of faith, Oh Infant Jesus, in thy light, Oh Jerusalem, Oh Holy Church! Aye, today the whole Catholic Church stands before the crib of the Lord with all her teachers of faith, with all her preachers, with all her missionaries. At the word of the Infant Jesus she says (with the Apostle Paul): *in captivitatem redigo omnem intellectum in obsequium Christi.* I will bring into captivity every understanding unto the obedience of Christ. (2 Cor. 10: 5). (Is it something undignified to submit the intellect to truth? To bow before infallible truth? This is the highest duty, the highest honor of man and of humanity. There is no question here of an exhaustive sermon on faith. But solely to show that the Infant Jesus has a right to our intellect — the first perfect royal right. It is a question of showing the motive of faith in this light. It is a question of showing that all doctrines of faith are to be received, not upon personal selection, but for the sake of the

King of truth. This will awaken mightily an interest in faith, in our modern times, and in missions.) Your gold, that is, the best that you have, your intellect, submit to this Child, submit your intelligence cheerfully to the Catholic faith and be anxious that others do likewise. Have faith!

In like manner explain the offering of incense. It ascends to the Child as to the Almighty God, the King of creation. Here it is also of importance to announce simply, in striking words, the *rights of this Child based on creation* (see Introitus). The practical application is: *adoration.* The Wise Men offered incense, fell upon their knees and adored Him. It is of eminent importance to move the people now and then in the sermon to a full act of adoration in the following consecration. Wherein does the substance of religion, of the honor of God consist? Precisely in the acknowledgment of the infinite, immeasurable height of the royal and absolute majesty of God and of our own complete and general dependence upon God. Lehmkuhl says very aptly (Thel. moral. 1. 336): *Adoratio est actus, qui pure et simpliciter et directe exercet quod religio postulat: videlicet actus, quem rationalis creatura ad Deum dirigit ad significandam seu manifestandam agnitionem summae divinae celsitudinis propriaeque omnimodae dependentiae. Alii religionis actus ut oratio, id etiam faciunt, sed non id solum aut non directe, immediate, simpliciter, pure:* what an ascetic wisdom is contained in such unique and correct theological definition, if thoroughly examined! Therefore, lead the people, and especially the men, to kneel in spirit before the Infant Jesus on Epiphany. He appears today as the Lord of the stars, i.e., of the entire irrational creation, and as the Lord of men, of rational creation, as the almighty King of the universe: Your every fiber is His! Much is attained if the preacher can awaken the thought: I am a dependent creature, completely and entirely a dependant, of the Infant Jesus. My marvelously constructed eye and every ray of the sun that strikes it, every breath, every pulsation of the heart, every vein, every fiber in me, and, above all, my immortal soul, is totally, entirely, and completely God's work and property. The Infant Jesus has in all this an inalienable and complete right. Of myself I am nothing. In God I am all that I am. I am a creature, a nothing, a worm, and He is the Infinite, the Creator, the King, Who descended to me. Soul of man, behold in this Child the ruler, the Lord hath appeared, and in His hand is the kingdom of power and of glory! (cf. Introitus). I acknowledge this, I, lying in the dust, adore Thee with the Wise Men of the East! Too little effort is made to direct these thoughts, with all their power and irresistible force, like an overwhelming stream, into the soul. And yet, nothing is more necessary for the proud modern man than precisely this. The Apostle writes in the above quotation to the Corinthians (2 Cor. 10: 4)

these grand words: "The weapons of our warfare are not carnal, but mighty to God unto the pulling down of (human) fortifications (of pride), destroying (human) counsels, and every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding (in faith) unto the obedience of Christ." Aye, if the preacher understood how to tear down, before the crib of the Infant-King, the fortifications of human pride, so that the people, that men, that the modern generation would kneel humbly and adoringly and lay all their gigantic forces before Jesus and lead them back to their root, to God, and Oh! how much, how infinitely much, would be attained! if we succeeded on Epiphany and during the time of Epiphany, to lead the congregation, during the Sunday services, to holy consecration in this disposition, a good basis for all that is good, a field of a rich supernatural harvest would be gained by this disposition of adoration, of unreserved honor for the little humble King of centuries.

The bitter *offering of myrrh* points to the *suffering Man-Christ.* The bitter root of myrrh belongs to the spices with which corpses were embalmed. The Infant of the crib has already set His foot upon the way of the cross: the stable and the straw of the crib denote this plainly. In the letter to the Hebrews, 10: 5,7, the Holy Spirit revealed to us the first thought of the Infant Jesus: *Ingrediens in mundum dicit: . . . corpus aptasti mihi.* . . . Thou hast given me a body, a human nature — I come in place of the sacrifices of the Old law: *ecce venio: In capite libri scriptum est de me, ut faciam, Deus, voluntatem tuam!* At the beginning of the Book of Life (also the Book of books) it is written — Oh God! I come, as a sacrifice, a bloody sacrifice, to do Thy will from Bethlehem to Calvary. And as a fruit of this gigantic work, the labor of the blood of this Infant shall place before men and the nations pardon for sin — and the second life: sanctifying grace into their souls. He is the King of redemption and the King of grace. Here also a few words will suffice. The purpose is to proclaim the universal kingdom of Jesus. And for such a King we possess no offering of myrrh? i.e., not the sour, troublesome effort of duty as fathers and mothers, or be our vocation whatever it may, for Jesus' sake, as a divine service for Jesus? Would the offering of a really good confession be too much for such a King? A real Catholic Sunday too much or a Catholic Friday, a constantly renewed declaration of war against a predominant fault or passion — would this be too much? Can you not reconcile yourself, in view of such a threefold King, with your lot, for He has a share therein? With such a disposition we will return with the Wise Men upon a different road. Thus we should fancy a homily of the feast, which would proclaim once more the full and glorious kingdom of Jesus for our age: All the exegeses and applications mentioned, etc., are merely *rays of the one central light:*

Ecce advenit Dominator Dominus! The rapid journey with the Wise Men should merely awaken their thoughts and their sentiments gently, the standing with them silently before the Infant Jesus should conduct the hearers, astonished and excited, into His kingdom, in order that we believe, adore, and make noble efforts for Jesus — the King. All this might easily be expressed by dogmatic and moral sermons. But in that case these ought not to be mere abstract sermons on the kingdom of Christ, which would deflect from the mystery of the feast with the rapidity of a lightning train, for which the switchman had already arranged a track of exit from the station. The golden threads of superabundantly rich material of the Gospel and of the liturgy must also be worked into the sermon on Jesus as King of truth (gold), of creation (incense), and of grace (myrrh).

§ 15. The Development of the Idea of Epiphany during the Octave and on the Sundays after Epiphany

The entire development may be presented as follows, though other conceptions, at least in some particulars, might be considered.

1. *Dominica infra octavam* [1]

Jesus as a youth—a King, i.e., the Son of God. Introit: *in excelso throno vidi sedere virum, quem adorat multitudo angelorum.* Who is this King? The Gospels answers: The twelve-year-old Jesus in the temple, Who reveals His divinity. (Luke 2.) Other conceptions: Jesus a King of youth. (A life of divine service of youth [substance of the Gospel], the quiet life of youth in the family [end of the Gospel].) Or: Jesus the King of our temples and of divine worship. Or: Jesus teaching the duties of divine worship: "Did you not know that I must be about the business of my Father?" This saying is — (*a*) a saying of Christ, but also (*b*) a saying of Christians. When explained for the Christian it contains the commandments and admonitions: to attend mass; to attend the Sunday services regularly; to attend the parochial services on Sundays with high mass and sermons as much as possible. (See p. 242, III.)

2. *Octava Epiphaniae*

Jesus as man—a King, i.e., Son of God. Compare the Gospel of the man Jesus Christ: *et ego vidi: et testimonium perhibui quia*

[1] See p. 238 sqq. Further explanations are supplied by supplementary numbers of the Homiletic Studies.

hic est filius Dei. (Compare also the Introit and the Gospel.) The Son of God is proclaimed *at His first appearance.*

3. *The Second Sunday after Epiphany*

Jesus a King — i.e., Son of God in His first acts and miracles. (See Introit and end of the Gospel, John, c. 2 — Cana) (*Manifestavit gloriam suam* — The Epiphany of His divine glory.) Or: morally considered: Jesus — King of families. (See p. 242, IV.)

4. *The Third Sunday after Epiphany*

Jesus the sacramental King. If this Gospel is mystically explained in reference to baptism (penance) and the Holy Eucharist (the leper: *volo mundare;* the centurion of Capharnaum: *Domine non sum dignus* — then the conception is entirely justified). But, if the literal sense is to be more emphasized, then Jesus appears as the King of our faith: royal homage to Him through faith (example of the centurion; see pp. 232–235) and of our life (Jesus, the divine and supreme Commander of heaven and earth: King in virtue of His law).

Another conception of this Sunday shows us Jesus as the benevolent King: in misery and in need: The Gospel proclaims His example, the Epistle, Rom., c. 12, our imitation in the spirit of this benevolence.

5. *The Fourth Sunday after Epiphany*

Jesus the King of the Church. The Gospel of the calming of the storm at sea represents the bark of Peter as a symbol of the Church. Jesus permits the storms, He demands faith and confidence in the time of storms, He calms the storms. The literal sense proclaims *Jesus the King of our hope.* Jesus appears in another conception as a royal legislator: He commands *the storm of the sea* (Gospel: *Qualis est hic, quia venti et mare obediunt ei?*) and the *storms of hearts* by the command of the love of neighbor. (Epistle: Rom., c. 13.) The storms of the ocean obey His word: Be calm (compare the description of the Gospel). The storms of divided humanity are silenced by a word from Christ: *Diliges proximum tuum sicut teipsum. Non occides, non furaberis et si quod est aliud mandatum — in hoc verbo instauratur: diliges proximum tuum sicut teipsum.* (Ep. Rom. 13.) Homily, s. pp. 727–735.

6. *The Fifth Sunday after Epiphany*

An objection of the world against the Kingdom of Christ. If Jesus Christ is King, whence the tares amongst the wheat? Christ is the King of the Church, in spite of all that is human and all that is evil in the members of the Church, which evil does not emanate from Him, which He tolerates in His long-suffering wisdom and directs toward that which is good, but finally He conquers and punishes the evil (see Gospel). But we, like the genuine wheat, should do Him homage through a Christian life (see the Epistle). This Sunday shows us also the royal government of God in history and in the plan of the world.

The antithesis between the tares, which is sown by the enemy (Gospel) and the wheat, which Christ sows (Epistle), is very beautiful. This antithesis may be applied to all kinds of conditions, f.i., to the family: to sleeping parents, into whose field the enemy sows tares; to parents awake, who themselves sow the good seed. (Compare the splendid explanations of the Epistle on family life, Coloss., c. 3. This Epistle is also read on the feast of the Holy Family.) In the same train of thought more limited themes might be discovered, f.i.: How do parents sow the good seed through their example? (Homily on all points of the Epistle.) See below, "The feast of the family," p. 245 sqq., and pp. 243, 244.

7. *The Sixth Sunday after Epiphany*

The mystery of the Kingdom of Jesus in the Church. The mustard seed and the leaven: The power of Jesus from without (the mustard seed — the spreading of the kingdom); the power of Jesus from within (the leaven — the spirit, the inwardness, the interior progress of the kingdom of Christ in souls. (Compare Epistle.) If some of the Sundays, on account of the earlier occurrence of Septuagesima, are transferred to the end of the ecclesiastical year, then the *Introits of these Sundays* (*adorate Deum omnes angeli*), which express royal homage, are changed: this is plain proof that in conjunction with the Epiphany they contain *a royal homage to the Saviour.*

How to obtain themes for sermons. The Sundays after Epiphany are well suited for a cycle of themes on the divinity of Christ or the kingdom of Christ. Compare, above all, the just mentioned funda-

mental thoughts of the several Sundays (p. 236 sqq). Also the indicated accompanying thoughts might readily lead to one or the other cycle of themes.

Finally, from the comparison of the Gospel with the Epistle, themes of a moral-ascetic nature might be evolved (compare, f.i., the remarks on the Fourth Sunday after Epiphany).

I. *A cycle of homilies.* Since the Gospel of the Sundays after Epiphany constantly reveal the divinity of Christ, from a new view-point, and of His kingdom, of the Holy Roman Catholic Church, though the central thought of the several Gospels is very similar, nevertheless a homiletic treatment would produce the richest variety. The preacher should paint the image of the Saviour in constantly new colors, but the faith and the love of Christ should increase in power and in intensity. The preacher should be mindful in these homilies of a clear and impressive and expressive central application. The cycle might move in the already above indicated fundamental thoughts:

The course of the thoughts of the cycle: Christ the Son of God. The God-King as a Child (Epiphany), as a youth (Sunday of the octave), as man, at the first miracle (II. Sunday after Epiphany), as Redeemer, in His public acts (III. Sunday after Epiphany), Christ is God, God-King in His Church, in her storms (IV. Sunday after Epiphany), in spite of the tares, of the scandals, etc., within the Church herself (V. Sunday after Epiphany). He is God, the divine King by the divine power of the mustard seed and of the leaven from without and from within (VI. Sunday after Epiphany). Such a cycle of homilies would be well adapted to promote a mightily joyous faith in the divine power of the Christ, and in His kingdom, the Holy Roman Catholic Church.

II. *A cycle of sermons.* In close connection with the fundamental thoughts of the Sundays, a cycle of sermons or thematic homilies might be formed.

(*a*) Christ, the King of youth. (I. Sunday) (See above n. 1: the Sunday within the octave of Ep.).

(*b*) Christ, the King of families (II. Sunday) (the family, marriage in the kingdom of Christ).

(*c*) Christ, the King of men (III. Sunday. The centurion of Capharnaum) — royal homage by men:

(*α*) of the intellect to God. (Faith of the centurion.) Compare the splendid acknowledgment of the supreme command of God by the soldier. At the command of the captain all are in line. What is this compared to the command of God, to a word of God! Say but one word!

Compare the explanations of this thought (pp. 232–235);

(*β*) of the heart of man. (The love of the centurion for his servant.)

(*d*) *The kingdom of Christ in His Church:*

(α) in spite of the storms (IV. Sunday).

(β) in spite of human frailty, faults, and scandals in the course of the history of the Church (V. Sunday). Apologetic treatment of the objections: there are bad Catholics: aye, even priests and bishops and popes have personally erred.

(e) The royal power of Christ in the Church:

(α) from without (the mustard seed).

(β) from within (the leaven). Compare also the Epistle I Thess., c. 1. (VI. Sunday).

III. *Shorter cycles.* Let us assume, f.i., that the vigil of Epiphany, which forms the completion of Christmas-tide, occurs on a Sunday, but Septuagesima on the III. Sunday after Epiphany, but that upon this very Sunday (*pro foro*) the feast of the Holy Family, in such a case a practical cycle of short sermons, in connection with the spirit of the liturgy, might be formed.

We will fancy, for the following sketches, a somewhat cultured audience, which assembles for the early or the later sermons. We will develop one of these more fully, the rest we shall give in the form of very short sketches.

I. *The first Sunday of the year. The vigil of Epiphany.* First, insert a short reminder of the vigil of Epiphany. Then pass on at once to the main thought.

The greatest and the most sacred in our holy religion — the sun of the spirit and of the heart — is Christ Jesus. Everything in Catholicism is a ray of Christ. Therefore, let us today, in this most beautiful, most lovely Christmas-tide, and at the end of the first cycle of Christmas, contemplate

The Great Act of the Christ-Infant — the Act of a Child.

(A) Which is the great act of this child? St. Augustin said: *Plus est, quod pro nobis factus est, quam pro nobis passus est.* That He became man for us is more than that He died for us. The greatest act of God is the birth of the Son of God: from His birth came His life, His passion, and His death, His resurrection, His victory, His redemption and salvation. The birth of Jesus is indeed an act.

Brethren, if you study the religion of the ancient cultured nations you will find that they all begin in nebulous darkness. Fables and fiction accompany them. Our holy religion is born in the midst of the light and the sunshine of history. Christmas is no child's fable. What does the Gospel narrate? In the time when Caesar Augustus ordered the great enumeration of the people of the Roman empire, when Quirinius (for the first time) was governor of Syria and had the enumeration made there, Joseph and Mary journeyed to Bethlehem to be enrolled in the census — then it was that Christ was born in a stable. Every cultured

person knows when Augustus lived, who Quirinius was, which way the hand of history pointed, when the birth of Christ, the great divine drama, the indisputable fact of the birth of Christ was accomplished. The pagan historians write thereof. The Jewish historian Flavius Josephus mentions Christ and His works most astonishingly. And the number of the years that you write, since New Year, on your letters, tells you: so many years are elapsed since the birth of Christ. The hand of the clock of the world points toward Christ. Have you thought of this? This is the act of that Child performed in the splendor of the light of the sun, in the very focal center of history. Nobody denies Christ completely. The reformer, the rationalist, and the socialist, all claim Him in part. Thus, Oh Catholic mother! write the whole of Christ into the souls of your children — and you all, write in the beginning of the book of your lives, at the New Year, the full and the complete name — Jesus Christ! Christ Jesus, my Lord and my God! Praised be Jesus Christ!

Again, brethren, the birth of Christ is a fact. Why? A five-year-old child may cast a fire-brand into a barn, into a house, and all will go up in a flame. All is ablaze: to extinguish, to repair, the child is unable. Something similar had been done by humanity. It started the flame of sin, of the revolution against the infinite God. Ruination was everywhere ablaze. Could poor, weak man repair the infinite offense against God? *Abundavit delictum* (Rom. 5: 20): *Sin superabounded.* Sin overflowed all. No! man could no longer repair sin. What happened? The act of Christ was performed.

The almighty God came upon the earth, He became man. As God He could do all things, repair all. But man must atone for sin. Yes, indeed! But behold: the Son of God became man. As man He wishes to take our place. As brother He wishes to repair all for us. As God He can do it, and He also wills it. Behold! the *birth of Christ is a fact,* the greatest fact of history, and now look into the eyes of the newly-born Child. What kind of a fact is this? The Apostle says: *Apparuit humanitas et benignitas Salvatoreis Dei nostri* (Titus 3: 4): it was an *act of love* and of benevolence of the Redeemer. Behold! here was the beautiful word: humaneness and benevolence born: *apparuit humanitas Salvatoris.* What do you find in the crib? God; God is love: "I have loved you with an eternal love," the Infant Jesus whispers to you. Yes, the Almighty of heaven, God descended amongst us. And God is good! One alone is good of and in Himself — God, says the Saviour (Luke 18: 19, Mark 10: 18). At Christmas we received the most lovely that God could offer, the goodness of God itself. What is most lovely upon earth? Is it not a child? Is there anything more lovely on earth than an innocent, pure child? And what do we find in the crib? A child! You find God there, the most lovely of heaven. And God has become a

child; the most lovely on earth. Behold! religion comes as the sun of heavenly love, and in the lovely garb of terrestrial love — God — as a child.

(*B*) And shall not we perform some act for Christ? Every part of the act of Christ is good, is love, is nobility. What should our act be? Surrounded and encircled by nobility, by the love of Christ: let us become noble men! noble Christians! Men, Christians without deceit, without envy, just, good, never common nor heartless — all this for Christ. The Apostle Paul describes more fully what it means to be noble men. The Church has repeatedly taught it during the Christmas-tide.

Pie vivamus, he says! Let us live piously, i.e., nobly toward God. Behold the love of God, and observe your Sunday and your Friday, and from time to time a good confession-day, as a sacrifice for Him: all this is part of a noble man!

Sobrie vivamus: live soberly. Let us control our passions. Let reason reign with Christ within us. And thus we will become noble men! *Juste vivamus*. Let us, for Christ's sake, give to every one his due. To the least, to him in tatters and rags, love is due. To your employees, to your servants, to your fellow-men proper respect. Above all, respect the rights of every one. Let justice prevail within you, firm as a rock. Again, look at the crib of Christ, at its love, its divine nobility. Place, as a gift before the crib, during the continued sacrifice of the mass, the resolution that you will be noble men, noble Christians. The New Year ought to find us engaged in greater interior work — under all circumstances and conditions, we shall be nobler men and nobler Christians. Amen.

II. *Epiphany. The act of a king.* Material for this is found above in excursus I and II: Epiphany, an unknown solemnity (p. 243 sqq. and 245 sqq.). For a limited selection we recommend the following thoughts:

(*A*) What does the King bring us? Truth. The Child has become a King — a King of light. Describe the Child as King of truth for the nations and souls in the spirit of the Gospel and the liturgy, entirely according to the festive light of Epiphany. (See explanations p. 231.)

(*B*) What will *we offer the King?* (Develop only one application.) We will offer Him gold, i.e., our intellect, faith. (See above excursus II, p. 246.) What does this mean? The entire application might be comprised within one explanation of the feast, of the several ideas of the definition of faith by the Vatican council. *Fides est virtus supernaturalis* (therefore not merely a human opinion or knowledge, but a heavenly gift of the Most Holy Trinity to our intelligence: "*non caro et sanguis revelavit tibi, sed Pater meus, qui in coelis est.*"), *qua aspirante et adjuvante gratia* (a new confirmation of this thought), *a Deo revelata*

vera esse credimus, non propter intrinsecam rerum veritatem naturali rationis lumine perspectam (we believe, f.i., the sacrament of the holy Eucharist, not because we have examined and scrutinized it — we do not believe doctrines of faith merely because they please us, or appeal to us; we may not, therefore, merely select what suits us) *sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest.* (Show with all possible clearness and power of eloquence: Why we believe? and this again by mentioning some particular doctrine of faith. God is back of every doctrine of faith — the Infant-Christ the King of truth. He alone *moves us to believe.* (Compare the above thoughts, p. 232 sqq., of which one or the other may be developed, with a penetrating clarity, in this comprehensive short sermon.)

The aim of the entire sermon should be but one: Here and now to excite a most perfect act of faith, in reference to the entire revelation, within all hearers, in order to make them inwardly conscious, now and forever, of what a mighty and grand act faith is. All this should be demonstrated as a gift of gold on the feast of Epiphany. The very best that we have, our noble and orthodox reason, should be this gift of gold. The exegesis of all other gifts should for the time be omitted, in order not to disturb the unity of the effect of preaching: *aurum, credo!*

III. The Sunday within the octave of Epiphany. (Gospel: The twelve-year-old Jesus.) *A saying of Christ and of the Christian.*

(*A*) The word of a child, the word of the Christmas Child. Christ appears today as a youth — and as God. Describe briefly and solemnly the manifestation of God in the temple — omit all other circumstances or barely touch upon them, and confine yourself to the divine revelation. The twelve-year-old Jesus speaks, interrogates, and answers in such a manner that all are astonished at His superhuman wisdom (compare above, *Dominica infra octavam*, p. 235). A Child is seated amongst the doctors. But the seat of the Child grows into an exalted throne (compare the Introit). Of all the wondrous speeches of Jesus but one word is transmitted, the word which escaped His lips when Mary and Joseph found Him: "Did you not know that I must be about the business of my Father?" The temple, the divine service is of the first importance to Him! But this word of Christ should likewise be *a word of the Christian.*

(*B*) *A word of the Christian:* "Know you not that I must be about the business of my Father?" What does this mean practically considered?

(*a*) We should be in the house of the Father. The frequentation of the church is for us *an honor.* What does this mean: we are invited into the house of the Almighty Father.

(*b*) We should be in the *house of our brother Jesus Christ.* There He is in the Most Adorable Sacrament — this is our *joy.*

(*c*) We should be regularly in the house of the Father and of our brother for mass on Sundays — this is our *duty* (impressive exhortation with a vivid instruction).

(*d*) We should be as regularly as possible in the house of the Father, at the principal services according to the example of Christ. Describe the ideal of the parochial service with sermon and high mass. From this Catholic blood flows into the veins. *This is our good fortune.* Thus this Sunday is fully adapted to show us the ideal and cultivation of the life of divine service. All should be concentrated upon this one point: The theme should be eminently practical for the attendants at the early or the late mass.

IV. *The second Sunday after Epiphany.* (Gospel: The wedding at Cana.) The act of a man.

Introduction. Jesus is today among us with the public activity of a man. But at the beginning of His activity as a man He appears again as God (the miracle of Cana, end of the Gospel — see above Dominica II, post Epiphaniam, p. 235, n. 3). *What does He do?* He places *His divine-human hand upon the family.* We will contemplate Jesus and the foundation of the family.

(*A*) *The family — a divine foundation.* Explain the following thought briefly (compare also below: The family-feast): The family is the *original cell of religion and morality.* Let us look backward and forward. The family appears in Paradise as the first act, as the first foundation of God. In the Old Testament we find religion everywhere sheltered by the family, surrounded by the most touching family scenes. Upon the first pages of the New Testament appears the blameless family of Zachary and Elisabeth. Jesus comes. And what does He do? He conceals Himself for thirty years in a family. What is more beautiful and more exalted than the family of Nazareth? Jesus appears in public life. Where is He found first? In the midst of a family at the marriage of Cana — there He performs the first miracle: there He blesses the foundation of the family. Thus we are told by the Gospel of this day. But God does still more. Jesus elevates the foundation of the family to a sacrament and marriage, in a certain sense, is a continued sacrament. (A few short proofs of the doctrine of the Church.) To contract marriage is therefore something holy, divine — similar to receiving Holy Communion, to going to confession, to celebrating or hearing mass. A sacrament is a sign, a fact, at which the gigantic powers of the supernatural descend. Thus marriage is an indissoluble union of man and woman. Marriage is a great mystery — but I say: In Christ and in the Church, it is not merely a civil contract; it is a sacrament, an indissoluble union between man and woman. The ideal natural marriage Christ has changed into a sacrament (see p. 247). What follows from this?

Christ proclaims to the world the divine idea of the family. From this follows again something most important for the contract of marriage and for marital life. Today we shall merely consider the first, very briefly.

(*B*) *The family — a foundation of man.* Men contract marriage, though the adage is true: True marriages are founded in Heaven. Wherever there is a sacrament, there heaven is active. But men must co-operate, and nowhere more than in the formation of a family. What is courtship? If a good young man entertains an acquaintance with a noble and a pure daughter, with the knowledge and the consent of her parents — at least, never against the reasonable will of the parents — within the serious limits of respectability, and within a reasonably limited time, in order to ask himself before God and reason: Shall we establish a good, solid family — then *this is a preparation for a sacrament.* When you wish to receive Holy Communion you prepare yourself, do you not? You guard against sin. Why? Because, everyone will answer: I wish to approach worthily. If, therefore, the time of a good, noble courtship is the preparation for a sacrament, what follows? This: That the time of a courtship must not be a time of frivolity, much less a time of depravity, but a noble and holy time. You are therein on the way to the altar, to the sacrament. Ask yourself: What does the Church say? What does she command? What does she wish? (A short instruction on mixed marriages.) What does conscience say? Does conscience permit, during this time, the passing from pleasure to pleasure, from dance to dance? And whenever conscience permits recreation, a pleasure, how mightily, how forcibly is not its voice raised: Remain noble and pure! Is this not the only reasonable view? Think of it yourselves! Pray during mass today for the marriages to be contracted and those that have been contracted, and for the families of this congregation and country, that they be human and divine foundations at the same time, as was that of Cana.

V. *Septuagesima. Also the family-feast in foro.* The act of Christ in the family (continuation). In the Gospel of this day — which turns toward Easter — the kingdom of God appears as a vineyard. Such a vineyard, above all, is the family. You parents are the laborers in the vineyard. Today is the solemn celebration — especially in the sermon of the family-feast. This looks back to Christmas; looking forward and gazing backward the family meets us again. Last Sunday reminded us of the foundation of the family. The feast of today of the family life. The Epistle of the family-feast describes the spirit of the family life in a marvelous manner, therefore our co-operation with the act of Christ: with the foundation and the consecration of the family. We can express it in two words:

(*A*) *To be of one heart.* (The life of the spouses, of the members of the family according to the first part of the Epistle with practical applications): *Induite ergo . . . sicut electi Dei? sancti et dilecti* (through the sacrament) *viscera misericordiae* (a heart full of mercy), *supportantes invicem et donates vobismetipsis si quis adversus aliquem habet querelam: sicut et Dominus donavit vobis, ita et vos.* (Having consideration for each other — pardoning and forgetting by the married couple, by sisters, brothers, etc.) What did Jesus not forgive and forget in your behalf? *Super omnia autem haec caritatem habete, quod est vinculum perfectionis.* The thoughtful, praying, laboring, and patient love sees everywhere around it immortal souls. What would not a wife do if she considered marriage in this sense, and for the sake of the soul of the husband she should strive to make all things easy, pleasant, and homelike for him? (Bring in some concrete touches.)

(*B*) *To be guided by wisdom. Verbum Christi habitet in vobis abundanter in omni sapientia* (the second part of the Epistle). Begin at this word and descend rapidly to applications in regard to the education of children, to the educational wisdom which arises from religion, from the sermon, from a pious, sensible, and prudent sense. (*Verbum Dei in omni sapientia.*) Intersperse some concrete points of moment (compare Alban Stolz, Erziehungskunst and Das Menschengewaeschs). Limit yourself, however, to a few points in which you believe the principles of education to be mostly violated. Compare also paragraph 16 on the family-feast.

§ 16. The Final Feasts of Christmas-tide

The two most lovely and significant final feasts of the entire Christmas-tide are: The feast of the family and the feast of the purification.

I. *The Family-Feast*

A. Sources for sermons and discourses on the family and on education.

1. The liturgy of this feast, especially the lessons of the first nocturn, the responses, the antiphons, orations, and the mass, etc., are immensely rich in dogmatic, ascetic, and social ideas. (For the latter, compare especially the hymns.)

2. The family-feast, in connection with the earlier Sundays and the usual reading of the matrimonial precepts, furnishes a rich occasion for a cycle of sermons on the family. We recommend for such sermons especially, Alban Stolz: "Erziehungskunst," a rich and too little consulted store of excellent ideas and hints on

education. In discourses on education the preacher ought often to descend from ideal and dogmatic thoughts to the minutest details and disclose the hundred and more occasions of daily life, in which an educational influence in the Christian sense is possible or a matter of duty, or, at least, to be counselled. Compare, for instance, the real classical chapters, in many aspects, of the second and the third part of Alban Stolz's work. A preacher who stands at the same time in vital relation with daily life, might here learn to descend from principles to direct practical and striking cases and applications, and to conceive, even the least, in the full light of religion. Herein consists the strength of sermons and discourses on education and educational duties, which is brought to bear upon the whole parish and upon educational and maternal societies, or, on similar occasions. An extensive moral theology might be consulted with profit in relation to corresponding points, f.i., Sailer, Hirscher, Probst, Linsenmann, Lehmkuhl, Müller, Göpfert. We recommend likewise: Hug, of St. Gall: "Predigten über die Familie" —Hattler, S.J., "Ernste Worte an Eltern." Hattler: "Das Haus des Herzens Jesu"—Becker, S.J., "Die Pflichten der Eltern," also: "Die Pflichten der Kinder," etc. Clericus: Die 10 Gebote der Kindererziehung — Didon: "Marriage and the Family." The Rosary encycl. of Leo XIII, of 1893, furnishes a surprisingly beautiful ideal commentary on the liturgy. The preacher might also consult with profit particular parts of the encycl. "Rerum Novarum." Striking matter might also be gathered, most profitably, from the Moral Philosophy of Cathrein, and from similar works on the family and social questions, and also from pedagogical works of a somewhat elevated style.

B. *The fundamental ideas of the liturgy of the family-feast.* There are two central ideas which permeate the whole liturgy.

1. *The dignity of the Christian family.* We will endeavor to reduce this central idea to the following points: The family is fully and completely the work of God. The establishment of the family was God's first act in the history of man, a family was the first object of the divine care of souls. Within the family of Paradise God sheltered the original inheritance of the natural and the supernatural life.

When all flesh had gone the way of perdition, God saved, through a pious family, a portion of the human race from the dreadful divine punishment for the future and for revelation. The floating

ark is a higher symbol of the Christian family, which, amidst all the wild storms of time, is not upset nor submerged.

Through the families of the Old Testament the course of the sun of God's revelation, of God's word to humanity passed on. Mysteriously the messianic gleam of light percolates and flashes through the genealogical trees of humanity and of Israel, until it looms gloriously as the *Oriens ex alto* — as "The rising sun from on high." How touching are the family histories of the Old Law.

The first lines of the New Law describe (Luke 1) in inimitable beauty, upon the threshold of the Old and the New Testament, a family picture: Zachary and Elisabeth in the mountainous country of Juda — just and irreproachable before God, observing not only all great commandments, but even the smallest precepts of the Lord, with their joy and woe, with their supernatural greatness and human weakness, with their virtues and repentance, with their quiet and public life — whilst the eternal artist, divine wisdom, weaves all this into a splendid work of Providence, from the center of which the figure of "the greatest among those born of women" appears — the precursor of the Redeemer — "great before the Lord, of a family without reproach." What a great homiletic treasure might be evolved from these lines of the Gospel of St. Luke!

And now the portals are opened (see the Introit of the mass of the feast of the Holy Family), and joyfully and with reverential awe we enter into the holy House of Nazareth. The New Testament, the new creation, begins with a new Paradise and again with a family in Paradise — with the Holy Family. The greatest gift of the Blessed Trinity — the Redeemer, is sheltered in a family — that the pastor may know where he must first, by quiet and holy labor, awaken and shelter Christ and Christianity: in the families. In place of converting the various parts of the world and of filling them with doctrines and deeds and miracles, Jesus remains, during thirty years, within a family, and there delivers a thirty years' sermon by deed and example on the worth of the Christian family. But, the most lovely and exalted scene of this family life, where the human and the divine commingle, and all Christian principles are quasi born — the Church has placed, like a gem, as Gospel among the golden jewels of her festive liturgy for the family-feast: the narrative of the twelve-year-old Jesus in the temple. (See pp. 235 and 242.)

And "the beginning of His miracles and of His public acts," the "first manifestation of His divine glory" — and also "the birth of the first faith" — we find again in the establishment of the family at Cana. (See John 2: 11.) Who is able to withstand this convincing sermon of Christ on the importance of the family?

He then elevates the establishment of the family and family life to the dignity of a sacrament; He surrounds and fills the original cell of social life with divine forces and powers.

Within the family the Church shelters "the spiritual descendancy and inheritance of Christ," the baptized children. The natural source of life — which is matrimony — and the supernatural fountain of the propagation of the life of Christ — holy orders, build up the Church. Sacerdotal action and family deeds are dependent upon each other.

Is it, therefore, not proper that we should celebrate a special Holy Family feast — and that we possess a quiet society, without the least burden, which replants and refructifies, every year, Christian family life?

This society, so easily and simply organized, strives, according to the intention of the Holy Father, especially to bind families to their pastors, therefore the pastor, above all, should direct and foster this society with his co-laborers. Through sermons, and by means of private and family visits by the pastor, the Holy Family society ought to be recommended and it will gradually become an object of love. Two immediate objects should control it according to the intentions of the Holy Father: it should actually proclaim the importance of the pastoral care of souls and of the parish, — and family prayer, as the very soul of the family. Further objects extend over the entire Christian family life. We desire, in this regard, to draw special attention to the beautifully selected lessons of the feast and to the Epistle taken from the letter to the Colossians, which describe in magnificent manner the virtues and the quiet life of the Christian family, and to the social thoughts contained in the hymns. Whoever studies the office will call it a *social* one, a proclamation of the solution of the *social question*, through the liturgy — by means of the family. Let us also put, on this day, our great social pastoral desires into the intentions of our prayers.

2. *The spirit of family life.* A classical description of a truly Christian family life is contained in the above-mentioned lessons

of the breviary and in the Epistle to the Colossians. The Epistle is suited for a thematic homily on the feast. (Compare the hymns, also the homiletic exegeses at the end of the book.)

Themes. I. *Single sermons.* Compare the above fundamental thoughts. Also the themes on the Sundays after Epiphany (p. 235 sqq., p. 258 sqq).

II. *Cycle of sermons.* Besides the first cycle proposed in the preceding paragraph we would recommend the following series of themes:

(*a*) The dignity of the family.

(*b*) The Holy Family. (Type. Compare the last chapters of the history of the youth of Jesus, in Meschler's Life of Jesus.)

(*c*) The spirit of the family. (Imitation. Homily on the Epistle of the feast of the Holy Family: The life of the spouses and other members of the family.)

(*d*) The duty of the family, education.

Theme (α) *The first labors in the vineyard of the family* — the education of the children in the earliest and early youth (1–12th year). (See Alban Stolz: *Das Menschengewaechs.* Remember, however, that Alban Stolz wrote an almanac and not a sermon.)

Theme (β) *The later labors.* The education of advanced youth. (Compare Alban Stolz, l.c., the works of Rolfus, Wetzel, Sailer. See above, p. 245.)

II. *The feast of the Purification of the Blessed Virgin*

Consult our explanations on p. 57 sqq.

§ 17. The Course of the Paschal Time

The paschal time is the principal time of the ecclesiastical year, as Easter is the main feast, and all Sundays a mere copy of Easter. The paschal time commemorates the *opus redemptionis*, the work proper of the redemption: the teaching, the suffering, and the risen Christ, but above all — *Christi passio et resurrectio* — Christ's redemption and its renewal in and among us. The moral and the ascetic focus is the crucifixion of the old man of sin, the resurrection of a new man with Christ in the newness of life and of walking and of progressing in the newness of life. (Compare Rom., c. 6, and the Epistle of Holy Saturday and of Easter.)

The sacramental focus of the ancient Easter celebration was baptism, the preceding, principal, and after celebration of which, even today, dominates the liturgy and Holy Communion — in our

days especially the second baptism: the sacrament of penance and Holy Communion: *Pascha nostrum immolatus est Christus.*

The gradually rising course of paschal time may be sketched as follows:

1. Pre-Lent: from Septuagesima to Quinquagesima, respectively: Ash Wednesday.

2. Lent proper, in the more narrow liturgical sense, within which:

3. Passion-tide, and:

4. Holy Week; then:

5. Easter with its octave.

6. The Sundays after Easter, or Eastertide.

7. The Ascension of Christ and its octave.

In a certain sense also:

8. Pentecost, the fruit and the completion of Easter, the last gift of the risen Saviour at Easter-time. (See the preface and the rubric of the liturgy after nones of the Saturday of the week of Pentecost: *exspirat tempus paschale.*)

§ 18. Historical Remarks Concerning the Pre-Lenten and the Lenten Time

At present a preparation precedes Lent, which preparation begins with Septuagesima Sunday. Thus arose a seven weeks' preparation for Easter, which is called liturgically, according to its periods, Septuagesima, Sexagesima, Quinquagesima, Quadragesima. The first three names are formed after the more ancient conceptions of Quadragesima — forty days' preparation for Easter — a forty days' fast — though they do not actually designate decades. The intervening Sundays are called Dominica in Septuagesima, in Sexagesima, in Quinquagesima, and Dominicae in Quadragesima. All of these words denote periods.

The present liturgy, from Septuagesima to Easter, forms a grand whole, with extraordinarily interesting combinations and rich homiletic contents.

But it was not always thus. The present liturgy is the result of a long historical development. We will describe here, in grand lines, this formation as a basis of our homiletic studies of the liturgy of Lent.

I. How did the Oldest Fast-Days Originate?

1. The idea of a forty days' preparation and Lent had its basis in the forty days of fast and of the prayer of our Lord in the desert.

The present first Sunday of Lent points in the Gospel, and its entire liturgy, to this prototype and example.

2. There are indications that the Christians of the most ancient times — with the exception of the weeks between Easter and Pentecost — fasted during the entire year on all Wednesdays and Fridays (in Rome from the very earliest times, also on Saturdays).[1] This custom, which became law in many churches, recalls the practise of the Jews at the time of Christ. In Luke 8:12, the Pharisee boasts: *jejuno bis in sabbato.* The most profound reason for the Christian fast on Fridays, and for the liturgy connected therewith, is a commemoration of the Passion and death of Christ on these week days. The average fast on Wednesdays has a similar reason (the betrayal of Judas on the 13th of Nisan; see Kellner, Heortology, pp. 36 and 65). The custom of the fast on Saturdays, in the West, is a continuation of the fast of Good Friday: The Lord, the Bridegroom, is taken from His own, His body rests in the grave — therefore the Christians are sorrowing and fasting. (Matt. 9:15. Luke 5:33.)

3. The more distinctly these weekly fasts were observed, the shorter were the more ancient customary fasts before Easter. But the more the fast before Easter was regulated, the quicker did the more frequent weekly fast disappear in practise.

4. For the celebration of the Passion of Christ there was always, according to the conception of most ancient times, *a fast.* The words of the Lord were always remembered: "But the days will come, when the bridegroom shall be taken away from them, and then they shall fast." (Matt. 9:15 sqq.) Good Friday and Holy Saturday were always regarded, above all others, as the days on which the bridegroom was taken away.[2] Thus, *these two days, and especially Good Friday, appear in most ancient times everywhere as fast-days.* This fasting was very rigorously observed in many places. It is of interest to know that, here and there, it lasted *forty hours*, taking in a day and a night — therefore, from Good Friday until the evening of Holy Saturday, or from noon on Good Friday to Easter morning. Proof of this we have in a writing, addressed to Pope Victor (189–199), which has been embodied into the Ecclesiastical History of Eusebius.[3]

[1] Kellner, Heortology, p. 60. Didache, c. 8. Hermae Pastor, V. T. Tert. de jejun., c. 2: 10, 14. In some places the fast of these days was called the fasts of the stations of the militia of Christ. Tert. de jejun, 2: 10, 13, 14, etc.

[2] Tert. de jejun. 2: 13, 14. De orat. dom. 18. Tertullian gives positive testimony to an Easter fast, which according to his meaning is a Good Friday fast, which lasted to Easter morning: on the days — *quibus ablatus est sponsus.*

[3] Eusebius, Eccles. History, V. 24, 11–18. See Funk, Eccles. Hist. treatises and investigations (Paderborn 1897), p. 242 sqq.

II. *How did the Forty Days' Fast of Lent and the So-called Pre-Lent Originate?*

1. Irenaeus and Tertullian are unacquainted with a forty days' fast before Easter, but well acquainted with the just mentioned fast of Good Friday and Holy Saturday.

2. Almost in the middle of the third century there appears, here and there, a rigorous fast of one week, and in some places of two weeks, Sundays excepted. From later seriously considered expressions the existence, in the third century, of a forty days' fast, in particular churches might be admitted.

3. In the fourth century, however, we find the first positive traces of a general forty days' fast, although Leo I [1] regarded it as an apostolic institution. Canon 5 of the council of Nice (325) testifies to the existence of a quadragesimal time as an existent custom and even as a positive law. It is rather interesting to find that the letters on feasts, by St. Athanasius, prescribe first, a fast of six days, then, beginning with the year 330, a forty days' fast, which is to begin on the Monday of the sixth full week before Easter. A letter for direction, from Rome in the year 339, requests the Abbot Serapion to announce to the brethren a forty days' fast that, "when the whole world is fasting, we alone, who live in Egypt, be not ridiculed on account of not fasting." [2]

4. In the ever-increasing testimonials of the fourth century, concerning the forty days' asceticism before Easter, the quadragesimal time does not appear merely as a fast, nor even in the first place as such. It is primarily a time of preparation for baptism, for the absolution of the penitents, and a time for the renewal of the spirit and of the life of all the faithful. Among these days the fast-days and fast-periods were interspersed, or there was a fast throughout the whole time.[3]

5. *This forty days' preparation for Easter was differently celebrated in different places.* In Rome Holy Week was counted with the Quadragesima; in Antioch, and wherever Antiochean liturgical customs obtained, a sharp distinction was made between Quadragesima and the following great week.[4] In Rome Sundays were exempted from the fast; in Constantinople Sundays and Saturdays. Holy Saturday, however, was there also a fast-day. The pilgrim Sylvia testifies, in behalf of Jerusalem for the year 385, that the preparation for Easter did not last forty days, as in Gaul, but eight weeks: and that the people fasted on all days except Saturdays and Sundays. Holy Saturday, however, was

[1] Leo M., Sermo 40: 5.
[2] Kellner, Heortology, p. 62. Larsow Festbriefe des hl. Athanasius, p. 62.
[3] Duchesne, Origin of Worship, p. 232.
[4] John Chrysostom, hom. 30 in Gen. 1. Const. Apost. V. 13.

likewise an exception to the general rule. Thus, especially *in the East, a longer series of weeks of fast was evolved*—principally, however, to precelebrate the fast-days which were not observed during the Quadragesima, or to connect Eastertide directly with Epiphany or out of other reasons of a climactic spiritual devotion toward the mysteries of Easter.[1]

6. When the Quadragesima had evolved into a time of fast, it received, according to what has already been said, thirty-six fast-days in the West, but wherever Saturdays were also fast-days, only thirty. Even Gregory the Great still speaks of thirty-six fast-days. This he explains, according to his custom, in a symbolical manner.[2] This Quadragesima, in the sense just mentioned, began on the sixth Sunday before Easter. Even today we read in the Secreta of the first Sunday of Lent: *Sacrificium quadragesimalis initii similiter immolamus.* Also the rubrical remark, that vespers are to be celebrated *ante comestionem* only from the Dominica I in Quadragesima, reminds us, even today, of the earlier arrangement. Then thirty-six fast-days were also regarded as the tenth part of the year, the tithe of which was to be offered to the Lord as a sacrifice of mortification.

7. Still, the contradiction between the name and the number of the actual fast-days became gradually recognized the more the Quadragesima developed into the time of Lent.

The author of the *Liber Pontificalis* attempted in Rome, on account of this contradictory view, to advocate the celebration of a seventh week of fast as a law.

In the seventh century, however, the placing of four fast-days before the first Sunday became the general practise, in order thereby to obtain forty actual fast-days. This extension of Lent spread rapidly and, with but few exceptions, over the West. The real beginning of Lent became, therefore, a Wednesday, which gradually developed into the significant Ash Wednesday of today — the *caput jejunii.* This change we find in the so-called Sacramentarium Gelasianum: But the Wednesday that introduces the Quadragesima does not yet bear therein the name of *Feria IV cinerum.* Nevertheless, the celebration of stations is already designated for these four days. Gregory the Great himself, as already remarked, recognizes only thirty-six real fast-days. But the so-called Gregorianum shows already the *Feria IV cinerum.*

8. About this time, partly earlier, there arose special station-liturgies for the three preceding Sundays, of which the week or time sequences were analogous to the Quadragesima, generally designated by the

[1] Peregrinatio Sylviae, ed. Geyer, c. 27, 28; ed.

[2] See Pfeilstuecker, Authentische Ausgabe der Evangelienhomilien Gregors des Grossen (1900), p. 20. Compare Grisar, "The History of Rome and of the Popes," vol. I. pp. 772, 773, n. 512, and especially 513. Compare Gregory, in Ev. Hom. 16.

name of Quinquagesima, Sexagesima, Septuagesima. Some researchers think that these periods arose through the custom of particular churches, which instituted a great number *of omitted fast-days before the first Sunday of Lent.* Others, again, are of the opinion that the week is a kind of an imitation of the customary longer Lent of the East, which is there occasioned by a number of regularly omitted fast-days during Lent. Grisar thinks that these penitential days and days of prayer originated possibly with these celebrations of the stations in some of the celebrated churches of Rome, during times of great distress and public danger (compare the Introit of the Septuagesima: *Circumdederunt me dolores mortis*), possibly under Pelagius I and John III: Originally they were only transitory celebrations of penance, introduced merely for a momentary necessity, which afterwards remained and were retained as fixed liturgical celebrations and were introduced only later into the liturgy of Lent.[1] The medieval liturgists recognize a series of symbolical explanations of the Sundays of Septuagesima, Sexagesima, Quinquagesima, the substance of which is not to be antecedently rejected, because it often conceals within itself some interesting traditions, though it likewise contains very much that is arbitrary. Thus, f.i., these Sundays are compared with the seventy weeks of years, which were the direct time of preparation for the work of the redemption, or are understood as a symbol of the great divine work of the Old Law, or, as an exact, though not mathematically considered, seventy days' preparation for Easter, etc. (See Durandus, Rationale, Septuagesima.)

9. That the Sundays of Septuagesima, Sexagesima, and Quinquagesima were later introduced into the liturgy of Lent and are connected with the present ritual of Eastertide, is an incontestable fact, which is fully proven by the missal and the breviary and by other historical documents.

The present liturgy of Lent likewise appears as a grand liturgical whole, harmoniously built upon the pre-Lent and which attains its acme in Holy Week and finally ends the great solemnity of Easter.

10. Pre-Lent and Lent appear, therefore, as a grandly arranged preparation for Easter. It is a preparation for the celebration of the passion and death of Christ, which is compressed within Holy Week, after having received its first development in Passion-week. The Quadragesima leads finally to a glorious Easter, to the celebration of the resurrection of Christ, and our resurrection with Him. Lent itself is not originally the memorial celebration of the passion of Christ. Only the later liturgical development placed the celebration of the mysteries of the passion into weeks of Lent. The homiletic activity must take this development into account, since the faithful no longer unite, as

[1] Grisar, The History of Rome and of the Popes in the M. A., vol. I, n. 513, p. 773.

formerly, in celebrating the entire Holy Week. The fundamental character of pre-Lent and of Lent consists in the celebration of the entire work of the redemption, purposely prepared and accomplished by Christ and applied to us. It emphasizes, with a mighty energy, the co-operation of Christians in the renovation of the work of the redemption amongst and in the faithful. Thus Lent appears to us, from this historical consideration:

(*a*) *essentially, as a time of preparation of the candidates for baptism*, of the catechumens, in which the entire congregation takes part. The history of the Lenten liturgy is, therefore, intimately bound up with the history of the catechumenate of baptism. Innumerable passages, prayers, songs, and lessons of the Lenten and the Easter liturgy are filled with remembrances of baptism, of baptismal grace, and baptismal preparation. Lent is:

(*b*) a time of *preparation of penitents for reconciliation with God and the Church.*

(*c*) a penitential and Lenten time of all the faithful for a renovation of life through faith and grace — a crucifying and burying of the old man of sin, and a resurrection with Christ to a newness of life. Therefore, Lent is characterized, from time immemorial, by

(*α*) *frequent services*, with a liturgy corresponding, most especially, to a time of penance;

(*β*) *a rich announcement and explanation of the Word of God;*

(*γ*) *general reception of the sacraments.*

The arrangement of the masses and the offices of the individual Sundays and holy days is very old, still, the result of long development. In particular churches the simpler and earlier degrees of development lasted longer. Thus, f.i., in the Missal Gothic-Gallicanum, the very ancient gallican sacramentary, we find five masses under the title of Missa jejunii, or in Quadragesima, without any more definite indication of time.

Further particulars we shall insert into the homiletic explanations of the liturgy.

§ 19. A Liturgic-Homiletic General View of Pre-Lent and Lent

After having sketched the progress of Paschal-tide and the historical development of Lent in general, there remains still a liturgic-homiletic consideration of the several Sundays and weeks according to their fundamental ideas, *omitting particulars and more remotely concomitant thoughts.*

1. The entire great time celebrates — as has already been

remarked — the work of the redemption, pre-arranged, and prepared long ago, and finally executed and accomplished in a bloody manner, which is crowned with the victory of Christ and of the Christians.

2. *Septuagesima* is the turning-point at which the joy and alleluja of Christmas part — and the work of the redemption passes before the soul in its more serious character. The Introit terminates suddenly the sentiment of Christmas: *Circumdederunt me gemitus mortis, dolores inferni circumdederunt me: et in tribulatione mea invocavi Dominum.* It seems as though the nocturnal shadows of Calvary suddenly surrounded us, and as though we already heard the prayers of the death-agony of the Redeemer, enveloped in the moans of death and the pains of sin and of hell. With a mighty accent the Church desires to proclaim: We are beginning the highly serious celebration of the bloody work of the redemption, — though she does not yet devote herself exclusively to the meditation of the Passion of Christ. The present liturgy places the feast of the prayer of our Lord in Gethsemane into Feria III, after the conception of the Introit of the Sunday. (Compare also the historic development and the views on the first introduction of the celebration of penance, p. 253, n. 8.)

3. In the whole time of *Pre-Lent and of Lent Christ appears to us as a man in the full age of His life:* laboring, teaching, loving, and struggling — humbled and exalted — persecuted and blessing — as an example, a lawgiver, a host — again suffering, dying, ignominiously sinking — and then rising to an immeasurable glory.

The entire work of salvation passes before us in a dramatic manner; we live it, we celebrate it, and we take part in it.

4. In the following paragraphs we will sketch the great steps which liturgy takes from Septuagesima to Easter — there are *four* great steps, after the *aeternitatis aditus:*

(*a*) Pre-Lent.
(*b*) Lent proper.
(*c*) Passion-tide.
(*d*) Holy Week.

§ 20. Pre-Lent (First Step.)

1. *The opus redemptionis in genere.* Pre-Lent, the history of which we have already considered above, developed, in the course

of time, into a *great celebration of the opus redemptionis in genere* — in the spirit of penance and of love.

2. *The Introit of the paschal time.* Pre-Lent is a serious Introit, a liturgic-homiletic portal and vestibule of the paschal time. During a time of worldly rejoicing the Church awakens serious notes — without, however, imposing thereby a law of penance and of fast.

Pre-Lent considers the world, and the work of the redemption of the world, under a threefold point of view.

There appears before our souls:

1. The vineyard of the Lord.
2. The field of the Lord.
3. The vineyard and the sowing field of God redeemed by the love and the passion of Christ.

§ 21. Septuagesima [1]

The Vineyard of the Lord

The work of redemption is as old as fallen humanity. The Church of God existed in Paradise.

This Sunday shows us the vineyard of the Lord in the world, and:

A. *The establishment of the vineyard.* The lessons of the first and the second nocturns, taken from Genesis, narrate the creation of the world, i.e., the establishment of the vineyard of the Lord, the foundation of the kingdom of nature and of the supernatural — then the first catastrophe and the first salvation — God's vineyard — God's school is the entire creation. Its ruin is sin, its salvation the Redeemer. Everything is described in *grandiose* lines. (Compare above, p. 102, n. 1–7.)

B. *The laborers of the vineyard.* The Gospel shows the calling of the laborers into the vineyard of the Lord during the course of the history of the world.

(*a*) At the early dawn of the history of the world: Adam, the first children of God:

(*b*) At the third hour: Noe.

(*c*) At the sixth hour: Abraham.

(*d*) At the ninth hour: Moses and the prophets.

(*e*) At the eleventh hour: toward the end of the world, Christ

[1] See above, § 19: 2, p. 256 and pp. 617–625, also p. 253: 8, 9.

Himself calls His laborers — the Apostles — their successors — the Christians themselves.

All laborers are promised by Christ an eternal denarius, whether they labor before Him, with Him, or after Him — but in Him and through Him. They all labor in the great work of redemption. (See above, p. 106, n. 6 sqq. Compare the explanations of the parables below, pp. 617–625.)

C. Our co-operation in the vineyard is required by the Epistle, taken from the I Cor. 9 and 10: *Sic currite, ut comprehendatis.* Labor so, run thus as does he who wins the prize in the race-course. Here it is possible for all to win the prize. Two things are required for the work of this race:

1. A holy training of the mind, i.e., principles (of faith): *sic curro non quasi incertum: sic pugno non quasi aerem verberans.* (Principles must control and not whims. See above, p. 112, n.3, 4, 5.)

2. A training of the will: i.e., self-denial: *castigo corpus meum et in servitutem redigo.* (Not passion should be king, but the will illumined by faith and directed by reason. See above, p. 112, n. 3.) The Introit, an image of Gethsemane, presents a powerful inducement to this co-operation. (Compare also the office of the feast of the Prayer of the Lord in the Garden of Olives, on the following Tuesday.

§ 22. Sexagesima

The Field of God

The kingdom of God was from the very beginning of the world a field *wherein the word of God was sown.* The ministration and the hearing of the word of God ever belong to the great work of redemption. (See pp. 13–17; pp. 29 sqq., n. 3; p. 33 sqq; p. 112: 4; p. 131 sqq., Index: Resolutions of sermons.) This Sunday points out:

A. *The sower — Christ Jesus, throughout the entire liturgy.*

B. *The sowers of Jesus Christ before and after Him.*

(*a*) *A sower before Christ.* — Noe appears in the lesson of the first nocturn: in a barbarous, impious time he scatters the seed of God. Only a portion listens to him. Whoever would not hear the word of God was devoured by the flood. In some, however, the scattered word of God bore fruit in the last moments of their

lives, through perfect contrition. (Compare I Pet. 3: 20; see above, pp. 113 and 115, n. 5.) (Malediction on those who would not hear the word of God.)

(*b*) *A sower after Christ was St. Paul*, in the Epistle (II Cor., c. 11 and 12), who amidst innumerable sufferings, persecutions, and disappointments sowed the word of God and reaped rich and most abundant fruit. (Blessing on those who hear the word of God. See above, p. 14, n. 2; p. 19, n. 5; p. 22, n. 6.)

(*c*) *The vicissitude of the seed.* The Gospel describes the vicissitude of the word of God among men, in a profound and almost impenetrable parable. The preacher should often refer to the explanations given of this by the Saviour, meditate upon them, and consult exegetes and his own personal pastoral experience. He will find, again and again, new matter and new views of the significance of the word of God, for the sermon and for catechetical instruction, etc., for Catholic life: *Fides ex auditu.* (Rom. 10: 14–19.) (See above, pp. 21–22.) The vicissitude of the seed will always suggest new important points to speak upon, concerning sin and the consequences of the systematic avoidance of divine service, and the damage caused by the neglect of hearing sermons: *Qui ex Deo est verbum Dei audit.* (B. 1–16, compare Fonck, Parabeln, pp. 66–94.)

§ 23. Quinquagesima

The Vineyard of God and the Field Purchased by the Love and the Passion of Christ

This Sunday offers us: A. The promise of the Passion of Christ, in the Gospel of Luke, c. 18: *ecce ascendimus Jerosolymam et consummabuntur omnia*, etc. The Passion is promised in grand lines and represented as absolutely and indispensably necessary, in spite of every possible objection. Only through the suffering of Christ could and can the vineyard and the field of Christ produce supernatural fruit. Like Abraham, who went forth from Ur in Chaldea (lesson of the first nocturn, Genesis, c. 12), so Christ goes forth from His home, i.e., the promised land of Heaven, to lose and to gain everything. See above, p. 115 sqq., n. 7, 8, on Abraham, and pp. 86, 87, 88, on the promise of the Passion of Christ. But the promise alone of the Passion is not sufficient; there is, moreover, necessary:

B. *The comprehension of the Passion of Christ.*

(*a*) We must learn to understand the Passion of Christ. Christ opens the eyes of the blind man — so likewise does He desire to open our eyes during the coming time of Lent, and even now, on today's Sunday, for the comprehension of the Passion. According to the plan of God — Christ must suffer. His great immeasurable Passion points out to us the greatness of divine justice and the greatness of man's sin — the greatness of divine love and the greatness of human perfidy. (See pp. 84, 85, 86; 294 sqq.)

(*b*) We must learn to understand the depth of the foundation of the Passion of Christ — *the love of Christ*, — and also to awaken in our lives a perfect love and contrition, as the Epistle, I Cor., c. 13, announces in a marvelous hymn of love. (Compare p. 349 sqq.)

All the various points and also the entire view present a vast richness of themes. (More particular matter concerning this will be found in later supplementary papers.)

§ 24. Entrance of Lent

I. *The caput jejunii: Ash Wednesday.* After bringing these great images of the Passion before the eyes of our souls, amidst the very joys of the world, Ash Wednesday introduces the world and the public to contemplation and to penance and so — to Christ.

The celebration of Ash Wednesday announces:

A. On the part of God: Mercy: *misereris omnium et nihil odisti eorum, quae fecisti, dissimulans peccata hominum propter poenitentiam et parcens illis: quia tu es Dominus Deus noster.* (Introit.)

B. *On our part: Penance*, and especially — (*a*) the thought of death which moves to penance. (The blessing of the ashes and their distribution.) (*b*) Penance itself — but above all — (*α*) the penitential work of fasting is recommended (Epistle and Gospel) — and (*β*) with real emphasis, the true spirit of fasting and mortification. (Gospel and partly the Epistle.) For the correct conception of fasting the preface and the innumerable orations of Lent, especially of the ferial days, offer most striking, beautiful, and practical hints. (See p. 263 sqq.)

II. *The triduum after Ash Wednesday.* The masses of the three ferial days succeeding Ash Wednesday emphasize in a marked manner the inwardness of the sentiment of fasting: FAITH and unlim-

ited confidence in prayer to the great God of mercy, who approaches us on Ash Wednesday (Feria V, see in the Epistle and the Gospel: the faithfully confiding Ezechias and the faithfully praying Centurion of Capharnaum — both are saved in greatest need) — LOVE, most sincere and upright love of God and of man. (Compare the glorious Epistle of Feria V, Isaias 58, on the spirit of fasting and of love, and also the exalted Gospel on the love of neighbor, Matt., c. 5 and 6.)

To those who believe, who confide and pray and love in time of need and of danger, the saving, healing, merciful God, who aids in need and in danger, appears in need and in danger. (Gospel of Saturday, Mark 6, of the wandering in the night of Jesus on the sea toward the threatened bark of the Apostles, and of the great healing by the merciful God on the western shores, in connection with the catechetical explanation of Capharnaum, which Mark overlooks.) The contrite, the loving, and those pardoning receive the light of Easter and enjoy an Easter rest, an Easter peace, and an Easter blessing: *Cum effunderis esurienti animam tuam et animam afflictam repleveris orietur in tenebris lux tua, et tenebrae tuae erunt sicut meridies. Et requiem dabit tibi Dominus . ... et eris quasi hortus irriguus et sicut fons aquarum, cujus non deficiunt aquae*, etc. (Epistle of Feria VI, Isaias, c. 58.) These first days are like wandering *on the purgatorial hill of purification, of inwardness:* by self-denial, by faith, and by love — the first steps of true penance — to which the right hand of the All-merciful God beckons. (Compare p. 593 sqq.)

The first four fast-days give the Lenten preacher inestimable suggestions how to introduce the congregation into the spirit of Lent — and supply him with astonishingly beautiful material for sermons on Ash Wednesday and on the first Sunday of Lent.

III. *The Roman stations of Lent and religious discourses to societies.* In the Roman formularies of masses we often find during Lent, over all ferial and Sunday masses, the title: *Statio: Statio ad S. Petrum, ad S. Laurentium*, etc. These stations were a peculiar kind of services and religious combinations on ferial days and in certain churches, where the clergy and the people of Rome congregated for liturgical celebrations with solemn procession. For this purpose they assembled mainly in one particular church. This gathering was called collecta. From that place they marched in solemn procession, with the banner of the cross (*crux stationaria*) to the real stational church: on their way they sang

psalms, and in the vicinity of the stational church they intoned, later on, the litany of All Saints. Therefore, these processions, the second part of the celebration, were called *litaniae* (see p. 536). The third principal part of the religious gathering was the solemn mass with a homily in the station church proper, to which they made the pilgrimage. During ancient times the solemn mass was celebrated and the sermon delivered very often by the Pope himself. These stations are very ancient. Tertullian presupposes them as well known in his time: "Like the warriors on guard, so are the Christians, like good warriors of Jesus Christ, on guard by fasting and divine service in certain places and posts against the infernal foe, oftentimes from early morn until three o'clock in the afternoon." Gregory the Great "fixed" these stations and appointed days in certain churches, the seven principal churches, the oldest titled churches which had a fixed clergy, several basilicas of cemeteries, and other sacred places. The name of the fixed churches was inserted as a title over the respective mass-formularies in the Roman missal, where they are read even to this day. It is said of Gregory the Great that "he fixed the stations in the various basilicas, in the cemeteries of the martyrs: and the hosts of the Lord followed Gregory who preceded them." If today we make the rounds to the many great and small basilicas of Rome we still find many remembrances of these glorious processions — the witnesses of a deep religiosity. (Grisar, History of Rome and of the Popes, n. 103, 164, 246, 378, 397, 400, 422, 430, 505, 509, 513, 514.) During the middle ages the Pope himself, with his entire court, marched in these processions, especially during Lent. But even today a special solemn service is celebrated in these churches, designated by the mass-formularies, which is in a manner the principal service of the city, though, of course, services in the other churches are not omitted. The stations are celebrated on great feast-days, during festive weeks, and on feast-days of martyrs, but especially during Lent. Whoever is in Rome during Lent may follow these daily celebrations in particular churches with great edification. They create, from all sides, serious and lovely remembrances of ancient Christianity in the souls of the participants.

IV. *The ferial offices and their stations.* The ferial offices are often interestingly related to their station churches. Sometimes these relations are archeological. Oftener the idea of the office is singularly illustrated by the art and the history of the ancient basilicas in which the office is celebrated, without, however, obliging us to think of any originally intended connection. The relation of the basilicas and their history to the idea of the office could afford much interesting material for Lenten addresses to associations of men, journey-men, and young men. Historical, aesthetic, and cultural ideas could be easily interwoven in a

stimulating, a broader, and a higher popularity, according to the degree of the culture of the hearers, and, at the same time, with serious religious admonitions. As sources of such material we recommend: P. A. Kuhn, Roma; De Waal, Roma; Gsell-Fells, Rom; Grisar, History of Rome and of the Popes, vol. I, etc. We shall give a few popularized examples, though, of course, without going into details, with which we would like to indicate the way to a field which is cultivated, alas! so little.

V. *The statio ad S. Sabinam on Ash Wednesday.* The priest will find on Ash Wednesday, over the ferial mass, the inscription: *Statio ad Sanctam Sabinam.* Therefore, let us be up and climb the Aventine Hill, starting from the banks of the Tiber, up to the very ancient church of Maria in Kosmedin, the Grecian church under Belisar, passing along through narrow passways and steps surrounded by walls, onward to the lovely, free hill, where the eternal city lies at our feet, where deep down the sombre Tiber flows, where St. Peter's dome, on the other side of the city, arrests our attention, where ancient sanctuaries greet us from the crowns of the near-by hills, of the valleys and the slopes — St. Alexius, Sancta Maria del Priorato, Sancta Prisca — and farther on, San Saba. It is as if fifteen centuries sank at once before our eyes into the ocean of time. The noise of the modern world is hushed. There is deep, deep silence. Where you stand, look, before you a venerable series of ancient columns arise, which carry the wide span of the brick arches of the basilica, which, according to an ancient Christian custom, are decorated with colored tiny marble slabs. The entire twenty-four splendidly fluted columns of Corinthian order, cut out of Parian marble, descend from pagan times and are surely taken from one solitary building. They are attributed, not without reason, to the former Diana temple on the Aventin. The splendid columns divide the long house into three naves. The basilica still shows, from all sides, the open framework of the roof. Here you stand upon the variegated mosaic floor and survey with your eyes the solemn, long rows of columns, then the surprised look ascends to the ancient arches of rare workmanship or it rests upon the Confessio below the freely standing main altar, where the relics of St. Sabina, the Illyrian martyr, rest. The rich Illyrian priest, Peter, afterwards Bishop, built this splendid basilica in honor of the martyr, on the Aventin, assisted by Pope Coelestin I, and afterwards Xystus III, about 422–440. An old mosaic inscription says of him: *Presbyter Urbis Illyrica de gente Petrus: pauperibus locuples, sibi pauper:* "Rich to the poor, poor to himself" — a really beautiful memorial epitaph, which at once engages our entire sympathy for the man and the times far away. Yes, O Pilgrim! permit yourself to be drawn thereto! None of the larger Roman basilicas, since the conflagration and the indeed splendid resto-

ration of St. Paul's, has preserved so admirably the character of the original antiquity as did St. Sabina. Though the original splendid mosaics which shone from the tribune are wanting; later they were, replaced, alas! by frescoes. But otherwise the basilica still stands, for the greater part, as it came from the hands of the builders, in the years 422–425 sqq. It is as if the world and the modern trend of times were here excluded: antiquity and simplicity, deep seriousness and the warmly penetrating Christian love act upon the soul: the venerable patina of antiquity enhances the interest of every stone. Thanks to renovators of 1587, otherwise so eager for modern things, they spared the sublime original character of this house of God. The Christian spirit cut these columns, of exalted elegance, out of the antique ruins of the temple, with a sense of its indestructible beauty, but they bear a Christian architrave and are embodied into a new construction controlled by a new spirit. The temple bears witness, as does also the Roman liturgy celebrated therein, to the unique union of the Christian inner and yet world-controlling spirit, with the classical old-Roman majesty and moderate repose. (Grisar, I.c. I, n. 253.) The character of the ancient liturgy of Lent corresponds, in a marvelous manner, with the character of this temple. It must be really a happiness to celebrate Ash Wednesday in these somber halls, with the ancient Christian features. Formerly the Popes themselves marched in solemn cavalcade on Ash Wednesday up the Aventin, to celebrate the *caput jejunii* in Sancta Sabina. This exalted mode of celebrating ceased about one hundred years ago. But even today the solemn station service is still celebrated on this hilltop. The floor of the church exhales the aroma of the scattered myrtle and laurel twigs, the liturgy begins. How solemnly does the memento of death resound through these ancient halls! Aye, these proud and high columns, which once upon a time wound the exterior pompous wreaths around the temple of Diana and then hid themselves in the interior splendor of the temple of Christ, they could tell of the glory, which sinks into dust and ashes! They could tell of the fulfilment of the words of the prophet concerning the kingdoms of the world, and of the all-powerful and latest Iron Roman empire that: The stone, which is Christ, breaking loose from the eternal hills, has conquered them all — and, when they withstood Him, He crushed them. *Memento homo, quia pulvis es!* Call them up, all — all who have taken part in the building of this temple; all who came up here to receive ashes, place these dead together, then you may see from the Aventine the mortuary field of Ezechiel, which awaits the breath of the resurrection of Christ. *Memento homo!* Now in the Epistle sung by the subdeacon, there arises the call of the prophet Joel, c. 2, for a fast and for penance: "Be converted, with all your heart!" and that cry of mercy, which like-

wise often resounded here in frightful and difficult periods of the world's history: *Parce Domine, parce populo tuo!* And if now, in the most ancient Christian temple, the Saviour admonishes us in the Gospel (Matt. 6) of this day: "When you fast be not as the hypocrites, sad. . . that to men you appear fasting" — aye, when He addresses us in that exalted sermon on the inwardness, the inner, pure, and holy intention which should animate the strictly commanded fast and all our works, then the basilica itself, exteriorly so modest and almost unadorned, but interiorly so elevating and splendid, becomes an image of the Christian whose "entire beauty is from within" — but whose inner greatness shines also from without and bears fruit in patience and in modesty. Hereof we are also reminded by the last choral song which reverberates at Communion through these halls (Ps. 1): "He who shall meditate on His law, day and night, shall bring forth its fruit in due season." Whoever stood during the quietness of Lent in these somber halls, praying and meditating, will never forget the impression made by the entire celebration of Ash Wednesday, with its unadorned and simple grandeur into which we were lead by its liturgy, which is closely followed by the missal.

The service is now finished. The chanting ceases. Again there is deep silence, no noise of the world can penetrate into this isolated basilica. Do you hear the distant roaring? It is not caused by the waves of the Tiber, which lave the hill, but by the waves of the history of the world, which cast their shadows around it, and which arouse, in the feelings of the visitor, ringlets of waves of times long ago! The basilica tells of the history of pagan Rome. The antique columns of the church recall ancient Roman times, when the Aventin was only a plebeian city, then — the seat of various prominent sanctuaries, among which was the already mentioned temple of Diana, which was located in the vicinity of the present church of Sancta Prisca, and looked down upon the valley of Murcia with its circus of Maximus: — there must have existed here a veritable glory of temples and statues: over this pagan pomposity, with its inner emptiness, Christian inwardness gained a glorious victory, incorporating within itself the real greatness of ancient Rome. Beneath Sancta Sabina subterranean constructions of singular small tunnels (*cuniculi*) give evidence of a grand canalisation and drainage in the interest of a well-conceived hygiene, the systems of which still excite our admiration.

The Confessio of Sancta Sabina and others close by recall the *times of the martyrs, the history of the martyrs and of the first Christian Rome* — from the depth of bygone days. It is among the most beautiful sights that Rome affords to traverse the places "where the blood of the holy heroes flowed and fell as seed of new Christians into the furrows." With a touching piety Christian art deposited, from St. Peter's dome to

the smallest isolated basilica, its homage in these places of execution and of tombs — and the adorning hand of almost every century offered its own unique gift through constantly new and repeated offerings of art and of culture, in order to atone for the disgrace which the height of Rome's ancient culture had caused them. And thus Sancta Sabina became, like the most of the more important churches, an entire Repetitorium of the history of the Church and of Art. (Martyrium d. Sabina, c. 126.) Now turn back to the rear wall of the nave, to which the later constructed buildings of the cloister were joined. It tells us of the history of the Popes. There a very ancient mosaic still glitters which narrates, in a large lettered inscription, the foundation of the church by Peter of Illyrium: *Culmen apostolicum cum Coelestinus haberet primus et in toto fulgeret episcopus orbe.* This fixes the time. Besides this, two colossal female figures astonish our look greatly: "The Church that came from the pagans," and "the Church that arose from the Jews." Here the entire great Catholic idea in the fifth century of the Roman empire of the New Testament, greets us — of the Church of Christ which embraces, under the Vicar of Christ, all nations of the world. Sometime ago we visited, on a quiet evening, coming from Sancta Sabina, the very near Maltese garden, from which St. Peter's with its cupola is seen — "as in a dream" — through the world-renowned keyhole of the door at the entrance, hedged in by the laurel leaves of the alley of the garden. Though it was late, still, the gates were opened for us; we wandered through the alley, which traverses the garden to the edge of the hill, and which through the planted laurel walls, permits the astonished visitor to see always and only St. Peter's cupola — which greets you from afar — and nothing else than St. Peter's — *St. Peter's, this God-protected eye-apple of the world.* Is it "a dream"? We halt at the marble balustrade at the edge of the garden and of the hill; there the Eternal City really lies before us, with its history, showing us, in the semi-dark twilight, a series of the most memorable places. But constantly and again the view is drawn toward St. Peter, whose noble cupola's height rises alone through the gold and purple of the blazing evening sky. Like a dream, yes — but really a veritable image of the Church herself. In Sancta Sabina we had just read of the fifth century: when Coelestin I stood upon the Apostolic mountain peak and shone, as bishop, over the whole world. But *we* also, the children of the modern twentieth century, could note in similar words the events of the threshold of our times: When Leo XIII occupied the peak of the papacy and shone, as bishop, as the *Lumen de coelo* on this terrestrial globe. How much is fallen and sunk and turned into ruins and become matter of antiquity since the days of Coelestin I! but the papacy, surrounded by the divine flame of heavenly light, still exists. Knowledge has

broadened since the days of Coelestin — and, nevertheless, we too say and write: *Cum Pius in toto fulgeret episcopus orbe.* This is the indestructible golden background upon which all the joys of Rome stand out in bold relief.

But let us go back again into the great Sancta Sabina for a moment. In passing we behold the main portal which, in keeping with the entire basilica, gives us *a portion of the history of Art.* The wings of the door of the main entrance, toward the cloister, are the most ancient and best-preserved wood-carvings of ancient Christian Rome (425). Art, risen from the depth of the catacombs, partly still covered with the reminiscences of the catacombs, breathes a freer atmosphere and seeks new ways. From many, still ungainly representations the first rays of a new period shine forth, but also, at the same time, the entire pragmatics of ancient arts upon a biblical subsoil. The first picture above, to the left, is one of the very first representations of the crucifixion of Christ.

New waves of ecclesiastical history play around the Aventine. From the twelfth to the fourteenth century the Popes themselves often lived here, in the papal palace next to the church of Sancta Sabina. Who is able to arrange, hurriedly, all the reminiscences of this eventful period?

Honorius III offered to St. Dominic a portion of this newly built palace as an abode. Here he approved the rules of his order. The room of the Saint is today a devout chapel. In the garden flourishes and blooms an orange tree which is said to have been planted by the hands of St. Dominic, from which pilgrims pluck leaves and fruit and string them into rosaries of lovely souvenirs. Another tree, which the hand of St. Dominic planted here, is historically unimpeachable — *his great order.* We see there the mountain of waves and impulses which went forth from the Aventine and St. Dominic's order: those grand renovations of the life of faith and of ecclesiastical science. It was a pinnacle from which the full light of the Catholic view of the world of those times flashed forth. The scientific, the practical, and the prayerful impulses of the foundation of St. Dominic combined themselves with the ascetic-social of the great St. Francis and created a new spring for the nations of the world.

The light of this view of the world is still burning on the Aventin, and has also taken into itself modern elements. Next to the Dominicans who guard Sancta Sabina, stands, in close proximity, the new grand college and church of St. Anselm, where Benedictines from all countries devote themselves to all-around studies, according to the spirit of St. Thomas. But the inscriptions of the missal, which daily designate the Roman stations and wind a wreath around the holy sacrifice of the lovely reminiscences of the holy city, especially for the pilgrim of Rome, act as a silent but a determined pulsation of the unity of all churches with

"the chief of the grand compact of love" — the Church of Rome. (See Grisar, n. 259–263, n. 71, 96, 103, 106, 137, 201, 250, 260, 261, 268, 285, 293, and p. 832.)

VI. *The Statio ad S. Georgium in Velabro.* The liturgy of Feria V which celebrates faith and the prayer of faith as the rule of our Christian inwardness and inner renovation (see above, p. 261) is interestingly connected with the oriental knight of faith — St. George. The small, though charming basilica on account of its antique character, the interior of which still bears the impress of the remotest Christian antiquity, was dedicated in 682 by Pope Leo II to St. Sebastian and to the Greek Knight, St. George, at a time when, at the sixth oecumenical council, Byzantium had again united itself in faith with Rome. Possibly Leo selected on this account the Eastern patron of the church, St. George, with the Western St. Sebastian, as is done to this day in the liturgy, as a sign of Catholic unity between the Occident and the Orient.

Thus there ascended the idea of the faith of the liturgy like an echo from the old temple itself, which is only opened and has a liturgical celebration on the twentieth of January, on the twenty-third of April (St. George's day), and on the Thursday after Ash Wednesday.

VII. *The Statio ad SS. Joannem et Paulum in Monte Coelio.* The Feria VI leads us, from the arch of Constantine, almost passing San Gregorio on the quiet street over the Clivus Scauri, up the Coelian hill. There, in the basilica of SS. John and Paul, the ferial liturgy of the day is celebrated. The two martyrs who were officers of the imperial palace, of aristocratic descent, and were decapitated, in the days of Julian the Apostate, in the subterranean apartments of their own palace. Shortly afterwards the renowned Christian senator Pammachius, of the ancient family of Camillus, the noble hearted founder of the great Christian hospital of Portus Romanus at the mouth of the Tiber, had the palace of the martyrs, which he had acquired, torn down as far as the lower stories and also a part of the flank of the building, and built upon the foundation a splendid basilica in honor of SS. John and Paul. The lower compartments were filled with earth and rubbish. Only the chapel of the tomb, on the spot of the decapitation of the martyrs of the subterranean structure, remained free. Therefore the church was commonly called the Titulus Pammachii. For a long time the traditions of this church, concerning SS. John and Paul, were doubted. But ever since 1877 highly interesting excavations, under the direction of the learned and happy P. Germano, of the Passionist order, again uncovered the present subterranean palatial compartments. Now it is easily discernible how the basilica was constructed of ancient Roman mural work (*opus reticulatum*) in good reticule form. Near the choir is the

descent to the palatial compartments under the floor of the church, which are again uncovered. A long, silent wandering through these is considered amongst the most interesting reminiscences of Rome. You pass first through a series of imposing rooms and halls with pagan (yet without any superstitions) decorations of a classical and a pompeian style. In the third row of rooms, designed in a classical style, most probably a hundred years before SS. John and Paul, the tablinum is situated. There Christian emblems begin to mix with elegant paintings which were, no doubt, occasioned by the Christian proprietors. First you find in the spokes of the wheel-formed decorations the solitary fish (*ichtos*), the emblem of Christ surrounded by green shrubbery, the dove flying upward (the soul), etc. Then follow real Christian paintings of the latter part of the fourth century, among them especially the great and glorified figure of a soul praying (*Orante*), which, with arms outstretched, and in rich and noble vestments with the customary stripes and in festive and isolated frame, gazes down into the compartments. We are completely transplanted into the field of thoughts of the catacombs, only that here all is grander and more solemn. To these great figures are added a series of interesting details, as in the catacombs. Thus, f.i., a milk-pail (possibly pointing to the Holy Eucharist) stands besides the Orante, between two sheep. Then follow partly destroyed pictures of Saints, who at one time must have most probably surrounded Christ, etc. We enter, finally, into the apartment of the Confessio, erected by Pammachius and his father on the spot of the decapitation, with its well-preserved paintings of the middle and the end of the fourth century. Other apartments, which remained for a long time accessible, are filled with later paintings. In narrow closets you find pieces of furniture, f.i., with a Christian monogram, Christian seals, and manufacture marks. Thus these astonishing discoveries confirm ancient Christian traditions. Once upon a time an ancient inscription ornamented the entrance to the church: *Quis tantas Christo venerandas condidit aedes, Si quaeris: cultor Pammachius fidei* (published from the codex of Lorcher, on the Vatican, by de Rossi, Inscript. Christ. 2, 1, 150). The expression *cultor fidei*, in opposition to the Roman pagans, is also found, as is well known, in the canon of the mass. Thus a tour through the subterranean compartments of the basilica of SS. John and Paul becomes an impressive *school of faith*, into which we are called by the Feria V at the beginning of the Lenten liturgy. The patrons of the church remind us mightily that we, too, belong to the *cultores fidei* in the fullest sense of the word.

The *Titulus Pammachii*, however, of the builder of the church himself, should remind us of that love which knows no bounds, which animated the *cultores fidei* of that time. Pammachius, the founder of this

church and of the great hospital at the mouth of the Tiber, is one of those exalted figures of social love who stand along the path of ecclesiastical history. The former proconsul clothed himself with a simple tunic; he left his immense riches and devoted himself entirely to the poor. St. Jerome says of him: "Here the diamonds and the pearls and the jewels, which served his spouse as an ornamentation, were changed into bread and food for the hungry; the golden embroidered silk vestments, with which the palace was crammed full, served not to expose the nakedness of vanity and worldly mindedness, but were exchanged for coarse woolen garments which covered the cold. All that his ancestors had once upon a time devoted to luxury, became now instruments of virtue. Formerly the palace was frequented by friends and flatterers; now it is surrounded by misery in every form. Formerly Pammachius accompanied by his hosts of clients passed through the streets; now the grateful poor form his guard of honor as quickly as he appears in public. When others scatter golden riches in order to gain the applause of the people through pleasure and plays and thus to ascend to the dignity of the consulate, this Roman spends his treasures to gain heaven for himself." (Hieron. ep. 66, n. 5. Migne P.L. 22, 641.) And in the *Titulus Pammachii*, in the basilica erected by Pammachius, of SS. John and Paul, that exalted *liturgy of the love of neighbor* is celebrated on the Friday after Ash Wednesday, of which we have spoken on p. 261. The Epistle and the Gospel call for love, love of neighbor, actual works of love for the poor, the sick, the strangers, the distressed, the miserable, and even for our enemies. (See the above mentioned lessons of Isaias, c. 58 and Matt., c. 5 and 6, of Feria VI *post cineres*.) But the church of the station calls to mind the grandest pictures of Christian charity and its reward on earth and in heaven. With the exterior fasting pure love of God, contrition caused by love, and pure love of neighbor should be combined.

Thus, thoughts arising from liturgy and the history of the station churches are combined into one grandiose cultural picture of faith and of love and into glorious *apologetics* of Christianity and of the Christians of the Catholic Church.

But we wished to introduce these reminiscences as an impetus to studies of religious discourses for societies and associations, etc., which desire to embrace, in one vivid and general picture, things that are of a religious and of a cultural character. (See Grisar, History of Rome and of the Popes: Social Activity of the Church, p. 35 ff., n. 26, u. S. 38 ff., n. 32, 33 ff., Bs. S. 51, n. 42, where rich material and literature for the supplementation of this cultural picture is found.)

VIII. *Stations and sermons.* 1. Particular reminiscences of the station churches and Saints might easily be interwoven as historical sketches into the Lenten sermons, simultaneously with liturgical thoughts,

f.i.: *How does the Church preach to us the love of neighbor*, at the beginning *of Lent?* (From the liturgy and the station of Feria VI). This, in view of the station occurring on the day of the sermon, could be easily done, or in view of the shortly preceding or following station.

2. The preacher might also profitably insert into his sermon occasional sketches of the life of the respective Saint of the station. These sketches might at times also exercise an influence on the formation of the entire sermon. (Compare, f.i., the liturgy of the Sexagesima and the *statio ad S. Paulum;* the third Sunday of Lent and the *Statio ad S. Laurentium:* The conflict of Christ — the stronger, with Satan who is strong. The conflict of the Christians, strong in Christ, with the powerful Satan and his imps. (Sketches of the martyrdom of St. Laurence: Compare also the prayer of St. Laurence on the ninth and tenth of August, etc.)

After having passed through these vestibules of Lent (compare once more the historical investigations of § 18), let us enter into the real liturgy of Lent. Let us briefly consider the several Sundays with their weeks: *These will furnish a variety of lights and of shadows, of seriousness and consolations, of a night of suffering and the dawning light of Easter.*

§ 25. First Sunday of Lent ("Invocabit")

Copare pp. 260–271 and esp. 302 sqq., 327

Christ in conflict with Satan: Our Model. This is the Sunday of battle. Christ is humiliated, tempted, and attacked. In an immeasurable humiliation and a victorious exaltation Christ gives us an example and consolation (dark picture).

A. *Christ in conflict with Satan.* The devil appears in the Gospel. There is a hell. There is a liar, a murderer of souls from the beginning, a traitor and a corrupter, a prince of this world. This truth, this fact is solemnly announced by the Gospel. (Gospel, Matt., c. 4; compare the parallel narratives and their connection in Grimm, "Leben Jesu," II. B., 174 ff., Lohmann, "Leben Jesu," Evangelienharmonie, Z. St.) Satan tries to find allied rebels among men. In Christ he finds none. Still he approaches Him with boundless impudence.[1] Christ humiliates Himself in an

[1] Satan tempts *to disloyalty* by a violation of the vocation of the Messiah [The bread-miracle, not in testimony of Christ's official activity, but only for Himself, for His own private necessity], to an attack of the Messianic vocation [a presumptuous, ostentatious hurling down], to *disloyalty to* God Himself [adoration of Satan]. Moral-ascetic conception, p. 273 b.

inexpressible manner, to show us that a conflict with Satan is absolutely necessary: *serpens antiquus seducit . . . orbem.* (Apoc. 12: 9.) *Adversarius vester diabolus sicut leo rugiens circuit, quaerens quem devorat, cui resistite fortes in fide.* (I Pet. 5: 8.) Grand, in the midst of this dark picture, is the brilliant victory of Christ, who shows His contempt for Satan, banishes him, and does not yield him the slightest chance — abhors his fictitious reasons and unmasks his counterfeit goods. Inwardly inadmissible, He permits Satan to annoy Him outwardly in a most humiliating manner, to lead Him hither and thither, to carry Him swiftly through the air, to limit Him to his unbearable presence — and all this for our consolation. (Compare p. 327.)

B. *We — in conflict with Satan.* The Gospel shows the great battlefield on which Satan, jointly with the rebels within us, declares war against the soul. But the Gospel also shows the right manner and the tactics of battle, in the example of the militant Christ Himself. The Epistle, moreover, presses the weapons into our hands. Thus our battle is:

(*a*) *A battle with the arms of Christ, per arma justitiae a dextris et a sinistris* (Epistle): above all

(*α*) Grace is offered in this superabundant time of grace. The beginning of the Epistle admonishes us: *ne in vacuum gratiam Dei recipiatis — ecce nunc tempus acceptabile, ecce nunc dies salutis.* The Church is anxious to fill all nations and souls with the joyful and mighty victorious consciousness that now, in the time of Lent, there are in the mass, in confession, in contrition, through fasting in the spirit of Lent, gigantic powers of grace at their disposal — aye, the entire militant, suffering, and victorious Christ Himself. (Compare the alphabetic index: grace.) Next:

(*β*) *Prayer* is presented as a weapon: *tempore accepto exaudivi te et in die salutis adjuvi te.* The prayer of this Lent is meant the prayer for a good issue of our conflict, now — in this Eastertide. (Compare the thoughts on the first Sunday of Advent, p. 179, V.) With a majestic solemnity in the Introit the Father promises Christ and the Christians to hear them; *Invocabit me, et ego exaudiam eum: eripiam eum, et glorificabo eum: longitudine dierum replebo eum.* The Gospel fulfils the promise made to Christ Himself, but Easter morning will fulfil it still more. With a holy irony the psalm, cited by the devil, is explained in the Gradual and in the Tract, according to its genuine meaning, in favor of

Christ and of the Christians, for a victory in the battle of Christ and of the Christians: *Angelis suis mandavit de te*, etc. All things inspire the souls of those thus armed with courage and irresistible confidence: *cadent a latere tuo mille et decem millia a dextris tuis: tibi autem non appropinquabit.* The Introit, the offertory, and the communion announce with a great flourish of trumpets the hope of the warfare under the General — Christ Jesus. (Compare p. 481 sqq.) But this war and this battle is also:

(*b*) *A battle according to the example of Christ:* (α) in general: through a quiet, contemptuous, and instantaneous dismissal of Satan, of his fictitious reasons and goods. (p. 327.) (β) in particular: it is a victorious battle: (αα) against the concupiscence of the eyes (third temptation, according to Matthew). (ββ) against the concupiscence of the flesh (sensuality, first temptation, according to Matthew); and (α) against the pride of life (second temptation, according to Matthew). Though no interior temptation could possibly attack Jesus, still He gives us a grand example *in the whole range of temptation.* There is question of taking up the battle, of the defense of the citadel of the souls againt the combined enemies — the adversary from without — and the rebels from within. (Compare p. 112, 3.) There is question of casting out all these enemies, of liberating the citadel of the soul and of delivering it to Christ. For the particulars of this battle, the epistle offers a complete arsenal (grace — love — confidence in God in every vicissitude — fasting and labor). Thus the first Sunday of Lent contains the whole program for the entire time of Lent, from which the preacher may draw abundant themes. (Compare §§ 31 and 32, especially p. 327 sqq.)

The Sunday of conflict is followed by a week of conflict with Satan, with the world, and the personal "ego." The ferial offices of the first week of Lent also determine the conflict, a decision for Christ. The Gospels present the image of Christ as judge at the end of time (Feria II), *as judge and separator of the spirits already here below* (Feria III), as a *superior king* (Feria IV), and as a saving Redeemer (Feria V and VI), Who proceeds to the mountain of transfiguration and of the law (*Sabbatum*). Let us detach ourselves from all that separates from Christ: battle with Satan and sin. The epistles and the offices of the ember-days fortify the signals of the battle of this *hebdomada purgativa.* The exalted person of Christ, Christ's example, and Christ's eternal truths

should impel us on to the battle. Under these grand view-points the entire ferial offices and ferial masses should be conceived. They were intended to strengthen and to emphasize the catechumenal instructions, but also to be a holy repetition and renewal for the entire congregation. The intention was to place, by all possible means, *the person and the morality of Christ vividly in the very midst of the congregation.* Within the several masses we often find the most astounding and touching combinations, often also close *relations to the Roman stational churches* in which the divine services were occasionally celebrated. The combinations of the masses amongst themselves and with the Sundays, however, may only be sought under great view-points and concentrations, such as we have just indicated. Artificial explanations must be avoided. But the homilist will draw from the study and meditation of the ferial offices very rich profit, and enter deeply into the spirit of Lent. He may enrich his preaching activity with new enlivening thoughts and examples. (Compare herewith: Gueranger, "Ecclesiastical Year," V. vol.; Dippel, "Kirchenjahr" II. vol.; Die hl. Fastenzeit); also below, p. 593 sqq.)

The Quatuor tempora. In the beginning the Church celebrated what we call Ember-days (*Quatuor tempora*), three times in the year, in June, in September, and in December: at the same time the pagans celebrated in Rome the feasts of the seasons, to invoke the aid of the gods on the fruits of the earth: *feriae messis* in June, *feriae Vindemialis* in August or September, *feriae sementinae* in December — on the seed concealed in the soil. It is most probable that the Church supplanted these pagan popular feasts by corresponding Christian festivals. This was not done by the assumption of the pagan element into the Christian liturgy. But it was a wise and thoughtful use of the *causa occasionalis.*[1] As the pagan celebration of these times were only designated in general, but more definitely fixed by the priests, so also were the Christian feasts of the seasons, as the blessing seasons of nature (with petitions for God's blessing upon nature — and penance for the abuse of the natural gifts of God) movable, and they were therefore solemnly announced. We still possess such *denunciationes jejuniorum quarti.* (The counting of months began with March *septimi et decimi mensis*, wherein a fast is proclaimed for Wednesday and Friday, but for Saturday a fast and a "vigil at St. Peters," i.e., a nightwatch with prayer and reading, in the Vatican basilica.) These celebrations were afterwards fixed in certain

[1] Grisar, S. J., History of Rome and of the Popes, vol. I, p. 768 ff.

weeks, and to the three existing ones a third was added in the first week of Lent. Gradually there *was added to this Christian celebration of the blessing of the newly awakened and ripening life of nature also a celebration of the renewal and propagation of the supernatural life: the ordinations.* Through the Bishops and the priests, who proceed from the sacrament of orders, the supernatural life is over and over again dispensed and guaranteed to the succeeding generations. In ancient times ordination, as is well known, mostly took place in December. Comparatively early it was transferred to the *Quatuor tempora.* In order to enhance the dignity of the character of the double feast, celebrations of stations in the more prominent basilicas of Rome were combined therewith." The selection and the sequence of the churches is very important. The beginning was made on Wednesday, with the esquiline Mother church of St. Mary Major, because it represented, as the second papal Cathedral, the distant Lateran — the seat of the Popes, in a convenient manner for the gathering of the people. Then (for Friday) the church of the Apostles — erected by Narses (in honor of SS. Philipp and James, and of all the other Apostles, after the model of the church of the Apostles in Constantinople) as a memorial church of the byzantine government — was distinguished by the gathering, as it had already been otherwise especially honored by the Popes. The final act, however, took place, in an appropriate manner, at the grave of the Holy Apostle (Peter), who, with the symbols of the keys, had received from Christ the fulness of spiritual power. The stations are still given in the just mentioned order in the ancient sacramentaries and in the present Roman missal.[1] "With the rich and varied ceremonies of ordination the ceremonies of the solemn general baptism may be compared, in beauty of prayer and symbolical depth of actions, which take place in Rome during the "great night," i.e., in the night before Easter. As the new members of the community arose from the waters of regeneration in the baptismal night (in the Lateran), so the Church obtained, in that other night, in St. Peter's for the new bearers of the hierarchical dignity and the dispensers of the mysteries of God, the supernatural character and the strength of grace."[2] (Compare p. 386 sqq.)

It is very interesting to know that the present liturgy of the (Ember) Saturday of the first week of Lent still exhibits remarkable reminiscences of the "night in St. Peter's." It has still today its *statio ad St. Petrum.* We likewise find in the extended liturgy of the mass the whole Gospel as on the following second Sunday of Lent — the Transfiguration of Christ on the Mount, Matt., c. 17. The office of the night was protracted into the morning. At times it was already Sunday when the

[1] Grisar, History of Rome and of the Popes, vol. I, n. 505, p. 764 ff.
[2] Grisar, 1. c. n. 506, p. 765.

celebration of the mass began. And then the Gospel of the Sunday was likewise sung.[1] The rays of the Transfiguration operated during this night in St. Peter's as a first Easter salute from afar. The newly ordained also brought to the congregation a part of the Easter joy. They were destined to proclaim, in the middle of the night, amidst the conflict and the temptations of the world, the splendid and illuminating law of the grace of Christ, to whom the lawgivers of the Old Law do homage in the Gospel, before whom the future lawgivers of the New Law are prostrate upon their faces, whom the Father Himself proclaims as the first Lawgiver and Saviour: *Hic est filius meus dilectus, in quo mihi bene complacui: ipsum audite!* The third and fourth lesson of the office also recall — besides the ordination rite — the sacerdotal dignity, idea, and prayer (lessons of the second Book of Machabees, c. 1) the sacerdotal power and blessing through God and from God (lesson of the Book of Wisdom: Eccles. 36). It is also remarkable that the station of the following second Sunday of Lent is celebrated in the small church of S. Maria in Dominica[2] (Navicella) on the southern declivity of the Coelian hill, not far from SS. John and Paul and St. Stefano rotondo. After the early morning had gathered an immense throng of people into St. Peter's for the celebration of the ordination, a smaller space was probably sufficient for a second celebration of the station on Sunday. In addition to the already mentioned separate ideas, all of the Ember-day offices contain the following fundamental ideas:

(A) *Consecration of the life of nature and especially:*

1. Prayer, for the blessing of God on nature (liturgical prayers of the masses of Wednesdays and Saturdays of all Ember-weeks).

2. Penance, for the abuse of the gifts of nature (fasting).

3. Consecration of nature itself to God: the firstling gifts of the Old Law — the gifts of nature for the liturgy: matter and quasi-matter for the sacraments and the sacramentals, natural symbols of the divine service, light, wax, branches of trees, etc.

4. Blessings of God on nature. The extension of the blessing of Christ upon nature and culture. Ovid, Fast. i, V. 597 sqq. celebrates, in connection with the *feriae sementinae* in December and the prayers recited thereat by the Pontifex in poetic form, the peace which attends the government of Ceres:

Bella diu tenuero viros, erat aptior ensis
Vomere; credebat taurus arator equo.
Sarcula cessabant, versique in pilaligones
Factaque de astri pondere cassis erat.

[1] Also on the Saturday of the Ember-days of Advent, where, as on all Ember Saturdays, the statio is again in St. Peter's, the Gospel of the Sunday is also read.

[2] In Dominica — (the) Dominica church, which had a solemn service only on Sundays, possibly only on this Sunday.

Gratia dis domuique tuae: religata catenis
Jam pridem nostro sub pede bella jacent.
Sub juga bos veniat, sub terras semen aratas
Pax Cererem nutrit, pacis alumna Ceres.

In a more exalted sense the lesson (Isaias, c. 2) of the Wednesday of the christianized December Ember-day tells us of the Christian blessing which extends to nature and its cultivation: *Et ibunt populi multi et dicent: Venite et ascendamus ad montem Domini et ad domum Dei Jacob* (the Church) *et docebit vos vias suas et ambulabimus in semitis ejus . . . Et conflabunt gladios suos in vomeres et lanceas suas in falces. Non levabit gens contra gentem gladium: nec exercebuntur proelium. Domus Jacob venite et ambulemus in lumine Dei Domini nostri.*[1] What grand words of a universal walking of the nations in the spirit of the Lord and in obedience to the Church. What an expression of blessing of an immeasurable extent upon the innumerable fruits of nature and cultivation, which sprang from such a union of religion with the life of the nations. The proof of the fulfilment is given by the history of culture, of science, of art, and of the social life of nations.

(B) *Consecration of the life of the supernatural.* The ordinations of the Ember-days beget fruit. The bishops are in the full sense, and the priests in a certain sense, the fathers and generators of the supernatural life, through sacrifice and the sacraments. They are the preservers, the guardians, and renewers of this life for the spiritually living and dead. (The sacraments of the living and the dead.) This life descends through their ministration, from Christ in the Holy Ghost, to us. Of all this we are reminded by the liturgy of the Ember-weeks, with their ordinations and their stations in Mary Major and in the church of the Apostles and of St. Peter.

Upon this back-ground the *Ember-days of Lent, of Pentecost, and of Christmas* mark their unique ideas of the *season and feast.* The Ember-days of Lent preach penance and a return to God through fasting, prayer, almsgiving, and a renewal of life. In an impressive manner the figures of the two great fasters — Moses and Elias — shine down upon us from Mt. Horeb. (Epistles of Feria IV of the first week of Lent.) The Law and the Prophets, but, above all, the sole and first Lawgiver and Redeemer — Christ Jesus calls us to a renewal of life through grace and the law on the long road to the Horeb of eternity. The week of Pentecost fills its Ember-days with Pentecostal joy, but also with the seriousness of Pentecost. The Bridegroom, Christ Jesus, is taken from us: through the power of the Holy Ghost we must battle for Him in His militant Church and bring sacrifices. The Ember-days of Advent

[1] One of the most striking applications of the liturgy with the glorification of the noble in nature through the supernatural.

combine the thoughts of the seed concealed in the earth and its hope with the thought of the seed of Abraham, of the twig from the root of Jesse, of the messianic peace of religion and culture: *Rorate coeli desuper et nubes pluant justum: aperiatur terra et germinet Salvatorem.* (Compare the Introit and Epistle of Feria IV of the Advent Ember-days of the *Statio ad S. Mariam Majorem.*) Still more clearly is this expressed in the ancient leonine sacramentary, of which the preface of the Ember-days of December sings: The divine seed descends, and whilst the fruits of the field nourish our temporal life, the more exalted seed becomes the food of souls unto immortality. Wheat, wine, and oil were yielded by the earth, but now the ineffable birth of Him approaches who yields eternal bread to the sons of men in His graciousness.[1] (Compare p. 276 A.)

We have collected these thoughts here in order to animate the homilist to preach occasionally on the significance of the Ember-days, which are being constantly published to the people and on which, in many dioceses, special prayers for good priests are recited. Why should not an instruction on the Ember-days be given from time to time before the autumnal Ember-days or on the first Sunday of Lent or on the second Sunday of Advent? The concurring fast-days would be the more readily and cheerfully observed if the people knew their deep significance and edifying history. The explanation of the *causa occasionalis* given to the more cultured, would also be of an apologetic value against the ridiculous objection: "Paganism combined with Christian worship." Surely there is found here much that is common with the human, much that is humanly noble, aye, even a necessity of the humanly natural heart. The grandest and most exalted of our divine service is the supernatural, which glorifies all that is human in a Christian manner.

§ 26. The Second Sunday of Lent. ("Reminiscere")

Christ the Lawgiver, for us in Our Conflict

The second Sunday leads to the Mount of Transfiguration, and unfolds a grand panorama. Christ, upon the Mount, transfigured and exalted, is our Lawgiver, who also transfigures and exalts us by His grace and His law. (Compare p. 273 sqq., 278.) The Sunday shows:

A. *The Transfigured Lawgiver Himself*

1. *To Him, the Lawgiver, the Old Law pays homage.* Moses, who gave the law, which was to educate the people for Christ —

[1] Grisar, History of Rome and of the Popes, vol. I, n. 509, p. 771.

directs us to Him: This is the expected Lawgiver. Elias, as representative of the prophets, who explained the law and emphasized it and who promised the end of the law — the Messiah — announces today solemnly: This is the promised Redeemer. But Moses and Elias do not only *announce the Lawgiver, but also the Redeemer.* In the midst of His glory they speak to Christ of His departure from Jerusalem — i.e., of His Passion. (Compare the parallel narratives of the Gospels, especially Luke 9: 31.)

2. *To Him — the Lawgiver, the New Testament pays homage.* Peter, James, and John, the foundation stones of the Church, and especially Peter, who eight days before had confessed the divinity of Christ, and was proclaimed by Christ His representative — the Rock of the Church — paid homage to the Son of God, the Lawgiver, and the Redeemer.

3. Him, the Lawgiver, the Heavenly Father proclaims: *Hic est filius meus dilectus, in quo mihi bene complacui, ipsum audite.* (Compare p. 275.) The Sunday announces:

B. *His Law — which Transfigures Us*

The Apostle St. Paul speaks in a glowing manner, in the Epistle, of the law announced to us through the Church, which goes back entirely to Christ. (I Thess., c. 4.) *Scitis enim, quae praecepta dederim vobis per Dominum Jesum. This law shows us how the grace received or to be received should operate in us.* It is the law of grace, in a word, *it is grace itself and its ways.* (See the Pauline letters, St. Thomas and Moral Theology de lege Novi Testamenti, also p. 540.) The law is for us, in other words, *it is the will of God and therefore our salvation and transfiguration: haec est voluntas Dei, sanctificatio vestra.* From this glorious law the Apostle selects two great precepts, which especially transfigure our being and our action:

(*a*) Purity (pp. 719–721).

(*b*) Justice. (See the Epistle, compare pp. 279, 807.)

The second Sunday of Lent *is the Sunday of the law that enlightens, and of the examination of the consciences in regard to the law.* (See below: Lenten sermons, p. 313 sqq., and pp. 330, 331, 334 V.)

The transfiguration of Christ may also be depicted, on account of the intimate connection of law and of grace, *as the image of the transfiguring, sanctifying grace.* We become (*a*) pure — white as snow, from sin; (*b*) bright as the sun — through supernatural

beauty and power from above: new beings; (*c*) beloved sons of God, in whom the Father is well pleased. (Compare the Gospel; also above, pp. 62, 63, 87, 772: Sketches.)

. . . . . .

In the ferial offices the exalted image of Christ appears again with His exalted law: two new sketches are again introduced; serious thoughts of the suffering Redeemer, which were already expressed on Sunday in the midst of the transfiguration, and images of the return of the sinners to the Redeemer and also of the condemnation of the impenitent sinners by the Judge.

Types of the Old Testament constantly serve as settings for pictures of the New Testament. Their fundamental thoughts are: supernatural grace and redemption are free gifts of God — not confined to certain nations and persons. The history of Jacob and of the blessing of the firstling (which Esau, with God's permission and disposition, had granted him with the right of primogeniture) takes up this thought, and several parables of this week develop it more fully: the work of redemption is not of our merit, but of the grace and the blessing of the first-born — Christ Jesus, the first-born among many brethren. God wills that all men be saved. *As progenitor, bearer, leader, and priest of the sacred revelation He ordains whom He will.* But we must co-operate very energetically with the free gift and grace, *as the law and its explanation in the Gospels and Epistles demand. Conscience,* therefore, *must be measured* and *examined according to the law.* (Compare pp. 313, 331, 322, "Examination of Conscience.")

The Sunday and the week are a combination of the *via purgativa* and *illuminativa.* (Ps. 33: 6.) (See pp. 595–597.)

§ 27. The Third Sunday of Lent. ("Oculi")

Christ in Conflict with Satan — the Strong

Our stronger and victorious Redeemer of the world. The third Sunday exhibits again a dark picture: *It is the Sunday of the casting out of Satan through Christ, by baptism and penance in Christ.* Christ appears humiliated: He is engaged in a gigantic conflict with the strong Satan and his whole kingdom, but He conquers as the stronger. (Gospel, Luke 11.) If Christ appeared on the first Sunday as a personal victor over Satan, He now appears as the

victor of the world over Satan and his kingdom. Christ who casts out Satan issues the battle-cry of Lent: Cast Satan completely from the vestibule of the soul — through the power of Christ.

A. *The casting out of Satan.* The Gospel of the casting out of the dumb devil (Luke, c. 11) emphasizes the casting out of the strong Satan and his reign, through Christ the stronger, in general (pp. 280 and 298 sqq.).

B. *The manner and the mode of this casting out of Satan.* The citadel of the soul and its vestibule are freed from the strong control of Satan if we cast out the several sins, especially the mortal sins and our characteristic faults (through penance and amendment of life). This is taught by the Epistle. Thus the stronger Christ takes from the strong Satan his entire armory and arsenal. (See Epistle: Ephes., c. 5, and §§ 31 and 32: "Sermons" on confession, especially pp. 331 sqq., 332, 333, 334.)

C. *The prevention of Satan's return.* The latter part of the Gospel admonishes those who are converted through baptism or penance to prevent, at all cost, the return of Satan: (*a*) by a systematic declaration for Christ: *Qui non est mecum, contra me est, et qui non colligit mecum, dispergit;* (*b*) by abandoning an indifferent and unprincipled or careless life, in order that the evil and impure spirit and his imps may never find the soul decked and prepared for them (*invenit scopis mundatam et ornatam*), and through the relapse of the sinner take a renewed and stronger possession thereof. (Compare p. 331, D.; also p. 104, 3.)

If thus, through Christ — the stronger, we cast out Satan — the strong, then we will also become animated for Christ, for His Mother and for His word, as was the woman mentioned at the end of the Gospel. Through the paschal sacraments there will be fulfilled in us what is joyfully announced in the *communio* of the mass: *Passer sibi invenit domum . . . ego altaria tua, Domine virtutum . . . beati qui habitant in domo tua . . .* and in our lives the words of the Introit may be verified: *Oculi mei semper ad Dominum. . . .* It is the Sunday and the week of the ancient Christian scrutiny — of the examination for admission to baptism and penance. For us it is the Sunday of penance, of confession: the battle was proclaimed (I. Sunday) — the law was solemnly announced — the banner of Satan is sinking — the ensign of Christ floats victoriously over His own (II. Sunday); up! therefore, into His kingdom through (baptism) penance and its sacrament, whilst we cast out

Satan — the strong, through Christ — the stronger. (See below, §§ 31, 32: Confession, esp. p. 308 sqq., 331 sqq.)

. . . . . .

The ferial offices of this week take up the same thought of scrutiny for baptism and confession. Opposed to penance (confession) is proud self-justification. Therefore, Nazareth could not be saved. (Gospel of Feria II.) Therefore so many in Israel, in the days of Elias and Eliseus, were not partakers of the redemption and salvation — but only the humble widow of Sarepta and Naaman, the Syrian, after he had leveled the final hills of pride. (Epistle of Feria II.) These were saved. Only the poor in spirit can cast out Satan, who is strong. Only those who subject themselves to the *humble precept of baptism, penance, and confession,* can cleanse themselves spiritually. Compare with this thought the mass of Feria II, post Dom. III, Quadrag. During the whole week the image of Christ accompanies us, He promises the power of forgiveness of sins, but He also demands from us pardon and forgiveness for our fellow-men; He is not content with an apparent, pharisaical conversion, which regards small things, but transgresses great commandments of God, which strains at flies and swallows camels; but He demands the casting out of Satan from the inmost heart: *de corde exeunt cogitationes malae, homicidia, adulteria, fornicationes, furta, falsa testimonia, blasphemiae. Haec sunt, quae coinquinant hominem.* What a splendid contribution to the doctrine on confession. (Compare the Gospel of Feria IV.) But then Christ will appear to us as a *merciful physician.* Christ announces Himself in a most lovely manner on Feria V, in the church of the station of the holy physicians, SS. Cosmas and Damian, as our physician in the Gospel, by curing the mother-in-law of Peter, and on the eve of the Sabbath He becomes — until late in the night upon the doorstep of the house of Simon — physician of all the corporeally and spiritually sick of Capharnaum. This is the evening of Capharnaum on which the grand physician — Christ Jesus heals, until late in the night, all and every one (*singulis manus imponens*) before the threshold of the house of His principal Apostle. A grand image of the Catholic Church, in which Christ saves all simply through the paschal sacraments.[1]) (See p. 506.) The pic-

[1] The statio ad SS. Cosmam et Damianum. For an incitement to similar work, we will give here a digression on the interesting connection of the liturgy with the church of the station. We will first give the account of Father Grisar (History of

ture of the physician is emphasized by the Gospel also of Feria VI and of the *Sabbatum*, where Jesus heals, as mentioned in the Gospels (John, c. 4, and John, c. 8), the Samaritan woman and the adultress. The Epistle of these two last week-days furnish for the Gospel, as it were, a golden background upon which the fundamental thoughts thereof are printed in more brilliant colors.

In the Epistle of Friday, Moses and Aaron prostrate upon the ground of the Tabernacle, in the waterless land of the desert, and

Rome, etc., n. 162–165), and then connect therewith our own reflections. We must confess, to our great joy, that our former surmises, founded upon the liturgical forms, have been fully sustained by these archeological testimonies.

Pope Felix IV (526–530) received, under the government of the king of the Goths Amalasumtha, which was favorable to the Catholics, two pagan buildings in the Forum, as presents. He had asked for these in order to change them into a sanctuary of the two mentioned Cilician martyrs: Cosmas and Damian (who, in 303, suffered the death of martyrs under Diocletian) (n. 162). "The sanctuary of SS. Cosmas and Damian on the Sacra Via — does not merely afford a view into the Roman Christian art of those years, but also into *the characteristics of the worship and liturgy*. It is justifiable to consider these outlines of the rising Christian life more closely. The still existing inscription of Felix IV., which looks down from the mosaic in large golden letters, announces that this Aula Dei, in its resplendent marble ornamentation, is now more gloriously dedicated through the light of faith, to the two physicians, who had become martyrs, and became to the people a sure hope of salvation. (Compare Grisar, Analecta Romana 1: 8, 1; De Rossi, Inscriptiones Christianae, II, 1, pp. 71, 134, 152; Duchesne Liber Pontificalis 1: 280. It says in verse 3: *Martyribus medicis populo spes certa salutis venit*, etc.) In the Orient the two martyrs — Cosmas and Damian — were long ago extensively honored as effective intercessors with God in temporal needs, especially in diseases. It is narrated that, whilst still alive, they graciously aided the sick as physicians and healed them also through the supernatural power of their prayers and thus, from all parts, people hastened to the graves of these gratuitous helpers — Anargyri." (This was their Greek title of honor.) Astonishing miracles are said to have been performed at their graves, through their intercession. (Acta SS. boll. VII. Septembris 27, p. 428.)

The Church has taught, at all times, that the Lord, who Himself taught us to pray for our daily bread, also readily hears the wishes for help when presented to Him through the invocation of the Saints. She has met these demands of the human heart, by bringing to an intimate expression, through the doctrine of the invocation of the Saints, the communion of the terrestrial association of the faithful with the blessed who are in glory.

The close intercourse with the Orient brought both the intercession of these saints and their relics to Rome. Pope Symmachus even had dedicated to them, in the city, an oratory near the esquilinean basilica of St. Mary (Liber Pont. I: 262, Symmachus, n. 80). Their names were assumed into the canon of the liturgical sacrifice: they are the last saints who have been honored with this dignity. Besides these Orientals there is found in this respective place of the canon of the mass, besides the Apostles and the martyrs of the Roman church, only the African Cyprianus. Africa and the Orient are represented as an indication of the universality of the Roman Church. (Grisar, History of Rome, etc., n. 164, p. 187.)

Let us also consider the relations of the liturgy of the mass of the feast and espe-

call upon the Lord: *Aperi eis thesaurum tuum: fontem aquae vivae.* And semi-involuntarily, Moses strikes the rock and water flows therefrom in a miraculous manner.

But in the Gospel, the *Salvator Mundi* speaks to the woman at Jacob's well, of the living waters of grace, and He longs to dispense this water through the paschal sacraments. (Compare the *communio* of the mass) full of love and longing: *aqua quam ego dabo ei, fiet in eo fons aquae salientis in vitam aeternam.* In the Epistle of Saturday Daniel saves the moral Susanna (Dan., c. 13) — in the Gospel Jesus saves the guilty but penitent adulteress. The preacher could make use of such vivid pictures, with their

cially of the Lenten station of Thursday of the third week of Lent, with the station church. The ancient mass of the feast of SS. Cosmas and Damian contains, in the Introit, these biblical words: "The wisdom of the saints shall be glorified by the nations." According to all probability it is the first mass-formulary which was composed for the dedication of the new church of the Forum. The text: "The wisdom of the saints," however, may have been selected for the sake of the praise of the two wise and holy physicians. The deacon read then, in the recitation of the Gospel of the same mass, with unmistakable reference to the miracles wrought by SS. Cosmas and Damian, the words of St. Luke: "A power went forth from Him and healed all." The text has reference to Christ, to whom, as is said in the same Gospel, the help-seeking crowds of the Jewish cities and of Tyre and Sidon flocked. At that time it was a popular custom of the liturgy to apply the sacred text by pointing to the various objects of the devotion. In this case it was intended to point out, through the text, that the healing power of Christ, in a certain manner, also proceeded from the saints, whereas the real dispenser was Christ Himself. To Him, is therefore, also praise offered for His help — in the Gradual of the mass and this again in biblical words: "He has delivered them out of all their troubles. . . . and He will save the humble of spirit." The old liturgical forms, which originated in those centuries, contain often still more remarkable allusions, with the aid of biblical texts. Since the language of the liturgy was the then still generally understood popular language, such texts and their applications served to nourish devotion and the confidence of the least of those gathered together as well as of the enlightened faith of the cultured. (*Sapientiam ipsorum* (*Sanctorum*) *narrent populi, et laudem* (*laudes*) *eorum nuntiet ecclesia* (Eccli. 44 : 15). *Virtus de illo exibat et sanabat omnes* (Luc. 6 : 19). *Ex omnibus tribulationibus eorum liberavit eos.* (Ps. 33 : 18.)

The original formularies were sustained, with a marvelous stability, in the sacramentary and later missals of the Roman church. *Even today*, the celebrant of the mass of September 27, the feast of the two holy physicians, reads the mass formulary with the quoted texts, which was once merely arranged for the church of the Roman Forum. Aye, the holy mass, beginning with the words: *Sapientiam Sanctorum*, was from earliest days, applied as a general liturgical form to the masses of martyrs in the plural number (*commune plurimorum martyrum*). Thus the apparently seldom circumstance explains itself, that the Introit of all these martyr-masses praises "wisdom," which was formerly only praised in reference to the two holy physicians. Thus alone is also the text of the Gospel of this general formulary explained, which treats mainly of the Saints of Christ.

For the designation of the ancient liturgical language we might add that in the

inexhaustible and varied details, most profitably for sermons and instructions on confession as examples and subjects for exegesis. If, moreover, the homilist would show that the Church presents, precisely at this time, these pictures in the liturgy to our souls, they would become doubly fruitful. A selection of the wealth of this week, but faintly indicated here, would make superfluous many an unwarranted or poorly warranted story, which is now and then narrated, and lead the hearers, along solid and secure paths, to the mysteries of Easter.

The typical setting of the third Sunday and of the third week of Lent forms the history of the Egyptian Joseph who, in spite

mass of the station for the Thursday after the third Sunday of Lent, inserted by Gregory II (715–731), the names of our two saints are expressed in the oration, and it emphasizes "the indescribable great help" which they afforded the Christian people. It must be remembered that for that day, for the celebration of the stations among the Roman churches, that of SS. Cosmas and Damian was selected. Therefore, the Gospel of this mass contains the paragraph on the miraculous cure of the fever-stricken mother-in-law of Peter. And if, finally, the priest implores in the Post-communio the "surely expected help" of the saints, then this expression sounds like a verbal echo from the inscription of Felix IV, under the mosaic picture of the church of SS. Cosmas and Damian, where "the certain hope of help," which was given to the people through the saints, is celebrated. Prayer, the raising of the heart to God, at that time loved simplicity of language, simply because it is the elevation of the heart and not of the mind. (Compare Liber Pont. 1: 432, Gregory II, n. 182, and Feria V post Dom. III Quadrag., oratio: *Magnificet te, Domine, sanctorum tuorum Cosmae et Damiani beata solemnitas, qua et illis gloriam sempiternam et opem nobis ineffabili providentia contulisti. Per Dominum,* etc. *Postcommunio: Sit nobis, Domine sacramenti tui certa salvatio quae cum beatorum martyrum tuorum Cosmae et Damiani meritis imploratur. Per Dominum,* etc.) (Grisar, I, n. 164.)

The impression of the liturgy, with its significant relations to the basilica, was, for the Christians who assisted at the celebration, also augmented by the grand mosaic work of Felix IV (526–530), "which gazes down upon the Christian throng with an exalted earnestness." Even today no visitor in Rome "will look thoughtfully upon this inestimable, now almost fourteen hundred years old and almost completely preserved work of art, without becoming aware of the impression which it must have made upon the pious faithful Christians of those days! (Grisar, vol. I, n. 163, p. 184.) It has not yet those stiff byzantine lines, like many later grand mosaic pictures; it carries within its majestic figures a reflexion of the grandeur of antique art, but spiritualized by the super-terrestrial ideas of religion. (Grisar, vol. I, etc.) In the apsis, before a deep-blue ground, Christ stands on colored clouds with golden linings as if within the halo of a rainbow of glorious transformation, serious and dignified, with divine superiority, commanding and inviting at the same time, as physician of humanity and as its judge. He elevates the right hand impressively with the mien of a teacher, of a Saviour, and a remunerator. In the left He holds the roll of the Gospel. The head is surrounded with pure gold of transfiguration, whilst the golden and yellow garment of antique Roman form drops in grandiose folds. At His feet flows the river Jordan, the river of baptism of life and of grace. In the circle of the outlines the twelve lambs pass — the Apostles or the faithful of

of his innocence, apparently weak, persecuted, sold, and imprisoned — conquers; as the stronger, in opposition to all the strong who were his enemies, he becomes the redeemer of his people. Through him, the innocent, God directs all things toward the best. Jesus, apparently weak, persecuted, sold, imprisoned, and dying amidst suffering, conquers, precisely through this His suffering, as the stronger over His strong enemies — as the Redeemer of the world. In opposition to the personal Satan, the father of lies, the unclean spirit, the murderer of souls from the beginning, and in opposition to his kingdom into which Satan draws men — the innocence, the purity, and the chastity of Joseph shine forth, and

the cities of Jerusalem and of Bethlehem — on both sides of the Lamb of God, which stands in the midst upon a hill surrounded by a golden border. From the hill gush forth the four mystical streams of Paradise. The two saints, Cosmas and Damian, approach Christ on the picture — in full light and carrying their crowns, the two truly wise physicians approach eternal wisdom and the divine physician who healed and consecrated their souls in martyrdom. On both sides of the image of Christ they are presented by the Apostles Peter and Paul, their protectors, to Christ. On the right Peter leads the crown-bearing Cosmas; on the left Paul conducts St. Damian to Christ. The figures of the Apostles are greater and more majestic than those of the two physicians, who, like the figures of St. Theodor and Pope Felix IV, in somber darkness but penetrated by a spirit of mysterious love, look down into the temple with an expression of a Christian heroic spirit. All is surmounted by the elevated Christ, upon whose grandiose image the gaze constantly returns. The entire scene is enclosed by two large palm trees. Upon a prominent branch of the one a phoenix swings himself in a nimbus of rays. It typifies renewed life. From the top of the picture the hand of God appearing from the heavens, once upon a time, held over Christ the crown of glory and of victory. Above this and outside of the shell of the apsis, is built the city of the blessed, into which the two martyrs have entered in apocalyptic glory. Seven mysterious candelabra surround the Lamb of God; four angels in classical and bright forms adore it. The four symbols of the four Gospels here announce that this Lamb of God hath brought truth, wisdom, redemption, and salvation to the world. Farther down, enveloped in white garments and presenting crowns appear, united with angels and evangelists in divine praise, the elders of the mysterious revelation. Let us unite the entire impression of this grandiose and mysterious world of figures with the one conceived through the liturgy of the Thursday of Lent, which since the days of Gregory II (705–731) is celebrated in this church. The vestibule of the church, once that of the temple of Romulus, which leans against the registration building, opened onto the Forum, whose entire and still grand, but at the same time outlived splendor, lies immediately at the threshold of this quiet sanctuary. The entire period of that time and the misfortune of Rome especially tried to force an entrance into another world and into another kingdom. Then the deacon announces the Gospel of the great physician Christ Jesus. (Compare the Gospel of the day, Luke 4, and above the text in the house of Simon, before whose doorsteps, at the sunset of the Sabbath, all the sick of Capharnaum are gathered, as before the physician who could cure them all. . . . The picture of the principal Apostles in the shell might remind tired and sick Rome that the house of Simon is already erected within its walls; the pictures of the wise physicians, Cosmas and Damian,

the absolute purity of Him whom no one can convict of sin. (Compare the lessons of the second nocturn of the third Sunday of Lent.)

§ 28. Fourth Sunday of Lent. ("Laetare")

Christ — our Host after the Conflict

Behold a bright picture! Christ is exalted: He appears as a marvelous host. It is the Sunday of the paschal feast, of communion — of the manifestation of Christ in us. The Sunday is joined to the previous week, it finishes and emphasizes the idea thereof. A second joyful Easter ray breaks through it and floods

however, invited all the sick, the heavily laden and the oppressed to the threshold of Simon, i.e., into the Church of Christ and to Christ Himself, who is Redeemer and physician, the alpha and the omega — and who, in His divine glory, directs the catechumens who have entered into the mansions of the Father which He has prepared for us and the shimmering mosaics of which cast their rays upon the searching eye. "In this hall, so near the greatest theater of the grandest pomp of the world, before the doors of which the greatest conquerors of down-trodden countries had passed in triumph, the stern and the exalted judge of the world found, in this mosaic picture, a worthy spot. He reminds us of that seriousness, aye, we might say, of that terror, with which the vanquished Roman world, in as far as it conceived its lot, hastened to the feet of the punishing and the remunerating Saviour of the world. (Grisar, vol. I, n. 163, p. 185; see for the whole matter Grisar, 1. c. and Gsell-Fels, Rom. S. 307 ff.) But that these grand pragmatics, which the basilica and its Lenten liturgy announce, does not merely effect a grand exterior magnificence, but is intended to penetrate into a saving, redeeming, transforming, and regenerating manner deep into the inner soul — therefore the Epistle admonishes us, in vivid accents: *Nolite confidere in verbis mendacii dicentes: Templum Domini, templum Domini, templum Domini est. Quoniam si bene direxeritis vias vestras et studia vestra; si feceritis judicium inter virum et proximum ejus, advenae, et pupillo et viduae non feceritis calumnium . . . et post deos alienos non ambulaveritis in malum vosmetipsis: habitabo vobiscum in loco isto quem dedi patribus vestris a saeculo et usque in saeculum: ait Dominus omnipotens.*

We have inserted this rather long digression in order to unfold, in a manner, by an example the grand latent homiletics of the liturgy of Lent and of the stations. The explanation of such a prominent critical investigator as Grisar (History of Rome and of the Popes, n. 162–165, p. 183–188) will protect the fundamental idea of our development sufficiently against the objection of a purely arbitrary interpretation. If the assembly of the catechumens, and the Christians of later Roman times were moved to the one or other trend of the described circle of thoughts by the station of the Thursday of the third week of Lent and celebrated here the sacred mysteries, then it could recite with perfect truth the Post-communio of the mass of the station: *Sit nobis Domine, sacramenti tui certa salvatio, quae cum beatorum tuorum martyrum Cosmae et Damiani meritis imploratur.* The *collecta* at SS. Cosmas and Damian was, without doubt, the grandest antithesis that possibly could be imagined, to the gathering of the pagan physicians, who formerly assembled likewise upon this spot of the Forum.

the Sunday with a festive light: *Laetare Jerusalem et conventum facite omnes qui diligitis eam: gaudete cum laetitia.* (Introit.) Christ appears in the Gospel as the host in the multiplication of the Bread of Eastertide: *erat autem proximum pascha, dies festus Judaeorum.* (Ev. Joan. 6.) This multiplication of Bread immediately preceded the promise of the sacrament of the Altar, and is most closely connected with it. It was wrought one year before the Last paschal Supper, and points emphatically to the great Thursday. Driven from Jerusalem by His enemies Christ celebrates, in His own manner, a paschal feast, and announces immediately thereafter, in a grand paschal address, the paschal banquet of the New Testament. He does not yet wish to celebrate the Bloody Sacrifice of Easter. His hour is not yet come. Therefore He celebrates, in Galilee, His own feast in order to escape His enemies, who are already prepared to attack Him in a bloody manner. He speaks in a mysterious manner in Capharnaum, on the day after His miraculous multiplication of the bread, of His imminent sacrificial death, and of its unbloody renewal — and of its most beautiful and glorified fruit, of the sacrament of the Altar. The scientific exegesis itself — which shows the astounding connection between the first multiplication of bread and the miraculous walking on the sea during the following night, and of the address of Jesus on His presence in the sacrament of the Altar (Compare Grimm, "Leben Jesu," B. III., Kap. 13, S., 455 ff.) — points out to us clearly the intention of the Church in having read for us today a portion of the sixth chapter of St. John. Christ appears in the light of the catechetical instruction of Capharnaum, which He gave on the day after the multiplication of the bread, *as a much more glorious and transformed supernatural host — in the miraculous multiplication of the paschal communion.* This idea fits marvelously into *the entire connection of the liturgy of the Sunday.*

I. Christ frees His own.

1. *Moses delivered Israel out of the bondage of Egypt.* He is the preparatory deliverer. (Compare the lessons and responses of the first and the second nocturn.)

2. *Christ delivers the new Israel from the bondage of Satan, of falsehood and of sin.* Christ is the true deliverer

(*a*) by His death (compare the end of the Epistle: *Qua libertate Christus nos liberavit*);

(*b*) by His victory over Satan, by the victory of the stronger

over the strong — precisely through this death of Christ, and likewise through the baptism and the penance of individual men, who are crucified with Christ and buried with Him (compare the last week);

(*c*) by the foundation of His free Church, which is no slave but a free, sovereign daughter of God: *non sumus ancillae filii, sed liberae.* (Compare the end of the Epistle, Gal., c. 4.)

II. *Christ leads those who are invited to the banquet.* The Gospel of the miraculous multiplication of the bread (John, c. 6), in connection with the nocturnal walking of Jesus on the sea and the great address at Capharnaum, points to the sacrament of the Altar — the great banquet of Christ, to which He invites all who have secured for themselves the wedding garment through baptism or by penance. The latent fundamental thoughts are these: Christ delivers to us, as it were, His Easter address: I am the great Host. I can give miraculous bread. (The multiplication of the bread.) I can be present in a miraculous manner. (The walking on the sea of the following night.) I will give you a more miraculous bread than I gave you yesterday evening. I can be more miraculously present than I was last night. (Address in Capharnaum, the fundamental thoughts of which we are here giving.) I will give you a more miraculous Bread than the manna: I will give you the real Bread that came down from Heaven, the true Bread of life. I am the Bread of Heaven, the real Bread of life. I, the Son of man, the son of the carpenter, will give you the Bread of Heaven, the Bread of life. I, the Son of God, whom the Father has sealed, Who carries the seal and the image of the Father within Himself, Who has the life of the Father within Himself, Who came down from heaven and Who will ascend into heaven — I will give you this Bread from Heaven, I am this Bread of life. My Flesh and my Blood are this Bread from Heaven. My Flesh and Blood, which I will offer as a sacrifice, is the Bread of life. My Flesh and Blood, my humanity, but not dead and separated from Me — but united with the divinity and glorified through the divinity, is this Bread of life. (The sacrament of the Altar, the real Body and the real Blood of Jesus Christ, truly, really, and substantially present under the appearances of bread and wine, Christ Jesus, present under the appearances with His Flesh and Blood, with Body and soul, with divinity and humanity — is this Bread of life — is this Bread from Heaven.) In this Bread of life

you must believe — you — Jews, disciples, Apostles, you Christians, for the sake of the Son of God who reveals this. This Bread of life you must eat, in order that the second life, the supernatural life, may abide in you and you live for My sake. If you eat not this Bread you will revert into the kingdom of Satan, from which I have delivered you. (Compare the whole sixth chapter of the Gospel of St. John, of which we have here merely sketched the rising fundamental thoughts more fully for a homiletic use, based upon a scientific exegesis.) In the just indicated manner the central thoughts might be thematically and clearly evolved into a dogmatic-exegetic sermon, and the more difficult passages might be popularized, though the text should be conveniently interspersed. The just mentioned conception shows plainly that the "Bread of Life," throughout the whole chapter, is the same concept more accentuated and elucidated.

We are firmly convinced that this Sunday is intended to put the paschal communion into the focus of the liturgy. Even the literal sense of the gospel and its strictly scientific traceable connection with the address of Capharnaum point to this. The preacher should therefore very often present Christ as the Paschal Host to the congregation — and preach on the promise of the sacrament of the Altar, or on the institution of the same, on faith in this sacrament, on preparation for the same, on its reception, its fruits, in fact — on the Eucharistic Christ. According to the ancient Christian conception these were all so many rays of Easter, which were still somewhat obscure to the catechumen and concealed under an image, but to the Christian they pointed plainly and clearly to Easter and to Easter communion.

. . . . . .

The ferial offices of this week depict, with great force, the sublimity of the Son of God, whom we have received and with whom all should be united. This sublimity appears from His exalted addresses (compare the Gospel of Feria III, and of the *Sabbatum*) and from His most exalted deeds: The clearing of the temple (Gospel of Feria II), the raising from the dead of the young man of Naim (Gospel of Feria V), and of Lazarus (Feria VI). The miracles of Christ appear in the masses mentioned upon the background of the miracles of Eliseus and of Elias (see the Epistles), which, however, infinitely excel these, because performed by His own power and not wrung from God in a painstaking manner. The nearer

we approach Passion-tide, the mightier, the more forcibly and impressively is the divinity of Christ accentuated — in order that the Passion may lead no one astray, and that all may comprehend the wisdom and the power of His divinity. But, in the middle of the week, on Feria IV, one of the most important stations is held in Rome in the basilica of St. Paul, the converted Apostle of faith and of grace — both on account of the dignity of the church and its patron and an account of the necessary condition of space. On this day occurred *one of the most important great scrutinies and the beginning of the preparatory baptismal ceremonies with the traditio symboli*, the beginning of the gospels and of the "Our Father." After the catechumens had been introduced into the religion, they were to receive the sacred formularies and documents thereof, in order that through them the instruction and education might become clearer and more emphasized. After the first solemn reception as full catechumens and the introductory ceremonies, the competent ones were again obliged to leave the basilica, but the choir sang the Introit, which is still today read in the ferial mass: *Cum sanctificatus fuero in vobis, congregabo vos de universis terris et effundam super vos aquam mundam et mundabimini ab omnibus iniquitatibus vestris et dabo vobis Spiritum novum.* (Ezek., c. 26.) The catechumens, who were recalled with their sponsors into the basilica, were now, after the collect which implores fruits of fasting, signed with the sign of the cross by the sponsors who accompanied them. The acolytes and the exorcists recited over them the baptismal exorcisms. Then the lessons followed, still read today from Ezekiel (c. 36), which point in grand language to the purification by baptism and penance and to the eating of the mysterious Bread. Next came the ceremony, still in vogue today, of the opening of the ears with the exclamation: *Epheta!* After this an instruction was given to the catechumens, as is handed down to us by the ancient sacramentaries, on the four Gospels which four deacons brought forth in solemn procession. After this came the tradition of the *symbolum* and of the "Our Father." Then the Gospel of the man born blind was announced, and this is still read to this day on the same day. The Son of God desires to transform the catechumens from supernaturally deaf and blind into persons who hear and see by baptism and grace. After this the catechumens left the temple in order to enter again at the end of the mass to hear the day announced on which a last solemn examination on

the profession of faith and the other formularies would take place. The impressive liturgy of this day leads the preacher also to a rich source of thoughts on the purification and the glorification of the faithful by baptism, by penance, and first communion and by paschal communion through the Son of God, Christ Jesus, and on the union with the same Christ, and the way to this purification and union through the word of God in sermon and catechetical instruction, in instructions on confession and communion. *The homilist may also point to this very ancient* example on the preceding or following Sunday of Lent, since the whole congregation is interested in its catechumens and thereby awaken an interest of the parents and of the congregation in the instruction and education of those approaching confession and Holy Communion for the first time. The preacher might certainly lead his hearers in spirit to Rome with great profit, into the basilica of St. Paul, describe to them the *scrutinium* of Feria IV, and from this deduce the just mentioned applications for our modern days. The same example would also awaken, if recounted in the first communicant instruction possibly precisely on this day, the interest of the children mightily and increase their zeal. All examples which stand in close relation to the liturgy and the time just celebrated have a higher significance and a special blessing.[1]

[1] *Statio ad Sanctum Eusebium.* We will give here another short reminiscence. The great liturgical cycle which announces in this week to those who receive sight, the divinity of Christ through His great miracles, contains on Feria VI a *Statio ad S. Eusebium.* Here we meet a new and a striking example of how the liturgy understands the discovery or creation of thoughtful relations to its station Churches. The Titulus Eusebii is already mentioned in the hieronymian martyrology (Martyrol. Hieronym.: 14. Aug.), (Grisar, History of Rome and of the Popes, I, n. 136, p. 149). The church of St. Eusebius became in the course of time a cemetery church. About the time of the pontificate of John III the introduction of permanent burial within the walls of the city began. The last epitaph now known of the cemetery of St. Calixtus outside of the walls, falls in the first year of the reign of Pope John III (560). In the same pontificate (567) occurs also the most ancient inscription of a city cemetery within the walls, which is of special interest to us here. This inscription, found in the year 1691 and others discovered in more recent times, point toward a great cemetery on the Esquiline hill between the Thermes of Diocletian (*Maria degli Angeli*) and the church of St. Eusebius. The splendid gardens of Maecenatis and Lamiani were once located here. The renowned Caius Cilnius Maecenas found, at the laying out of these numerous graves, the puticuli of ancient Rome, which were formerly located outside of the city, and he covered this former burying-place of the poor and the slaves with dirt. Afterwards, in Christian times, the place was again put to its former use. But the abominable pits of ancient Rome's bulk-cemeteries were not re-established, but narrow, yet clean and solitary chambers, in keeping

§ 29. Passion-Tide. (Third Step)

After Christ had passed before our souls as an example in our conflict, as a teacher and lawgiver for our battle, and as a final and strong victor in the great struggle, after He had invited to His paschal and victorious banquet those who were delivered through baptism and confession, we ought learn to understand more deeply and directly *at what price we were purchased*, delivered, invited to come to Him and united with Him. Therefore the Church shows us during the following weeks Christ as the atoning High Priest, laden with the cross and covered with blood and wounds. The Church desires to fulfil the words of St. Paul, who could write to the Galatians concerning his sermons and the celebrations of the Passion: "Christ Jesus hath been set forth before your eyes crucified among you." (Gal. 3: 1.) She confesses with the same Apostle: "I judged not myself to know anything among you, but Jesus Christ: and Him crucified." (I Cor. 2: 2.) The Church paints the Passion of Christ first in great general outlines during Passion Week, but exclusively and in detail only in Holy Week. Owing to the fact that the faithful no longer take part in the celebration of the entire Holy Week, the preacher should deliver a cycle of sermons on the Passion of Christ, from time to time, throughout the entire Lent.

A closer consideration of the fifth Sunday of Lent will lead us

with the dignity of man, generally enclosed by a square roof and walled in with plain tiles, mostly within a small depth of the earth. Both the noble and the humble received the burial blessing and the liturgical parting salutation of the Church, so beautifully expressed by the prayers for peace, the pax of the hereafter. Into this church of St. Eusebius the pilgrims entered on the Friday after the fourth Sunday of Lent for the purpose of celebrating the station. Recall to mind how the ancient procession of the stations marched over the broad and (possibly even now) most prominent cemetery of Rome to the celebration of mass into St. Eusebius. There you find for the Gospel, as still on this day, *the history of the raising of Lazarus. It pertains to that cycle of divine proofs which pervades this whole week.* But the reason for the selection of precisely this miracle consists, doubtless, in the just sketched oldest history of this holy place. In the cemetery church of St. Eusebius the deacon sang on this day the words of Christ: "I am the Resurrection and the Life," and also that triumphant and powerful word which the Son of God pronounced at the tomb of putrefaction: "Lazarus, come forth!" Easter, the feast of the resurrection, was at hand. The catechumens longed for the light and the life of the Risen One. Outside are seen the quiet graves on the Esquiline hill as far as the baths of Diocletian. Read now the mass of Feria IV in view of this. (See the highly interesting explanations given by Grisar, History of Rome and of the Popes, I, n. 430, p. 667 ff. which we have followed here.)

more deeply into the spirit of the third step of the preparation for Easter.

§ 30. Passion Sunday

Christ the Suffering High Priest

Passion Sunday shows the High Priesthood of Christ from a two-fold view. It shows:

A. Christ, the High Priest, as the suffering Son of Man — in the epistle, in the hymns, and partially also in the lessons of the first nocturn taken from Jeremias, who typified in himself the Passion of Christ.

B. Christ, the High Priest, as the glorious Son of God — in the Gospel.

A. *Christ the High Priest — as the suffering God-man*

The liturgy of this Sunday directs the preacher to three copious fountains for a general conception of the Passion of Christ:

1. To the biblical dogma of the letter to the Hebrews, contained in the Epistle. (Heb., c. 9.) Also:

2. To the scientific dogma, to be constructed thereon. Also:

3. To the pragmatics of the Passion of Christ contained in the hymns.

1. *Scriptural dogma on the atonement of Christ — the High Priest — contained in the letter to the Hebrews*, c. 9. We will consider the biblical doctrines of faith, contained in the letter to the Hebrews (c. 9), in a close connection with the epistle, in the following points:

(*a*) Christ the High Priest of future gifts enters, and He precedes us into the Holy of Holies of Heaven, into the interior of the veil, as the Jewish high priest, on the feast of the atonement, entered typically into the holy of holies.

(*b*) Christ passes, like that high priest, *from the sanctuary into the holy of holies*. But Christ does not enter into the Holy of Holies through a tent made by the hands of men. He preceded us and, for our sake, He went into the Holy of the Holies of Heaven through an exalted and perfect tent, which belongs not to natural creation — through the tent of His Holy Humanity united with the Divinity, wrought in a marvelous (virginal) conception by the Holy Ghost (*tabernaculum non manufactum*, Heb. 9). At His very entrance into the world Christ said: A body Thou hast fitted to me, oh, Father! Behold I come — instead of the old holocaust — to do

Thy will — as a sacrifice of atonement. (Heb. 10: 5 sqq.; see above, pp. 57 and 58.) Now He actually offers this His humanity as an atonement for the burden of our sins.

(*c*) Christ enters into the Holy of Holies of Heaven *by His Blood*. But, He does not enter into the holy of holies of the temple, like the high priest on the day of atonement, with the typical blood of the animals of the sacrifice of atonement of the Old Testament, which could only purify externally (in a levitical manner and inwardly only by the power of the blood of Christ Himself) — but He entered through *His own Blood* into the sanctuary of Heaven, which He unlocked for us. For:

(α) *He sacrificed Himself* as God-man in the Holy Ghost, *as an immaculate and infinite sacrifice* which could atone for all. *Delens quod adversus nos erat chirographum decreti, quod erat contrarium nobis, et ipsum tulit de medio, affigens illud cruci.* (Col. 2: 14.) He accomplished this sacrifice through His death which brought infinite atonement: *morte intercedente.* (Heb. 9: 15 sqq.)

(β) He destroyed sin, mortal sin, thereby, and cleansed the souls, the consciences thereof: *emundabit conscientiam nostram ab operibus mortuis ad serviendum Deo viventi.* (Heb. 9: 14.) Finally,

(α) He merited for us thereby supernatural life, grace upon earth and through grace — eternal glory — *ad serviendum Deo viventi — aeterna redemptione inventa.* (Heb. 9: 12, and 9: 14.)

Thus Christ became a mediator of a new Testament. (Heb. 9: 15.) Through original sin all had lost the right of the inheritance of grace and the promise of heaven, which flowed from grace. By the atonement of Christ, through the death of the Son of man and of God, we have again become capable of partaking of the inheritance of the children of God. Christ is, as it were, our testator. He died for us. Dying and atoning He left unto us an immeasurable inheritance — grace and glory, supernatural life here and eternal, supernatural life hereafter, which He communicates to us through baptism, penance, and communion. These are the somewhat popularized thoughts of the difficult Epistle and of the entire ninth chapter of the letter to the Hebrews.

The liturgy itself presents a comparison of these passages with scientific dogma to the preacher, so that he may gain new homiletic material and attain new view-points, proofs, and popularization through the relation of the thoughts of the theology of the letter

to the Hebrews, of the entire theology of Holy Scripture, and of tradition.

2. *The Traditional Dogma of the Atonement of Christ, the High Priest.* The comparison of the dogma contained in the letter of the Hebrews, which the liturgy of today presents to us, with dogma in general, expands and accentuates the conception of the homilist. We shall here collect the relative fundamental thoughts by way of comparison. Thus the *biblical ideas* may be profitably combined with the well-known *theses of dogma* — they mutually illustrate each other.

(*a*) *The restoration of salvation was accomplished, according to the divine will, through the death of Christ,* which became for all men of all times the bloody sacrifice. (Compare the constant and living but unbloody renewal of the sacrifice of the mass.) (See Matt. 1: 21; 18: 11. Symb. Nic. et Const. Philipp. 2: 8; I Pet. 2: 22–24; Apoc. 1: 15, and especially Heb., c. 9, from which the epistle of this day is taken.)

(*b*) *Christ offered Himself for us, through His death, as our ransom,* for the deliverance of those imprisoned (I Tim. 2: 6) — "purchased with a great price" (I Cor. 6: 20, and I Pet. 1: 18, 19) — since "the Lord hath laid on Him the iniquity of us all" (Isaias 43: 6) — since He "Who did no sin . . . bore our sins in His body upon the tree") I Pet. 2: 22–24) — was punished and chastized as though He committed the sins and deserved the punishment. *Ecce agnus Dei, ecce qui tollit peccatum mundi.* (John 1: 29.) Thus, through His own blood, He blotted out the handwriting of the decree that stood against us, canceled it, and fastened it to the cross (Col. 2: 14), and placed Himself as an immaculate and innocent sacrifice upon the scales of divine justice. Thus He gave to the infinitely offended God a recompense of infinite value: *abundavit delictum, superabundavit gratia* (Rom. 5: 20), a recompense not due to God, but a voluntary recompense: "He was offered, because it was His will (Isaias 53: 7), as He showed in a magnanimous manner on Calvary and in the hour of death; a recompense which God would not refuse, nor could He according to the eternal design of His mercy.

(*c*) *Christ offered Himself as a ransom for all.* "He entered once into the Holies, having obtained eternal redemption." (Heb. 9: 12.) "Christ gave Himself as a ransom for all." (I Tim. 2: 6.) "There is one God, and one mediator of God and man, the man

Christ Jesus Who gave Himself a redemption for all." (I Tim. 2: 6, 7.)

(*d*) *This redemption has, finally, a threefold, immeasurable, and glorious object: To offended justice it offers satisfaction. Our dead works and our condemnation wrought thereby,* it removes: *chirographum decreti tulit de medio:* Christ blotted out and canceled the handwriting of the judgment that stood against us (the mortgage which burdened the earth); He removed it and fastened it to the cross. (Col. 2: 14.) This redemption secured life for us — the life of grace and the eternal life which buds and blossoms therefrom: *aeterna redemptione inventa: ut vitam habeant et abundantius habeant.* (John 10: 10; compare herewith the ideas formed, sub n. 1, and also the explanations on the second Sunday after Easter, but especially the Kurzg. Handbuch d. K. R. v. W. Willmer, S.J., §§ 134–138.)

The preacher may now compare most profitably the biblical and the scientific dogma with the pragmatics of the liturgy.

3. *The pragmatics of the Hymns on the Atonement of the High Priesthood of Christ*

Out of the splendid hymns of the Passion: "Pange lingua gloriosi" — "Vexilla Regis" — and "Lustra sex" — we will select a few dogmatic-pragmatic ideas for the explanation and popularization of which the proposed ideas given in 1 and 2 are especially appropriate.

1. *The cross is a banner of victory.* Christ goes forth as a leader with the banner of the cross. He falls into the mire on the way, into the contempt of the world, into the hands of His enemies and His murderers, into a final and most horrid dereliction, into death and the grave — but He triumphs precisely through this, He casts out thereby, as our great leader who has gone through all the hardships of the campaign, and as the stronger, He casts out the armed strong leader of this world and divests him of his armor. And why? This is shown by the dogmatic thoughts which we have just sketched. (Compare n. 1, *b*, *c*, *a*, and n. 2, *a*, b.) (Compare also § 27, p. 280 sqq.)

2. *The cross is the tree of life: arbor una nobilis.* Through Christ it brings a new life, the second life and its fruits (sacraments), which will secure life for those who eat thereof. This tree of life bears:

(*a*) being itself hard — the sweetest burden: *Flecte ramos arbor alta*, etc.;

(*b*) itself, a wood of contempt — it bears the fruit of honor which animates and glorifies all: *Silva talem nulla profert*, etc. (Hymnus — *Lustra sex;* compare with this the dogmatic ideas of n. 1, p. 294 sqq., c. β, γ, and n. 2, p. 297 *d.*)

3. *The cross is an ark: Arca mundo naufrago.*

4. *The cross is a scale: Statera facta corporis tulitque praedam tartari.* The scale of justice stands upon Calvary's height. The scale of sin is only balanced and equalized by the eternal hell or by the Passion of Christ — by the weight of justice or by the weight of mercy. (Compare the dogmatic thoughts, n. 1, *a*, *b*, *c*, *a* n. 2, *a*, b, *d*. Compare also below, § 37 sqq. of Holy Week.)

The one side of the scale is filled with all the sins, from the fall of Adam to the betrayal of Judas, and from the betrayal of Judas to the last crimes at the end of the world. All of our sins are also weighed in: *abundavit delictum.* Then Christ places into the other side of the scale the immeasurable and the infinite weight of His Passion: *superabundavit gratia* (Rom. 5: 20): *ut possitis comprehendere cum omnibus sanctis quae sit latitudo et longitudo et sublimitas et profundum* (*charitatis Christi*); *scire etiam — supereminentem charitatem Christi scientiae, ut impleamini in omnem plenitudinem Dei.* (Ephes. 3: 18, 19.)

Though the liturgy of Passion Sunday depicts for us Christ the High Priest, as the suffering son of man in the nocturns, in the Epistle and in the hymns, yet, in the Gospel it proclaims Him, nevertheless, as the glorious Son of God.

B. *Christ — the High Priest — the Glorious Son of God*

The Gospel (John, c. 8) presents Christ as the Son of God. During the course of Lent, and especially during the last week, the testimonies of the miracles of Christ loudly proclaimed His divinity. Now to these testimonies of the miracles of Christ the solemn personal testimonies of Christ are added. It was the Gospels of Lent that unfolded for us an image of the personality of Jesus, so that their testimonies are incontrovertible. Today Christ proclaims Himself:

(*a*) *Sinless: Quis ex vobis arguet me de peccato?* (Beginning of the Gospel.) He is therefore the High Priest of whom the Apostle says: *Talis enim decebat ut nobis esset pontifex, sanctus, innocens,*

impollutus, segregatus a peccatoribus, et excelsior coelis factus: qui non habet necessitatem quotidie, quemadmodum sacerdotes, prius pro suis delictis hostias offerre, deinde pro populi: hoc enim fecit semel, seipsum offerendo. (Heb. 7: 26, 27.)

(β) *Giving life: Amen, amen dico vobis: si quis sermonem meum servaverit, mortem non videbit in aeternum.* (Gospel.) And in connection with the powerful dispute which arose over these words,

(γ) *Greater than Abraham: Nunquid Tu major es Patre nostro Abraham? Abraham pater noster exultavit, ut videret diem meum, vidit, et gavisus est;* and when the dispute had risen to its height,

(δ) *Older than Abraham,* i.e., eternally present, long before Abraham was — as the eternal Son of God: *antequam Abraham fieret, ego sum.* Before this illuminating and overpowering sun of revelation infidelity vanishes into a mere threatening thundercloud. Only a little is lacking to make the God-man even now a bloody, a suffering High Priest: *Tulerant ergo lapides ut jacerent in eum.* But *His hour is not yet come: Jesus autem abscondit se et exivit de templo.* We see how anxious the Church is to proclaim, over and over again, the divinity of Christ before He descends entirely into the nocturnal shadow of the Passion. Only a true comprehension of the divinity and of the humanity of Christ will secure a genuine comprehension of the Passion of Christ — of the High Priest who redeemed us: *Hic autem, eo quod maneat in aeternum, sempiternum habet sacerdotium. Unde et salvare in perpetuum potest accedentes per semetipsum ad Deum: semper vivens ad interpellandum pro nobis.* (Heb. 7: 24, 25.) Thus the Church leads us constantly deeper into the Passion of Christ. She opens the eyes of the blind. (Compare also Quinquagesima, p. 259, § 23, and Feria IV, after the IV Sunday of Lent.)

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The ceremony of the veiling of the cross has its *causa occasionalis* in the final verses of the gospel: *Jesus autem abscondit se et exivit de templo.* But, since the veiling of the cross (and of the images) has now a close relation with the unveiling of Good Friday and continues until then, the liturgy, no doubt, intends to accentuate the idea of the *causa occasionalis.* The concealed cross recalls: (*a*) the concealment of Christ in the temple; (*b*) the concealment and the veiling of the divinity through the Passion of Christ (Durandus); (*c*) the concealment and the veiling of the crosses should remind us of the true cross erected on Golgotha,

and unfold the same to us with all its entire doctrine of faith, of moral, and of grace. As the Church abstains on Good Friday from offering the sacrifice of the mass in order to celebrate the one bloody sacrifice of the cross, so she veils the crosses to commemorate the true cross of Golgotha: *non enim judicavi me scire aliquid inter vos nisi Jesum et hunc crucifixum.* (I Cor. 2: 2.) (*d*) The veiled cross preaches, for the last time, justice and penance — in order that the love, the atonement, and the grace of the cross may unveil itself to us, prepared and penitent, at the unveiling on Good Friday. In a threatening and terrifying manner the veiled cross also reminds us of the veiled love of the Judge.

The Passion-week extends the double series of the thoughts of Passion Sunday. The hymns, the lessons of Jeremias and the Gospels and the Epistles announce the *catastrophe of the Passion.* They bring it constantly nearer to us, and narrate the immediately preceding occurrences, and they show us the constantly growing conflict and the constantly increasing persecution. These are the menacing thunder-clouds of the final catastrophe. The Gospels remind us also of the divinity of the High Priest, who meets His suffering with the greatest deliberation. These reminders of the divinity of Christ are like sheets of fire and distress signals, which blaze up during the nightly storms of the Passion-week. In spite of the impending Passion, in spite of the imminent fall of Christ, He is and ever remains the divine victor and Redeemer, *quia Pater in me et ego in Patre.* (Gospel of Feria IV.) *Pater clarifica nomen tuum. Venit ergo vox de coelo: et clarificavi et iterum clarificabo* (Gospel of the Sabbath.)

The Friday of Sorrows. Eight days before Good Friday the feast of the sorrows of Mary is introduced, with its immortal sequence, the "Stabat Mater," like a preliminary octave. Benedict the XIV ascribes the first particular introduction of this feast to a provincial council of Cologne in the year 1423. (*α*) Mary appears at the foot of the cross as the sympathizing Mother, co-operating in the work of the redemption. It is the Good Friday of Mary. With a plastic brevity and pregnancy the Introit introduces the fact. The Mother of Sorrows is standing at the foot of the cross, fulfilling the prophecy of Simeon. (See also the oration.) (*β*) The Gospel extends and accentuates the fact and brings it humanly near to us. (*γ*) The Epistle gives the dogma, the doctrine of the faith of this fact: Mary co-operating in the work of the redemp-

tion. With the prefiguring song in praise of Judith by the people (Judith, c. 13), this her co-operation is praised. (δ) In the sequence a stream of the deepest sentiments concerning this fact flows onward toward us and carries us onward in sympathy, in sorrow, in recollection, and in renewal. These are affections of immortal beauty and of infinite fertility: The Sorrows of Mary (St. 1–5), our sorrow with Mary (St. 5 and 6). Mary now leads us to the sorrows of Christ Himself, who suffers for sinners (St. 7), who suffers enormously (St. 8), in order that sinners might love again (St. 9), might sympathize again (Sts. 10 and 11), and suffer with Christ (St. 12), that in sympathy, suffering, and co-operation they might pluck the fruits from the Passion of Christ (St. 12, to the end).

"Eia Mater istud agas
Crucifixi fige plagas
Corde meo valide! —

Holy Mother! pierce me through;
In my heart each wound renew
Of my Saviour crucified.

This is the great Pauline fundamental thought, which the poet, in marvelous love of Christ and of Mary, develops throughout the entire Sequence. The impression of these wounds upon the memory, the imagination, the believing intellect, upon the co-operating, denying, and suffering will, into the deep, complete, and perfect feeling — is that great gift which we implore in these last days of Lent through the intercession of the sorrowful Mother: *ut qui transfixionem ejus et passionem venerando recolimus, gloriosis meritis et precibus omnium sanctorum cruci fideliter adstantium intercedentibus — passionis tuae effectum felicem consequamur; qui vivis*, etc. (Oration.) Mary at the foot of the cross and the image of the Vespers of Good Friday: Mary with the body of Christ upon her lap — has become *the greatest and the noblest image of consolation to the Catholic people*, before which they love to meditate upon the great problem of the Passion and learn to appreciate it. The rock-ribbed sorrow of Niobe and the suffering of Laocoon, decreed by inexorable fate, form the foil upon whose despairing background the image of the Mother of Sorrow — surrounded by the last fluttering rays of Good Friday as the first hope of Easter — is depicted and serves as a consolation to suffering humanity: *Nonne haec oportuit pati Christus et ita intrare in gloriam suam?* (Luke 24: 28.) *Dicebat autem ad omnes: Si quis vult post me venire,*

abneget semetipsum, tollat crucem suam quotidie et sequatur se. (Luke 9: 23; see the Imitation of Christ: *de regia via crucis;* compare Keppler, das Problem des Leidens, Stecher, S.J., Maria, Die wunderbare Mutter (*Mater admirabilis*); Mai-predigten: 19. Mai: Marias Liebe zum Leiden, p. 218 ff., and May 27: Marias Grösse im Versöhnungstote Christi, p. 313 ff. (2 ed. of P. Fischer, S.J., Innsbruck, Rauch, 1902.) We should also like to recall here another feast of the Sorrows of Mary, that of the third Sunday of September. This feast possesses likewise a deeply conceived liturgy of much homiletic wealth. But there exists a somewhat pronounced difference between the two feasts. On the Friday of Sorrows the Passion of Christ is in the foreground. Mary is the sympathizing Mother, co-operating in the work of the redemption. She invites the world to sympathy and co-operation (*dolorosa cooperatrix*). The feast of September, celebrated toward the end of the cycle of Pentecost, shows Mary as the Queen of Martyrs. There we survey an ocean of sorrows, viewed from the cross. Thus she becomes for us an intercessor, applying to us the Passion of Christ — a type of our own suffering with Christ. (Compare Amberger, Pastoral, II, B. Passionzeit, p. 772, 4 ed.)

§ 31. Sermons for Lent (Methods)

From ancient times an ever-increasing and accentuated announcing of the word of God seemed to have been a particular part of Lent. Lent was — as we have seen in the historical review — always intimately connected with the instruction, the education, and the baptism of the catechumens. Their preparation for and their introduction into the truth and grace could scarcely be accomplished without a richer announcement of the word of God: *fides ex auditu: auditus autem per verbum Christi.* (Rom. 10: 17.) Lent, furthermore, was to effect a renovation of the life of the whole congregation, to awaken the great sinners and the penitents and even the just, for no one is without sin, to a new and an increasing spiritual life. This really required a richer and a more impressive announcement of the word of God. All were to be prepared for the paschal sacraments of the dead and of the living. When baptism of the adults became less frequent in Christianized countries — preparation for penance and communion became more prominent. In spite of all changes regarding penitential discipline the great aim of the renewal of the entire Church for Easter remained,

and therefore also the homiletic character of the time. This homiletic character we have learned from the historical and the liturgical considerations of Lent. To this is added the ecclesiastical legislation itself, which, according to the spirit of the intention, aims also in modern times at an increased activity of preaching. (Trid. Sess. 24, c. 4; see above: Duty of preaching, p. 36, note 2.) Under present conditions Lent requires a special consideration and a more exalted pastoral activity for the *ordinary Sunday sermons*, and, wherever possible (*si episcopi ita oportere duxerint. Trid.*), *for the extraordinary afternoon* or *evening Lenten sermons.* These extraordinary Lenten sermons may be given either on Sundays or holy days, or during the week-days. The latter is commendable in cities and industrial centers, provided a time be selected at which all can be present. The week-day sermons are in our regions, where otherwise the decrees concerning sermons are strictly followed, less urgent, especially if, from time to time, missions for the people and spiritual exercises for the various classes are instituted. For this entire homiletic activity cycles of sermons are most commendable. We have already emphasized above, in the liturgical-homiletic description of the Lenten liturgy, the cyclical character, and remarked how easily and naturally, in the fullest sense *cum fundamento in re*, the liturgy is also adapted to modern requirements. Nevertheless, the preacher must often have recourse to cycles *which are not directly connected with the liturgy.* Yet, there will be many occasions on which even the selection of deviating material may be properly inserted in the course of the sermon, f.i., an idea of the liturgy of the day. But in case the object of the sermon is not naturally connected with the Gospel that has been read, then those risky rhetorical bridges, from text to the object, the construction and deliverance of which would only rob time and bear no fruit, should not be constructed. Rather hasten into the *medias res*, or begin with an *interesting and short recapitulation of the cycle or of a part thereof.* Whoever, ordinarily, delivers very often exegetical and thematic homilies, whoever is anxious, in connection with the gospel, to make the people familiar with Christ Jesus—may, without going astray, deliver, from time to time, also a cycle of sermons which have no intimate relation with the gospel.

The liturgy, the ecclesiastical legislation and the urgent needs of the times will suggest to the preacher fuller methodical directions.

1. *Dogmatic-catechetical sermons.* The entire Lenten time is adapted to bring before us Christ and His holy religion in a more fruitful and impressive whole, or from various view-points. (Compare above, p. 265 sqq., 271 sqq.) The preacher should therefore select, from time to time, several chapters of dogma as material for his Lenten discourses. For this purpose he should compare a dogmatic handbook with the diocesan catechism and the list of themes of the sermons delivered in his church for several years. The handbook of religion by Willmer is extraordinarily clear and pithy in its divisions, subdivisions, and selections of material (for this purpose we recommend the smaller *compendium*, which will be of great service to the preacher). The homilist will also derive a great profit from the use of summaries and verbal indices of several handbooks of dogma and of dogmatic monographs, also of dogmatic-catechetical popular writers, such as Wetzel, Segur, P. Lerch, also dogmatic collections of sermons, f.i., Bourdaloue, Scherer's Bibliothek für Prediger, Zollner, Thuille, P. Schork, Die Geheimnisse unseres Glaubens, Colmar Predigten, McCarthy's sermons, Didon's sermons, Monsabré, Foersters, and Ehrlers Predigten, commentaries on the catechism by Schmitt, Möhler, and Spirago. Many of the less speculative parts of the *Summa Theol.* of St. Thomas will point out to the preacher appropriate and fruitful treasures. We recommend, as a guide: Das System der theolog. Summe des hl. Thomas von Aquin by A. Portmann, Prof. of theolog. in Luzern.

For particular matter we recommend themes on the symbol of faith, with certain restrictions, f.i., 1. *God—the one God and the Creator* (First Sunday.) 2. God — the triune God (II. S. Tabor). 3. Christ—the Redeemer (exclusive of the mysteries of Christmas (III. S.). 4. The Church of Christ (IV. S.). 5. The grace of Christ (V. S.). 6. Christ the Judge (in contrast to the atoning Redeemer). Themes on Christ Jesus are recommendable. (Compare § 21 sqq., p. 257, and § 25 sqq., p. 271, a retrospect of Easter at the end of the octave of Pentecost.) We also recommend *themes on the Church* — themes on the doctrine of *God, with striking applications for practical life*, f.i., God — the omnipresent God (temptation) — the infinite God (law and its transgression) — the great God (Confession) — love (communion); in connection with this two sermons on Christ: The God-made man — (*a*) The suffering of the God-man; (*b*) the station of His life, etc. If a longer dogmatic cycle has been selected,

which is extended, with some few necessary interruptions, into two or three years, then the peculiarity of Lent should also be considered within such a plan. (See § 25, sqq., p. 271.)

2. *Moral sermons.* The liturgical-homiletic consideration especially of the Epistle, lessons, and of the ferial offices, has taught us how anxiously the Church brings before us the announcement of the moral law during Lent. Besides, this is very much emphasized by the council of Trent: *tempore jejuniorum . . . divinam legem annuntient.* In these sermons the preacher should not always confine himself to the mere forms and rehearsals of the catechism. We have nothing else to preach than the catechism. But the truth must be emphasized and preached in regard to new points of view. The preacher should therefore consult the greater moral theologians and thorough ascetics. We recommend especially: Müller, Theol. Moralis, I–III, vol.; Göpfert, Moraltheologie; Propst, Lensenmann, Moraltheologie, Lehmkull, Theolog. Mor., Weiss, Apologie, V. vol.; the writings of St. Francis de Sales. Much of a homiletic utility may also be found in the moral theology of Sailer and Hirscher. We recommend, furthermore, the booklet of Exercises of St. Ignatius and his commentary; Pesch, the Religious Life; der Christ im Weltleben; Meschler, The Gift of Penecost, etc. The preacher will find a surprisingly rich selection in I., II., of the *Summa Theol.* of St. Thomas by considering and meditating on several questions. The preacher should also consult several moral preachers, especially Bourdaloue, Segneri, Hunolt, and also more recent ones, such as Lierheimer, Die zehn Gebote, Krick, 48 Kanzelvortraege über die Christlichen Tugenden, Wiseman, Moral sermons. We recommend as themes: *Cycles of sermons on the ten commandments*, under certain pithy and practical view-points, f.i., God and your intellect (First Com.); God and your speech (Second Com.); God and the mode of spending the week (Third Com.); God and the family (Fourth Com.); God and humanity (Fifth Com., love); and on the welfare of humanity — the good of life (propagation, chastity) (Sixth Com.); the good of fortune (Seventh Com.); of honor and of truth (Eighth Com.); God and your inmost spiritual life (Ninth and Tenth Com.). We recommend, furthermore, themes *on Christian virtues and particular precepts of the same*, f.i., law — conscience — virtue — faith — hope — charity — honor of God — prudence — temperance — justice — fortitude — chastity — humility — veracity, etc. From time to

time a cycle on particular commandments might be delivered, f.i., on the second tablet—or the most important commandments of the second tablet (IV., VI., and VII. Commandments), and these could be shaped very practically. For these moral Lenten sermons a careful preparation is doubly necessary in order that the preacher may not lose himself in the quicksand of general moralization, but rather develop very vividly and practically the controlling influence of Christian virtue and of the Christian character, through faith and grace. If the preacher has studied the domain of a virtue — with pen in hand — let us say, f.i., of faith or humility, according to St. Thomas II. II. or according to Müller, Lehmkuhl Weiss (Apologie), Alban Stolz (Erziehungskunst), De Ponte, Scaramelli — then meditation — drawing from Holy Scripture (Verbal-Lexicon; compare also above, pp. 147–153) — and a view into life ought to shape the sermons on virtue into practical, attractive, and fruitful discourses. In short, we recommend most emphatically a comparison of ideal morality under positive-speculative view-points (f.i., Thomas II. II. — Müller) joined with *ascetics* (f.i., De Ponte, Scaramelli, Weiss), with pastoral casuistics on sin (f.i., Noldin), and with experiences in life.

We have still three very important sources of material for Lenten sermons to consider.

3. *Cycles of homilies on Holy Scripture.* We have spoken extensively on the duty of introducing the people into Holy Scripture, when we considered the Bible as a source of Sacred Eloquence (p. 97 sqq.). The Lenten liturgy points toward this very emphatically and perseveringly in its striking scriptural lessons. Furthermore, the Council of Trent requires expressly: *tempore jejuniorum quadragesimae . . . sacras scripturas . . . annuntient.* (Compare above, p. 36.) The custom followed in many places, and most recommendable, to read for the people on Lenten week-days the Lenten gospels (in the evening devotions possibly the epistles) is closely allied to the same association of ideas. The preacher should therefore select, from time to time, for his Lenten discourses, closely connected paragraphs of Holy Scripture which he may divide into proper themes for exegetic and thematic treatment. But selections should not be made of parts too generally known, in order that the knowledge of the Book of books might thus be extended. *We refer especially to the Gospels and lessons of the Sundays and the ferial days* (p. 271 sqq.). We should however add, by way of

examples, several cyclical sketches of a longer and shorter scriptural paragraph for Lenten sermons. *A. The eve of the great Thursday.* Divide the whole into paragraphs of thoughts which mostly exclude each other, f.i., 1. *The love of Jesus unto the end.* (The sun-setting of the divine-human love; retrospect of the life of Jesus — *cum dilexisset suos in finem dilexit eos* (John 13: 1). Compare Lohmann, "Leben Jesu," Evangelienharmonie, p. 254.) 2. *The prefigured banquet of love:* Banquet of Easter. (*a*) The preparation. (Luke 22: 14–18; Mark 14: 12–25; Matt. 26: 20, 17–19, 29.) (*b*) The spirit of this preparation. (Luke 22: 24–40: quarrel over the rank of the disciples.) 3. *The invitation to the banquet of love of the new worship.* (John 13: 2–20: the washing of the feet.) (*a*) The *majesty of Jesus* (*sciens Jesus quia omnia dedit ei Pater in manus*), *and His humility* (*surgit a coena, mittit aquam in pelvim*). After these grand words of introduction something exalted, something extraordinary is expected. Therefore the Evangelist continues: *sciens, quia omnia dedit ei Pater in manus . . . ponit vestimenta sua . . . mittit aquam in pelvim et coepit lavare pedes discipulorum.* There is no more impressive example and no more impressive sermon on humility — especially on the so necessary believing humility based on the faith of the communicant. (*b*) The doctrines and the requirements of Jesus in the midst of His majesty and of His condescension: (*α*) to be clean of all grievous sins; (*β*) to be entirely clean — i.e., "to wash the feet." Even though having ascended from the bath of baptism, of penance, and of the remission of sins, yet the dust of lesser faults clings to the feet which is washed away by perfect love and contrition before communion. (A ceremony, entirely similar to the washing of the feet, is the *lavabo* at mass.) 4. *The true banquet of love: the institution of the Holy Eucharist.* (Luke 22: 19, 20; Mark 14: 22–24; Matt. 26: 26–28; I Cor. 11: 23–25; Lohmann, Evangelienharmonie, p. 259.) 5. *Parting words of love* (divided into several sermons): I. *The end and the way to the end.* (John 14: 1–12.) 6. Parting *words of love:* II. *Grace for the way to the end* (the vine and the grapes, John 15: 1–8). 7. *Parting words of love:* III. The law (commandment and precept) of this way to the end: the fulfilment of the commandment of love and of all commandments. (John 15: 9–17; see John 13: 32–35.) 8. *Parting words of Christ: The prayer of love* — the concluding prayer of Christ and our prayer. (John 17: 1–26.)

Cycle B. We will give another example of a cyclical treatment of a *shorter biblical paragraph.* Real practical material for Lent might be furnished by *the conversation of Christ with the Samaritan woman* (John, c. 4) divided into the following themes: I. *Jesus Himself* (v. 1–9). II. *Jesus on grace* (v. 9–16). III. *Jesus on sin* (on sin in general and sin against chastity, marriage, and the family, v. 16–19). IV. *Jesus on the true religion* (v. 19–27). The true religion of the Old Testament (v. 24, 25, 26, in connection with the conclusion of the four Gospels, and the conclusion of the Gospel of John: John 21: 15 sqq. See above, p. 6–13). V. *Jesus on the servants and the priests of the true religion* (v. 27–38). VI. *Jesus and the confessors of the true religion* (39–42; compare the Acts of the Apostles on the first harvest in Samaria; see above, p. 128, n. 15).

4. *Cycles on the paschal sacraments.* A good confession and a worthy holy communion are the great aim of Lent. We have already seen how the entire liturgy dwells upon the sacramental reconciliation with God through Jesus Christ. The liturgical consideration of Holy-week and Easter-week will make this clearer. The earnest and emphatic legislation of the Church in this regard is well known. Therefore an explanation of the Easter sacraments and an introduction into the respective duties in this regard is one of the principal tasks of the Lenten preacher. Many diocesan statutes prescribe most emphatically and definitely sermons for Lent on the sacrament of penance in some form. Confession and subsequent communion are really the focus of the Christian life, a real Catholic act. The preacher has attained much, often all, when he has prepared the congregation well for the paschal sacraments. We shall therefore recall some of the most important points on this head.

A. *The apologetics on Confession.* It is one of the most important duties of the pastors of today to deliver, from time to time, a triumphant demonstration and defense of confession before the people and the more cultured classes. In this should be shown the institution and the obligation of confession *as one of the precepts of Christ,* and also as a splendid *paschal gift received from the bleeding and the glorified hands of Christ.*

1. The Gospel proof is gathered, in the best possible manner, from the whole context of John 20: 19–23. The preacher will do well to connect this whole proof most intimately *with the person*

of Christ Jesus and place Him, according to the liturgical time, partly or entirely into the joyful light of Easter. He should show the institution of the Sacrament of Penance as the first Easter act of Christ in the midst of the Apostles, as a commission which surpasses even the precept of baptism. (Compare the Council of Trent, p. 27, and 13–16 sqq.)

We desire to recall here the following important dogmatic-homiletic view-points, which the preacher should popularize in a clearly presentable and vivid manner.

On the evening of Easter, when the Risen Christ had appeared for the first time in a solemn manner to the entire college of the Apostles, with the exception of Thomas, the Saviour transmitted His magnificent Easter-gift: the sacrament of penance to the world. Christ manifests Himself to His own in that memorable hour, as the Son of God and of man. He appears in a miraculous manner, the doors being locked. He shows them the marks of His glorified wounds; He eats before their eyes — and He seems to say: "I am the Redeemer, the God-man of Good Friday." He brings the fruit of the tree of the cross, the resurrection in the newness of life. He gives to the Apostles and to humanity the salutation of the Easter-peace, the true peace of grace and of conscience. He breathes upon them a truly divine and creative breath — conferring upon them new life and new powers that they might awaken and propagate this life throughout the world.[1] He places, in reality, the Holy Ghost at the disposal of the Apostles: "Receive ye the Holy Ghost." And finally the eternally memorable words follow: "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained them." Once upon a time when the Saviour had spoken, for the first time, the great words at the cure of the man sick of palsy: "Be of good heart, son, thy sins are forgiven thee" — the Jews became greatly excited: "What does this one say? He blasphemeth! Who but God can forgive sin?" Indeed this last sentence is the truth: God alone can forgive sin. But the Son of man, Jesus of Nazareth, is also God, He is truly the substantial Son of God, as He immediately proved so well by the miraculous cure of the paralytic. "What is easier to say: Thy sins are forgiven thee?" thus the Lord continues His convincing proof, or to say: "Arise and walk? But that you may know that the Son of man hath power to forgive sin upon earth (He saith to the man sick of palsy): I say to thee — take thy bed and go into thy house! and immediately this one arose and went away glorifying God.[2] *This same divine power — to forgive or not to forgive*

[1] See below, Holy Saturday. [2] Luke 5: 17–26. Mark 2: 1. Matt. 9: 1–8.

sins — the Saviour transmitted to weak men on the greatest day of His life, as a grand gift of Easter to His Apostles, to the bishops, and the priests of His Church: "As the Father hath sent Me, so also I send you." Who will prevent His divine omnipotence and mercy from doing this? It is a fact: The divine power to forgive or to retain sin has been transmitted to the Church. But for the sacrament of penance Christ transmitted only one power: to forgive sin. The divine omniscience, which was at the disposal of Christ Jesus — the searcher of hearts, He did not transmit to His own. What follows from this? That the priests give absolution with divine power. But the judgment of sin, the judgment of whether the sinner is prepared to receive pardon or not, the judgment of the disposition of the sinner toward the great moral law of Christ and toward the future — this can only be exercised or formed by human means, under the direction of divine grace. The omniscience of God was not transmitted to the Church. Therefore, the confessor must learn to know the sin, must obtain an insight into the life of the soul, at least concerning the more grievous sins,[1] in order either to loose or to bind, to forgive or to retain, according to this insight and according to the process of love, of mercy, and of holy earnestness. Therefore, two things follow from the act of Christ on this glorious Easter night: the necessity of confession and the necessity of a particular cultivation by the priest for confession. A divine power, full of ineffable peace and blessing, is conferred upon the Catholic priest, but also a power full of the most earnest and far-reaching responsibility. Though the confessor may not be able to form a complete judgment, a judgment which may penetrate the entire thread and depth of the moral life, still, he is strictly obliged to judge: for according to this judgment must he treat, absolve, direct, and guide the penitent. Confession is placed into the very focus of the whole moral law, in the focus of all divine powers and of human judgments, of all heavenly and worldly directions. Under the sacred mystery of silence the inmost life reveals itself and is measured in the several cases by the morality of human and Christian dignity. The priest does not boastfully judge his fellow-man here as a private person, but a sacred transaction takes place before the eternal God through God's representative.

In relation hereto confer Matt. 16: 18, and 18: 18, and especially the explanation by Schanz, Sacramentslehre, § 38: Einsetzung des Sacramentes der Busse, S. 498 ff., Dr. Augustus Egger, Bishop of St. Gall: Die Beicht in der hl. Schrift und in der kath. Kirche, 1901: The Dogma of Hurter, etc., also corresponding biblical com-

[1] The *causa absolute necessario omnino cum Deo componenda* — as the moralists say.

mentaries; likewise Schweitz. Kirchenzeitung, Jahrgang, 1901: Das Bussacrament in der alten Kirche, by Dr. P. Schanz, S. 298 ff.

2. *The ecclesiastic-historical proofs.* Rich, critical historical material may be found especially in Dr. P. Schanz, Die Lehre von den hl. Sacramenten der kath. Kirche, Freiburg, Herder, 1893. Compare also Dr. Augustinus Egger: Die Beicht in der hl. Schrift und in der kath. Kirche; Dr. P. A. Kirsch, Zur Geschichte der kath. Beichte, Würzburg, Göbel, 1902; also recent larger Dogmatic and Apologetic works. In the development of the ecclesiastic-historical proofs, from the Acts of the Apostles to the Council of Trent, the preacher should notice especially and sharply a series of archeological historical points and facts as well as the introduction of exegesis and of classical passages. We are not of the opinion that the preacher must use all these important points in the pulpit. Yet he should use certain, at least indirect and partly also direct [compare, f.i., n. (*a*) to (*e*)], references which strengthen and clarify the proofs mightily.

(*a*) *Christ gave the Apostles and their successors the power to forgive or to retain sin.* (*A fact of Holy Scripture.*)

(*b*) *The faithful are commanded to confess their sins.* (*A fact of Holy Scripture.*)

(*c*) *There was and is in the Church a pardon of sins, in the form of an obligatory tribunal of mercy, to which, during the entire course* of ecclesiastical history, all grievous sins had to be, in a manner, submitted — according to the various legislations of the Church, different in view of the times and in form. (A fact of Holy Scripture, see John 20: 23, especially the word κρατεῖν — *retinere* — as well as the primeval history of the Church in regard to the ancient penitential discipline which recognized, not merely a remission of ecclesiastical punishments, but also actual remission of sins before God and in the name of God.)

(*d*) The conviction was ever alive in the Church that there is a sacramental remission of sin after baptism, which is accomplished precisely in this tribunal of penance by infusion of grace (a fact of tradition).

(*e*) *There have existed and still exist in the Church various kinds* of remissions of sins: but the sacramental in the sacrament of penance may not be omitted by the grievous sinner. Though sins, and really grave sins, are often remitted outside of the sacrament of penance through perfect contrition proceeding from love, *still,*

the intention to confess later may not be thereby excluded. Otherwise the pardon of grievous sins outside of the sacrament of penance is not obtained. Somewhere and always that, which today we call in theology *votum confessionis*, was required. (Result of the investigation of a comparison of texts and of fundamental views of writers.)

(*f*) The precept of confessing mortal sins is a *lex divina*, binding *sub gravi*, but not more directly determined. The explanatory and more closely determining *lex ecclesiastica, however, was not at all times the same.* The ecclesiastical law, in regard to those grievous sins (*peccata capitalia*) upon which public ecclesiastical punishments rested, was in ancient times fully determined, but in regard to the rest *of the grievous sins* (*peccata media*), though certainly determined, yet, in reference *to time and circumstances*, very little developed; whether, in primeval days, there existed besides the undetermined *lex divina*, also a *lex ecclesiastica* which determined and limited more fully the obligation of confession, or whether, in this matter, it was mostly left to the conscience of the Christians, can scarcely be decided.

(*g*) The more ancient classical witnesses of the Church concerning confession are, especially Origen, Irenaeus, Cyprian, Augustin, Ambrose. The testimonies of St. John Chrysostom and of Zeno of Verona, which are quoted in dogmas and apologetics, require, partly, critical sifting.

(*h*) In the doctrine of the sacrament of penance there *were times of obscuration and of clarification.* The dogmatic historical line, however, may be surely, though not always without difficulty, led back to Holy Scripture. Highly important for the preacher are the Fourth Lateran and the Tridentine councils (s. 14).

(*i*) The preacher, however, should not merely emphasize the archeological *proof, but, above all, the infallible teaching office and the practise of the Church, which has expressed herself most clearly and infallibly upon the institution and the obligation of confession.* The Council of Trent anathematizes those who *exclude*, in their explanations, the institution of the sacrament of penance from the proper meaning of the passage of John 20. That it might also, at least in a certain sense, be applied to baptism, follows from the text of the council and from the expressions of several of the Fathers of the Church. (S. 14, c. 1–3.)

Next to the Apologetics on confession a treatment of the several

parts and of the effects of confession is absolutely necessary. We will consider the most important homiletic view-points, above all, the *actus poenitentis*, which constitute the *quasimateria* and the *conditio sine qua non* of the sacrament of penance.

B. *Confessio cum debita et diligenti praemeditatione.* (Trid. Sess. XIV, can. 7.) A plain, clear, comprehensive catechetical instruction on the examination of conscience and confession is indispensably necessary from time to time, and a great benefit to a congregation. The preacher must guard against rigorism and a superficial, obscure exposition, which create a lax conscience. There is great danger that the homilist may depend too much in these catechetical instructions upon his knowledge and experience. The want of a more exact preparation will show, in consequence, even in the zealous preacher, exaggerations, as a rule, and thereby great confusion in timid consciences. We therefore recommend:

1. *Thorough moral-theological reviews of the tracts on materia remota et proxima S. Poenitentiae, de confessione.* For homiletic treatment we recommend especially the luminous, clear, free-from-all-exaggeration examination of Noldin, S.J., contained in his moral tract on: *De sacramentis* (III. B. of the *summa theologiae moralis*), also the moral theology by Göpfert (III. B.). Of course, not all questions propounded by theology should be treated in the pulpit. But a thorough understanding of this important field will give the preacher a joyful security and pastorally wise exactitude and a mildness which is absolutely inestimable. Of all this the homilist will find but few indications in the excessive flood of preaching literature, aye, not infrequently will he find very wrong conceptions. A return to the first sources of theology itself is nowhere more necessary than precisely here.

2. *A moral-theological review of the more strikingly difficult questions:* of *materia necessaria* and *sufficiens*, of *peccata dubia*, *peccata omissa*, *peccata jamjam confessa*, of the necessary and useful general confession, etc. In matters of this kind it is not an infrequent occurrence that incorrect teaching is inculcated. We refer, f.i., to one solitary point: the preacher has no right to demand that involuntarily forgotten mortal sins be confessed in a new confession just before communion. They are (indirectly) remitted with the rest of the sins confessed. The penitent is in a state of grace. He has therefore the *praeparatio substantialis* for holy communion. There still remains the obligation to submit the sins, already in-

directly remitted, to the power of the keys of the Church on account of Christ's precept of confession. This must be done in the following confession. But there is neither a divine nor an ecclesiastical precept to make, on this account, a special confession, or before the approaching communion. This may be advised, especially to lax penitents. But it is not even advisable to give this advice promiscuously or without limitation. He who reflects but a little may readily perceive how easily penitents might become perplexed and worried by demanding or urging such a new confession, before communion, f.i., before a general communion for which the participants may be already assembled. The objection — I wish to accustom my hearers to what is safest — is a sign of a false conception of moral theology. We have no right to represent a means as a matter of duty when there is no question of a necessary means for a necessary end.

C. *Contrition.* The doctrine of natural and supernatural contrition, of perfect and imperfect contrition, of sacramental and extra-sacramental contrition, of justification in the sacrament and out of the sacrament, is one of the most important themes of Lent. Precisely herein we often find today the echo of a rigorous jansenistic tendency, unconsciously, in a part of the literature for preaching. For this very reason we emphasize a *return to the first moral theological sources.* We recommend to the preacher especially the moral theology of Göpfert (tract on love, II. B. — the tract on contrition III. B.) of the *summa theologiae moralis of Noldin* the two treatises relating hereto; Jungmann, Theorie der geistl. Beredsamkeit (II. B. N. 373); Thomas II. II. treatise on love. Among the smaller ascetic works we recommend especially for the doctrine on contrition: Pesch, The religious life; Lehmkuhl, Herz Jesu Monat, and Arbeiter, Hattlers Volksschriften. The doctrine of contrition is not merely of inestimable benefit for a preparation for the sacrament of penance, but also and especially for the entire Christian life.

From a homiletic view-point we desire, therefore, to refer to some questions on the theory and the practise of perfect and imperfect contrition. We shall omit giving the more extensive arguments of moral theology and we will limit ourselves here to only one survey — by no means superfluous in a homiletic work.[1]

[1] Compare also Jungmann, Theorie der geistl. Beredsamkeit, II, B. S., 866, n. 373 ff.

(A) *A homiletic-theological survey of contrition.*

First question. What is perfect contrition? *Contritio perfecta* (also simply called *contritio*, perfect contrition, contrition proper, contrition proceeding from love); *est appreciative summus animi dolor et detestatio peccatorum super omnia ex motivo charitatis*, a. v., *propter Deum summum bonum in se super omnia dilectum.*

Second question. What is the motive of perfect contrition? There is but one motive of perfect contrition: The motive of perfect love, for true perfect love is the real perfect act of a Christian, by which he unites himself to God and God's grace and which brings therefore contrition and penance to its completion and perfection. This calls for another question:

Third question. What is the motive of perfect love? The motive, the moving cause of perfect love, is: *ipse Deus summum bonum in se*, or in other words: *ipsa Dei bonitas in se*, God alone, therefore, moves us to perfect love and therefore to perfect contrition. God, the supreme good in Himself, the *only good* in the fullest sense — considered in the supernatural light. St. Thomas remarks most strikingly: *Affectus charitatis perfectae sistit in ipsa persona amata propter se.* (Compare II, II. q. 23, art. 5, ad 2; q. 27, art. 3, also 4, 5.) *Nemo bonus nisi solus Deus*, Luke 18, 19. *Nemo bonus nisi unus Deus.* (Mark 10, 18.)

Fourth question. How may we conceive the one motive of perfect contrition and love? In a twofold manner: (*a*) As motive of perfect contrition we may consider: *ipsum Deum summum bonum in se*, in general, in its entire fulness, a.v., the motive of perfect love and contrition should therefore be conceived as the *bonitas infinita Dei* in the sense of a *complexus omnium perfectionum.* For this conception of the motive we have the expression of the Catechism: the supreme good, most worthy of all love, moves me to contrition.

(*b*) We may also select, as motive of perfect love and contrition, every single attribute and perfection of God or several of these absolutely and relatively. We divide thus the general concept of the supreme good, which is most worthy of love in itself, into its own several parts, as it were, into its own rays. But the theological cause consists in this: that every single attribute of God denotes the entire being of God, and considers it under a certain view-point. Thus divine omnipotence, beauty, goodness, mercy, that is, God considered as omnipotence, beauty, goodness, and mercy can move us to perfect contrition.

Fifth question. Which is the best way to perfect contrition? The best way to the motive of perfect contrition, therefore, the best way to permit God, as the supreme good in Himself, to act upon us and for us, to be moved by Him is *meditation on the life of Jesus, especially on His Passion.* From the whole life of Jesus the divine attributes shine upon

us, especially the most lovely and attractive thereof, which move us to love and to sorrow. The best way in which the people learn to know the supreme and most lovely good is through the cross on Calvary, when they see the head covered with blood and the wounds under the crown of thorns. Therefore the Gospel of John says of the life of Jesus: *Vidimus gloriam ejus quasi unigeniti a Patre plenum gratiae et veritatis*, and the Church repeats this saying when the renewed life of Jesus has passed before us in the mass. The preface of Christmas designates it precisely as the aim of the Incarnation of Christ to move us to perfect love and contrition: *Ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur.*

Sixth question: Does perfect love and contrition justify, outside of the sacrament of penance? Yes, if at least the full and sincere *votum confessionis*, i.e., the determined will, proceeding from contrition to fulfil later the precept of confession, is included or at least not excluded. For proof, taken from the singularity of love, which unites mostly with God, from the clear and the decisive passages of Holy Scripture and from the ecclesiastical definitions consult the moral theological treatises on love. We here simply refer to the Scriptural proof to which we would add a few theological explanations.

Holy Scripture solemnly and definitely announces, in many passages, the consoling doctrine of justification by love and contrition, f.i., John 14: 21–25; I John 4: 7; in the parable of the pharisee and the publican. It came from the lips of the Saviour Himself, f.i., John 14: 21; *Qui diligit me, diligetur a Patre meo: et ego eum diligam et manifestabo ei meipsum.* Therefore, he who by God's grace possesses a correct and true and perfect love, he who loves God, who clings to God as the only and the infinitely good and most worthy of love — therefore *qui diligit Deum*, who truly makes a full and genuine act of love and through this love detests sin — he will be loved by the Father, i.e., he will be regarded and treated as a child of love, in the true sense by God. But in him whom God considers and treats as a child of love, there can be no mortal sin, deserving of hatred, in the sight of God. Mortal sin makes the entire person of the sinner detestable to God. Venial sin moves God to sadness. It renders some of the actions of man displeasing to God. If Christ says of any man: "My Father loves him and I love him" — then there can be no mortal sin in such a man. But Christ declares this of every man *who loves Him.* Where, therefore, there is true love, proper and genuine love, where man, by God's grace and with a full and holy earnestness, loves God — there can be no mortal sin — *there man is justified.* The Saviour adds: *et manifestabo ei meipsum.* This can only mean a manifestation and giving of Himself to the soul, as is done by sanctifying grace. Of course, a complete and

genuine awaking of love is meant. Therefore the Saviour prefaces St. John 14: 21 with the words: *Qui habet mandata mea et servat ea, ille est qui diliget me.* Therefore, a former sinner must continue, with the newly awakened love, at least in the firm purpose of keeping all the grave commandments of God This earnest and firm will must become effective through love and contrition proceeding from love, in opposition to the former transgression of the commandments, either explicitly or implicitly, in a most true sense of the word. One of these grave precepts of Christ commands us to confess. To submit our grievous sins to the power of the keys of the Church according to the precept of Christ and of the Church. He, therefore, who would be justified by perfect contrition must *have the will later to fulfil the precept of confession*, at least when it should become urgent for him in general, or in particular. This *votum confessionis* must be at least included in contrition in the sense that it be not excluded. The Council of Trent, Sess. XIV, c. 4, maintains expressly that perfect contrition justifies, but it adds: *ipsam nihilominus reconciliationem ipsi confessioni sine sacramenti voto quod in illa continetur, non esse adscribendam.* It is, therefore, an incorrect and jansenistical exaggeration to preach or to teach that perfect contrition only justifies in time of danger, f.i., in danger of death. *It justifies always and at all times*, whenever the one sorrowing has the intention to fulfil later the obligation of penance. Therefore, let the preacher teach: Perfect contrition justifies, gives sanctifying grace to the sinner, whenever he has the intention to confess later. The doctrine, occasionally taught in ascetic works, that the sinner must *intend to confess as early as possible* in order to be justified — is theologically false and smacks of Jansenism. True, it is *advisable* to confess as soon as possible, but no one has a right to establish a command where neither Christ nor the Church has established one. No one has a right to make a mere counsel a general obligation. If he who is in mortal sin *wishes to receive holy communion* he should not be satisfied, of course, with contrition and the votum to confess later, but he *must have the intention to confess before communion:* to that he is bound by an express command. Casuistically considered, one in mortal sin may be justified if only he combines with his perfect contrition the firm purpose to confess later, f.i., the next time he desires to receive holy communion: for him the precept of confession becomes urgent. Moreover, if a sinner has awakened in himself a perfect act of contrition and intends to confess during the next paschal time, this *votum* will be sufficient — provided all other conditions of a perfect contrition are verified.[1] The preacher

[1] When a priest, *in causa necessaria urgente deficiente confessario* must content himself as a *peccator mortalis ante missam* with perfect contrition, then he must, of course, confess later, *as soon as possible*, and therefore have also in his contrition the

need not enter into all these particulars. But when he has become familiar with all the theoretic and casuistic view-points of theology, then he will *not be exposed to the danger of delivering jansenistic exaggerations.* He will thus popularize the splendid, immensely consoling doctrine of love and of contrition. The preacher should herewith describe and explain, in a persevering manner, the perfect consolation following from all points of the precept of confession and the inestimable benefits flowing therefrom. Thus he will preach according to the spirit of the Gospel and of the Church.

NB. ad 6. *The doctrine of perfect contrition and of justification by contrition is one of the most important duties of the pastor of souls. By fostering frequent confession, by a good administration of the sacraments, by inducing the people to elicit every evening and at the beginning of the holy mass (at confiteor and the Kyrie) a perfect act of contrition, the pastor of souls could easily preserve the greater part of his parish in a state of grace, a fruit of the utmost and of an immeasurable consequence.*

Seventh question. Is imperfect contrition sufficient for confession and which imperfect contrition?

(*a*) Imperfect contrition is sufficient for confession. This follows from the nature of the sacrament of penance, from the practise of the Church, and from the express doctrine of the Council of Trent, Sess. XIV, c. 4, 5, as well as from several propositions condemned afterwards.

(*b*) It must be a supernatural imperfect contrition. It must be (α) a real contrition, i.e., a detestation of and sorrow for sin as an offense against God. Therefore, in the formula of imperfect contrition the thought should be contained: because I have offended God (and deserve hell, etc.). It must furthermore be: (β) a real supernatural sorrow, i.e., a sorrow with supernatural grace, which is never wanting, and from a supernatural motive, f.i., from the *amor spei* of imperfect love, which loves God as *a bonum nobis*, or from some other supernatural motive of virtue or motive arising from the hideousness of sin. According to the Council of Trent it should be (γ) a sorrow with an *initium dilectionis*. If this passage of the Council of Trent be compared with the definition of justification and with the theological disputation before and after Trent, then it may be said: (aa) a real act of perfect love is not hereby required; (bb) only acts are required which bring us nearer to real perfect love. Whoever, therefore, confesses and is sorry for his sins from imperfect contrition and a hope included therein of pardon has surely the required *initium dilectionis.*

votum to confess as soon as possible. But this arises from the precept of the Church which obliges him in mortal sin to become reconciled before communion through confession. And in case this were impossible for a priest, a new positive law of the church binds him to confess "as soon as possible."

On account of the importance of the matter and of many misconceived explanations, which have crept into homiletic literature from time to time, we have introduced the theological presentation into the range of our homiletic meditations.

Since the definition of perfect love and contrition is so necessary for the preacher, he must remember, on the other hand, the words of the Imitation of Christ: *Melius sentire compunctionem, quam scire ejus definitionem.* The foregoing definition shows that to elicit a perfect act of contrition and of love is, as a supernatural work, very difficult, aye, for the purely natural man — impossible. But the Church teaches as positively that an act of love and contrition with God's grace is relatively easy and possible for all. If anywhere then precisely here are the words of God applicable: *Jugum meum suave est et onus meum leve.* Nothing pertains more to the yoke of Christ than the precept and the exercise of love. Consider, also, the publican in the temple (compare also pp. 105 and 106, n. 5). Hence we will also add to this subject a homiletic-pastoral presentation.

(B) *A homiletic-pastoral orientation.* The following important points of psychology and of grace are most worthy of consideration:

1. *The transition from imperfect to perfect love.* The transition from imperfect love and contrition to perfect is comparatively easy. Aye, we cannot even consider and love God, as the *summum bonum* in Himself, without having first perceived Him as the *summum bonum nobis.* The transition from so-called grateful love to perfect love is almost necessary. The homilist must consider the following differences and degrees in the contemplation of which the most important relative and pastoral question may be answered at the same time: *Is grateful love perfect love and a motive of perfect contrition?* (*a*) If the gift and not the giver be exclusively considered, then the affection is no love. *b.* If you ascend from the gift to the giver, if you consider, therefore, God in as much as He is your benefactor, something good to us — *bonum nobis* — then this is a Christian supernatural love, though imperfect. (*c*) But if you ascend from the thought of the gift and the giver, who is so beneficent to us, to the person of the giver so worthy of love, and if you dwell upon the person and His attributes, then this grateful love has become a genuine, perfect love: *sisto in persona amata propter se.* This is really the genuine psychological and easiest way to perfect love and contrition. We need therefore not be anxious about removing in any way the thought of a grateful love from our acts or the formula of contrition. For we first recognize God as the *summum bonum nobis* and then only as *bonum in se.* It would almost be necessary to use force in order not to arrive at perfect love through the noble, deep, and grateful love. We find here an astonishing analogy in the terrestrial, aye,

even in the purely, natural life and intercourse of human beings. A benefactor has adopted a foundling and reared him as his own. In the advanced years of the latter the deeds and the beneficence of his guardian will often rise before his soul and he will love him as his benefactor (imperfect love). But he would have to be a stone, a moral block, were he not to ascend to the higher thought that the benefactor is indeed a noble man, a lovely character, a soul as good as gold. Now the young man rests in the person of his benefactor — this moves him to love. And this is perfect love.

Now apply this, viewed from a point of faith, to God. Mine eye, wonderfully constructed, and the ray of light that strikes it are benefits of God, gifts of God. The breath, the pulsation of the heart — aye, everything that surrounds me — all that is here — is for me. From Bethlehem to Calvary I find mere footprints of divine goodness (*bonum nobis*). And when these footprints of love begin to become bloody, when the fourteen Stations begin, the deeds of God become ever greater, ever more immeasurable: He Who suffered for us a bloody sweat, Who was scourged for us, etc. The attributes of God, the most attractive and the most lovely ones, loom constantly more brightly. And now we stand still on Calvary's height, before Jesus, before His divine person, before Him Who is our God and Redeemer (transition to perfect love). Whoever acts as He did, is good, is better than all beings. Aye, He is the good God Himself. "One is good, — God," who is goodness Himself, good of Himself. Whoever sacrifices himself thus, whoever suffered thus, whoever saves and redeems thus, whoever can and will save — is God, the supreme good, — is worthy of all love. Thus the Saviour appeals on the cross, with His head covered with blood and wounds, with His heart opened, as the supreme good, most worthy of all love, before which we should stand still and which moves us to love and contrition, aye, forces us toward Him (perfect love). If sorrow over sin enters into this love, as an offense to this eternal and only good God, this one and unique good, — then perfect love and contrition will arise. The personality of God, the attributes of God Himself now will move us. This is the way upon which the homilist and the catechist should move.

2. *The discovery of the motive of perfect love.* We have already remarked that we find God, the infinitely good, Who moves us to perfect love and also all the divine attributes which do the same, nowhere more beautiful, more perfect, more vivid nor brighter than in the life of Christ. The Gospel is, therefore, the real and first book of love. Aye, one of the principal aims of the Gospel and the life of Jesus consists in the *desire to move us to perfect love.* Therefore, select

(*a*) *several scenes of the life of Jesus*, in which the Son of God or

His divine attributes shine forth like the rising sun, and treat them so that the hearers will stand still before the person of Jesus and will permit themselves to be moved by Jesus to love and attrition. If, f.i., we should explain the Gospel of the calming of the storm at sea — then the power of Jesus will appear — before whom the storm takes flight and the surging of the billows suddenly become calm — so great, so lofty, so infinitely beautiful and good and worthy of love, that we are forced to exclaim with the disciples overwhelmed with astonishment: Who is He? And the Gospel answers: It is the almighty power of Jesus in its entire grandeur and beauty, in its full force and mildness. And the glory and the loveliness of this almighty power of Jesus, of this omnipotent Jesus, is capable of moving us to perfect love. Thus, from all the chapters of the Gospel, taken either separately or collectively in one grand view, powerful motives of love and of contrition may be collected which will affect the people mightily. Therefore, the preacher might, not only *ex professo*, but often also, as it were, in passing, f.i., in a homily, incite to perfect love and contrition, excite in his hearers an act of perfect love and contrition. The more lovely and attractive the infinite attributes of Christ are, which loom from particular chapters of the Gospel, the easier is the way to perfect love. There are thousands of occasions to ascend from the benefits to the divine benefactor, and to rest before His person, the sole and eternal good, in a loving and contrite manner. The Acts of the Apostles compress the entire life of Jesus within the immortal saying: *Pertransivit benefaciendo*. It is the *passing by of eternal love*. But in the sacrament of the Holy Eucharist and in all the sacraments, this blessing and loving passing by is renewed to this very day. But, above all, in order to awaken thoughts of contrition, the preacher should select

(*b*) *scenes from the Passion of Christ*. Where the footprints of the passing, blessing, the saving and redeeming Christ begin to become bloody, there begins likewise the truly royal road of love: Select, therefore, some particular scenes; explain them exegetically, correctly, and deeply, full of feeling, and permit the great attributes of goodness and of love and of the mercy of God to shine forth from them like flames of fire. Or, collect several scenes of the Passion into one whole picture and point out to the people the supreme and the most lovely good on Calvary's bloody height. These paintings and narratives of the Passion of Christ must be, however, well prepared. The fourfold, lovely, and comprehensive description of the Passion of Christ by the Gospels should serve as a warning to the preacher not to conceive this, his task, too lightly nor too superficially. (Compare above the paragraph on Passion Sunday, and below, n. 5: Cycles on the Passion of Christ, also the paragraphs on Holy-week.)

D. *The entire conception of Penance.* The preacher must present the sacrament of penance as something great, something ennobling, serious, but at the same time as something that makes man happy and fills him with delight. He should never forget the significant salutation of peace with which Christ begins His solemn Easter-sermon on confession. The love of the Redeemer, which Christ extends to the sinner, the deep psychology of the word, of the treatment, and of the grace with which He attracts men in order to impress them mightily, must also be typical of the tone of the sermon on confession. From such view-points read, f.i., the conversation of Jesus with the Samaritan woman. He arouses her interest mightily for the high, the ennobling, the supernatural, and the divine, then He penetrates into the very midst of her soul and shows her the great wound of sin. Now the entire activity of the physician manifests itself. It is not a declaiming against the opponents of confession and of those who receive Holy Communion only at Easter that leads to the judgment-seat of mercy, but it is the revelation of the greatness of the act of God and of men, the deed of man, which is enacted in the confessional. (Compare above, the Third Sun. of Lent, also the collection of sketches for Christmas-tide. Furthermore, N. 5, p. 323, and the following paragraph and the paragraphs on Holy-week.)

E. *Holy Communion.* It is of the utmost importance to develop here the promise, the institution, the fruits, and the blessings of Holy Communion. We have already expressed ourselves, in due time, during the development of the liturgy of the Fourth Sunday of Lent, upon the principal theme of this Catholic sermon. (See below — Holy Saturday, Low Sunday, and the feast of Corpus Christi.) Note especially:

(*a*) Christ Jesus in the sacrament.

(*b*) Union with the person of Christ, the life (grace), the virtue, and the blessing of this sacrament.

(*c*) The happiness of this sacrament: it is only excelled by one single other happiness: that of heaven. Holy Communion gives us *Christum velatum*, Heaven: *Christum revelatum.*

(*d*) Preparation and the sequence of communion: the highest, human Christian effort.

(*e*) Love, the most steadfast fidelity, persevering love after communion. All this should appear as the zenith of Easter. (Com-

pare above the IV. Sunday of Lent, Holy Thursday, Easter, and Easter-week, Low Sunday, the II. Sunday after Easter, etc.)

5. *Cycles on the Passion of Christ*

A. *The importance of a sermon on the Passion of Christ.* The Passion of Christ belongs to the principal themes of sermons. Sermons on the Passion of Christ are absolutely necessary. This follows:

(*a*) From the central dogmatic, pragmatic, and ascetic significance of the Passion of Christ.

(*b*) From the example of the four Gospels. The four Gospels are, in a manner, really inspired sketches of the sermons of the Apostles. In spite of the variety of the standpoint of the several Evangelists, in spite of the variety of the selection of material on their part, all give an extensive and detailed description of the Passion of Christ. The Apostles and the Evangelists, therefore, placed a very extraordinary value upon the sermon on the Passion of Christ.

(*c*) From the pastoral principles of the Acts of the Apostles and of the Apostolical letters. The addresses of the Apostles contained in the Acts, and likewise in the letters of the Apostles, often unfold, in a remarkable manner, the central significance of the Passion of Christ. Besides, the Apostolic Letters often point to the preceding oral and very extensive descriptions of the Passion of Christ. Thus St. Paul writes to the Christians of Galatia: Christ Jesus hath been set forth before your eyes, as if He had been crucified before you. (Gal. III: 1.) The homiletic principle of the same Apostle is well known: *Praedicamus vobis Christum crucifixum, Dei sapientiam et Dei virtutem.* (I Cor. 1: 22 sqq.) We often meet in the Apostolic Letters ascetic exhortations, in connection with thoughts on the Passion of Christ.

(*d*) From ecclesiastical liturgy, which makes the Passion of Christ the center and the subject of its exalted worship, especially in Lent, but most particularly during Passion-tide and Holy-week. Besides, according to the command of Christ Himself, every celebration of the mass is a memorial celebration of the Passion of Christ. Since the people today no longer take part in celebrating the whole of Holy-week, and since, furthermore, Palm Sunday is less adapted for preaching activity, therefore the Good Fridays are in themselves not sufficient for sermons on the Passion of Christ.

It is a specially grave duty for the pastor to treat the principal subject of Christian doctrine, from time to time, in all admissible cycles of sermons during Lent. We should also here like to recall the reading of the Passion during Holy-week, the great significance of the devotion of the Stations, of Calvary, and of the Passion, also the devotion in honor of the Sacred Heart, but especially the introduction of the people into the liturgy of Holy-week by means of catechetical instructions, sermons, and pious literature: all this will serve to attain a deeper conception of the Passion of Christ.

B. *Methods of Sermons on the Passion of Christ*

(*a*) We must place a great value upon the indirect preparation of a sermon on the Passion of Christ, and for this purpose we should like to make a very concrete proposition which we do not, of course, wish to be considered of a mere stereotyped form. 1. To gain a proper disposition read or consider the excellent chapters of the Imitation of Christ: *de paucitate amatorum crucis Christi*, and *de regia via crucis*. 2. Read the entire Passion of Christ according to the four Gospels or the collective account of the four Evangelists in some harmonized Gospel (f.i., in the Life of Christ compiled from the four Gospels, by J. Lohmann and V. Cathrein, S.J., in Latin or in German, Junfermann, Paderborn: the more recent editions are especially practically arranged. This book ought find a place in every preacher's library. This obligated recommendation is not a mere phrase). 3. Read, probably one or the other of the various parts of Catherine of Emmerich, not with a view of ventilating the visions in the pulpit, but solely to cultivate a proper disposition for the meditation of the Holy Scriptures. 4. Next, enter deeply into the dogma of the Passion of Christ which is given in a simple and in an exceedingly attractive and astoundingly fruitful manner by St. Thomas, III. p. q. 46–53 (as a guide to this read Portmann, Das System der theol. Summe, S. 331 sqq.). Eventually use a recent dogmatic work (Willmer, Hettinger, Hurter, Scheeben, Heinrich, etc.). 5. Finally secure, if still necessary, a small selection of literature for sermons on the Passion of Christ. 6. After having thus, at least partly, worked — with pen in hand — then the preacher ought collect the scenes of the Passion of Christ, those he wishes to treat of, note therein the dogmatic and the moral, not in an artificial manner, but for every scene

(sermon) sharply defined thoughts of a certain aim, or he should select dogmatic and moral themes and gather for these scenes of illustrations from the Passion of the Lord. The material must thus be properly arranged, disposed, and partly also eliminated. For this purpose the meditations on the Passion of Christ of Lohmann (new special edition of 1888 sqq.) affords a varied direction. This is, of course, no method for a next Sunday sermon. But he who prepares, from time to time, such a cycle of sermons indirectly, works for years ahead and will, above all, place the person of the suffering Redeemer in the foreground of his sermons: *Praedicamus vobis Christum crucifixum. . . . Dei sapientiam et Dei virtutem* (I Cor. 1: 22 sqq.).

(*b*) For a *direct* elaboration we would recommend:

(a) Special selected scenes or stations of the Passion of Christ, f.i., the fourteen Stations, chapters of Holy Scripture, either of the harmonized Gospels or of the several Gospels. In all this narrate the Passion of Christ *according to a carefully written preparation* in closest connection with Holy Scripture;[1] intersperse some fruitful exegetic explanations and psychological views of the interior of the God-man, some holy affections in a suitable manner, and conclude with an impressive practical central idea, as a fruit for the people (doctrine, souvenir, resolution). *In fixing the cycle fix likewise the central, intended aim of the several scenes in order* that the same affections and the same applications may not be repeated in the various sermons. (We again recommend to the preacher: Lohmann, Leben Jesu und Betrachtungen über das Leiden Christi; Grimm, Leben Jesu; Meschler, Life of Jesus; Dippel, Hattler, Kreuzweg; Belser, Geschichte des Leidens und Sterbens, der Auferstehung und der Himmelfahrt des Herrn, Freiburg, Herder, 1903. Besides, we recommend:

(b) *Evangelical cycles on the Passion.* Preach one year, f.i., on the Passion by Matthew, another year on the Passion by Mark, etc., by selecting all or only some of the scenes, dividing them and treating them exactly according to the conception of the respective Evangelist. (See p. 379.) We desire to call the attention, furthermore, to:

(c) *Harmonized cycles on the Passion.* Select from a harmonized

[1] A good exegetic and ascetic narrative of the Passion of Christ is a gift of God and a special art. Of St. Paul of the Cross the breviary relates on April 28; *Praesertim Christi enarranda passione mirifica ejus orationis vis erat.*

Gospel one part — of the history of the Saviour, and follow the same chronologically, step by step, while dividing the matter into suitable chapters of thoughts. Thus, f.i., a very fruitful cycle might be delivered from Septuagesima Sunday to Easter — or, with a special reference to the interior life of the God-man, during the month of the Sacred Heart as sermons on the Sacred Heart. (We recommend likewise here, in the first place, the Evangelische Harmonie of Lohmann, also Grimm's Leben Jesu, also the homiletic meditations on the Passion by Dippel, Kirchenjahr, III. B. S. 274 sqq.) In these and all other lengthy cycle-scenes one should, above all, be clear and careful in the preparation of a plan of sermons in which the dogmatic and the moral applications or central thoughts should predominate. It is very much to be deplored whenever everything possible of a lengthy cycle is compressed into one solitary sermon. We desire furthermore:

(d) *Dogmatic cycles on the Passion of Christ.* Above, in considering the liturgic-homiletic treatment of Passion Sunday, we noted the rich dogmatic-pragmatic bearing of the Passion of Christ. In the paragraphs on Holy Week we will describe other viewpoints. Whatsoever the liturgy there compresses into one Sunday or one week that the preacher might extend to all Sundays of Lent. From the above mentioned sketches the preacher might be induced to prepare whole cycles for Lent. For the selection of themes and sketches we would especially recommend St. Thomas, III. q. 46–53. The preacher will marvel at the fruitfulness of several of these questions for homiletic purposes. We desire again to remind the preacher of the smaller "Handbook of Religion" by Willmer. Compare also the more ancient and the recent rich literature for sermons. Besides the old masters, Bossuet, Bourdaloue, Massillon, MacCarthy, Sailer, Foerster, Eberhard, the preacher should also take note of the more recent works of the book-market. Much that is useful and valuable has appeared in this field during recent years.[1]

(e) *Moral-ascetic cycles* which are developed from particular scenes: (α) The example of virtue or, (β) the characteristic features of Christ in general and of the suffering Christ in particular, and render these fruitful to the Christians; or, (γ) open an insight into the inner life of the suffering Christ; also, (δ) strive to unfold the

[1] We desire to draw especial attention to Stiegel's Fastenpredigten über das Leiden Jesu.

entire concept of the Passion on the part of Christ and of the Christians in an homiletic manner. Eminently important is (ϵ) the gaining of a motive of perfect contrition by love from the scenes of the Passion of Christ. (See above, sermons on confession, pp. 308–322.)

The study of some of the better tracts on virtue, f.i., of the Moral Theology of Müller, Göpfert, Lehmkuhl, Weiss, Apologie, vol. V (compare the table of contents), or of Thomas, II, II, in relation to a scene or a station of the Passion of Christ is very fruitful. Compare thoughts thus gathered, f.i., on obedience or humility with the entire scene on Mt. Olive, and the well-known Pauline passages: *semetipsum exinanivit — factus obediens usque ad mortem*, etc., and with the liturgy of the several days of Holy Week (see below paragraphs 35 sqq. on Holy Week). On the conception of the Passion by Christ and by the Christians, see above, pp. 84, 85, d. (on the impressiveness of the ideas and the words connected therewith under the circumstances). We also recommend:

(f) *Cycles of great summary conceptions of the Passion of Christ*, f.i., the commandments of God, the Way of the Cross — the losses of Jesus, the victories of Jesus, etc.

(g) *Liturgical cycles on the Passion of Christ* for the entire Lent, (in close connection with the ceremonies of Holy Week and of Good Friday).

(h) *Cycles on the mysteries and the devotions of the Passion of* Christ — the sorrowful mysteries of the Holy Rosary, the Way of the Cross, and cycles on these devotions themselves.

6. *Cycles on Christ.* For these consult the homiletic-liturgical central ideas from Septuagesima to Easter (p. 257 sqq., and below: Principal themes, p. 746).

A series of concrete recommendations for lenten sermons are also presented by the following paragraphs, especially the sketching of the liturgy of the several days of Holy Week and the description of the feast of the Sacred Heart, given below, p. 526 sqq.

§ 32. Lenten Sermons (*Plans of Sketches*)

First Cycle

On the homiletic-liturgical central ideas consult the homiletic-liturgical outlines given above, pp. 271–458, and p. 565. They supply stimulation for several parallel cycles.

Second Cycle

First Sunday of Lent. Temptation against the law.

1. *Are there temptations?* Yes indeed — experience and the Gospels affirm it. What is a temptation? *Conatus voluntatem pertrahendi ad peccatum.* These efforts to induce our will to sin arise (*a*) *from within.* There are rebels within us: existing in our sensual nature, with their inordinate passions — then there are rebellious impulses in the will itself, f.i., hatred, pride, motions against faith, etc. To this may be added (*b*) powerful efforts *from without* — on part of the world (see above I Sunday of Lent, p. 271), and most powerful ones on part of the Devil himself (see above I Sunday of Lent, p. 271). The Gospel of today establishes this very firmly: *there are temptations.* And this is a very serious fact with which we must reckon. The tempter approached, in shameful impudence, our Blessed Redeemer Who was inaccessible to every temptation from within (see Thomas, III p. *de tentatione Christi*). How much more easily does he approach us, because he hopes to find within us a combination of passions and evil propensities. It is impossible for us to enter upon the day indifferently. On the first pages of the Bible, in the beginning of history, God calls humanity to a combat against temptations (see above, p. 112, n. 3: The program for the redemption of humanity). And today, at the beginning of Lent, the Redeemer, engaged in a conflict, calls us to this battle (Gospel), *in virtute Dei, per arma justitiae a dextris et a sinistris* (Epistle).

2. *How are temptations overcome?* We have just seen this in the Gospel through a grand and frightfully serious picture (see several ideas above I Sunday of Lent, p. 271 sqq.). How should we, therefore, overcome temptation?

(*a*) *We must not remain neutral.* We must not be indifferent to whether we be children of God or children of sin. The whole Gospel forbids neutrality: — there is nothing more definite nor positive than the position of Christ against Satan in all these temptations (p. 272, note). Throughout the whole Gospel the forceful admonition pervades: "He who is not with Me is against Me." *Quae conventio Christi ad Belial?* (II Cor. 6: 15.) (See above p. 281.)

(*b*) *We must not overlook these things. Mere negative se habere et positive nullo modo resistere, peccatum est, attamen veniale non excedit, etsi motus versentur circa objectum sub gravi periculum proximum concensus (propter passiones vehementes vel alia ex causa) creatur.* It is indeed already a species of conflict not to consent. This may happen to an otherwise very conscientious person during several unguarded moments. He need not disquiet himself about a grievous sin. But a temptation, and especially a temptation to some grievous matter,

creates a disorder in the soul, within our inner selves. The intelligent will, strengthened by grace, is the ruler. It is therefore the duty of the will to create order in some manner. How is this done?

(*c*) *We must despise the temptations quietly but firmly* (*contemnendo resistere positive*). In the Gospel of this day Christ shows us a deliberate and quiet contempt of Satan: Christ does not treat with him any more than is absolutely necessary. Thus, too, should the tempted Christian despise, f.i., seriously and quietly, all low and impure thoughts — like the barking of a dog to which the passer by pays simply no attention. Even insolent temptations against faith are often best dismissed by quiet contempt. In this manner of acting consists the simple thought of Christ: *Dominum Deum tuum adorabis et illi soli servies*, in opposition to all the complicated deceptions of Satan. Sometimes opposition alone is sufficient, oftentimes we must

(*d*) *combat temptations with the most varied positive means: obligatio positive resistendi existit, et haec resistentia plerumque sufficit.* In today's Gospel the Saviour applies various means and arms in the conflict against Satan: repulse, scriptural passages, contempt, etc. And the Epistle admonishes us to make use of a strong armor: — with the armor of justice on the right hand and on the left! Compare the splendid passage: *Accipite armaturam Dei, ut positis resistere in die malo*, etc. Eph. 6:11–18. This passage might also be applied to the following points: What arms, what means should we make use of?

(*a*) *Above all — prayer to God: Orate ut non intretis in tentationem.* (Matt. 26:41.) This great admonition of Christ is a precept for the life of a Christian. Pray that ye enter not into temptation, that ye consent not. Say occasionally and somewhat more slowly and seriously the petition of the "Our Father": Lead us not into temptation, i.e., preserve us against all great temptations. Grant that we enter not into temptation. Deliver us under all circumstances from the one great, mighty evil — from sin. In connection with this the preacher should recommend, very urgently, aspirations in the hour of evil — such as this petition of the "Our Father" — the invocation of the Holy Name of Jesus — of the name of Mary, etc. He should show the great significance of these simple, but very important exercises. How great man appears when, in the hour of temptation, he raises himself up to heaven by a fervent prayer, such as: Jesus — help! Mary, come to my assistance! I will not! The preacher should also strengthen the confidence, which is sure of victory in those praying. Nothing indeed takes place in him who prays that could constitute a completely voluntary grievous sin: *et galeam salutis assumite* — the helmet of hope, which protects that which is most noble in us — our head, i.e., the believing intelligent will by the power of God — *per omnem orationem et obsecrationem*

orantes omni tempore in spiritu: et in ipso vigilantes in omni justitia (Eph. 6: 18).

(β) *The word of God.* A word of Jesus, a word of Holy Scripture, a Catholic principle which we remember, often saves us immediately. Develop the example of the Gospel of this Sunday. The Apostle himself admonishes us: *Assumite gladium spiritus* (*quod est verbum Dei*). Eph. 6: 17. The sermon, advice given in the confessional, spiritual reading of the Bible prepare for this: therefore the Apostle admonishes Christians in the description of their armor that they be: *calceati pedes in praeparatione Evangelii pacis* (Eph. 6: 15), "your feet shod with the preparation of the gospel of peace" (the sermon). Especially effective against temptations are thoughts on the last things. To the armor, moreover, belong:

(γ) *God's images.* Temptation often disturbs the imagination. This the impudent Satan tried on Jesus Himself, on the Mount: *et ostendit ei omnia regna mundi et gloriam eorum.* In such cases it is necessary to fight with the same weapons. Place the image of Christ before your soul — the image of the tempted, the militant Christ — the image of Christ who calms the storms at sea — of the cross-bearing Jesus with His head covered with blood and wounds — Who says to thee: Would you, could you betray Me? the image of your last communion, at which the glorious, the risen Christ entered into your souls. (The preacher should not omit this training of the imagination. The biblical sermon especially, the homily, the unfolding of the life of Christ is also in this direction most important.) All may be conceived in one thought — turn Satan and his imps quietly, contemptuously and seriously away, now with these and then with other weapons — but turn him away — by all means: *Vade, Satana!*

Thus the conclusion of the Gospel will likewise be fulfilled in us, in an invisible manner: *Tunc reliquit eum diabolus, et ecce Angeli accesserunt et ministrabant ei.*

We have dilated somewhat upon this sketch in order to show how easily and readily the material of moral and ascetic theology might be combined with the Bible and liturgy.

(B) *Second Sunday of Lent. The Law itself.* Main catechetical sermon on the two tablets or their more important commandments (see above II Sunday of Lent, p. 279 and below p. 334, fifth cycle. Ev. Themata. 1. Christ the Lawgiver (short). 2. Christ's Law.

(C) *Third Sunday of Lent. Return to the law through confession.* The main catechetical sermon on confession: 1. contrition; 2. confession; 3. absolution. (Points 1 and 3 short, 2 somewhat more extensive, see above 308–322.)

(D) *Fourth Sunday of Lent. Power to keep the Law:*

Holy Communion

Show, in a striking manner, the power of keeping the law that flows from holy communion. (*a*) *Union with the person of Christ: omnia possum in eo, qui me confortat.* We desire Christ alone. (*b*) *Union with the life of Christ* (grace: *sicut me misit vivens Pater et ego vivo propter Patrem, et qui manducat me, vivet propter me*). Divine life proceeds from the Father to the Son from eternity. This divine life the Son of God-made-man brought upon earth. It deifies and glorifies His humanity, Christ's glorified flesh and blood, and, therefore, likewise the divine life of Christ — and His splendor and likeness: sanctifying grace. Christ came Himself to preserve this life within us. We receive holy communion in order *never, never to fall from grace again.* Christ entire enters within us and the power of His divinity remains, and with Christ something of God remains within us — grace, the second life which Christ desires to preserve at all cost. He ever repeats, "I remain" (John 6). I remain in him and the communicant remains in Me. Examples: The martyrs, the father of a family; the tempted; the suffering; those visited by misfortune: *vivent propter me,* they carry the beginning of heaven within themselves.

(*c*) *Union with the virtues of Christ.* The gardener of our virtues appears to our souls, as He did once to Mary Magdalen on Easter morn. Behold, how the author and promoter of our faith will strengthen our faith.— Love itself enkindles in us a new Easter-fire of love: *ignem veni mittere in terram et quid volo nisi accendatur!* Behold, how our purity will be strengthened by the eternally Pure, etc! The divine power of Christ becomes in us, by holy communion, a gigantic power, in order that we may keep, in spite of all temptation (see above the I Sunday of Lent), — His Law: *Si Deus pro nobis quis contra nos?* (Particular explanations and particular resolutions.)

(E) *Atonement for the law violated.* The sacrifice of the cross of Christ — renewed in the sacrifice of the mass: (*a*) The act of Christ, (*b*) our return in the sacrifice of the mass, the celebration of the Passion of Christ. (*α*) a duty to celebrate it. (*β*) the manner of celebrating it. (See above, p. 294, Passion Sunday, p. 773 sqq., pp. 788, 812, 6.)

Third Cycle: *A Cycle on Confession*[1]

Theme A. First Sunday of Lent. The examination of conscience. Christ in the desert. The Christian in the desert of his soul — he is alone before his God in the examination of his conscience.

How should we examine ourselves? A word (*a*) on rendering an account (of sin) in general — of grievous sins — of forgotten sins — of

[1] See above, "Sermons on the Paschal Sacraments," p. 308–322.

doubtful sins, etc. (Compare Moral Theology.) (*b*) A word of the examination of conscience, in particular. The preacher should emphasize the Christian moral sense of the one or other commandment as a guidance to a sincere and honest examination of conscience on *all* the commandments. This should not be a simple enumeration of sins but a substantial, incisive explanation of the range of duty of the one or the other commandment. All the commandments might be treated if the several would be placed rapidly into a proper light for the arousing of the conscience, in order to enter into the one or other more deeply, into the domain of duty, f.i., I Commandment: God and your thoughts. Do you believe? Do you confess your faith? Do you pray? How do you pray? Do you hear the word of God? Do hope and love predominate in you? Herewith connect very short and pointed instructions, taken from Holy Scripture, dogma and moral on faith, on prayer, etc., and by the light of these explanations descend into the sphere of concrete life.

Theme B. Second Sunday of Lent. Contrition. The glorified Christ, who speaks to Moses and Elias concerning His end and His Passion, moves us to contrition: A retrospect into the life of Christ and a look forward into the Passion of Jesus, from the Mount of the Transfiguration (see above p. 296 sqq) are calculated to awaken mighty motives of contrition. The Saviour Who lived and suffered and was glorified for us, appears as the sole good, as the eternal love, as *the good most worthy of all love*, Who moves and forces us to a perfect contrition caused by love, by His teaching, by the conflict and struggle of His life (I point), by His glorious transfiguration on the Mount (II point), and by His immeasurable suffering (III point). If the preacher succeeds in putting into these two or three concentrated pictures of the life of Christ the divine attributes and glories of Jesus, in a very vivid manner, in the foreground and in contrast to our sins — then he will succeed, *hic et nunc*, and for the coming paschal confession, to arouse a genuine perfect love and contrition in the people. By such a method theology weaves its threads into contrition everywhere, but remains more latent according to the admonition of the Imitation of Christ: *melius est sentire compunctionem, quam scire ejus definitionem.* Another, more dogmatic moral presentation might be contained in the view-point of: *What is contrition?* (Popularized theologumena on its essence and several attributes.)

What moves us to contrition? (Popularized theologumena on the motive of imperfect and perfect contrition, before the transfigured and suffering Christ, with a vivid and fresh climax. See above: Sermons on the paschal sacraments: questions concerning contrition, p. 315–323).

Theme C. Third Sunday of Lent. Confession. The casting out of the mighty Satan and of the dumb devil by the stronger Christ, effected through confession. 1. *Must we confess?* (A selection of solid proofs with apologetics interspersed; see above the paragraph on Sermons for Lent, especially on the paschal sacraments, p. 315 sqq.)

2. *How must we confess?* Do not recount the attributes of confession always and every year according to the stereotyped form of the catechism, so that interest be not lacking, f.i., confess (*α*) as you would before the living God Himself (sincerely), (*β*) as a reasonable Christian (entirely, plainly, and not excitedly. See p. 305 sqq.).

Theme D. Fourth Sunday of Lent. Amendment of life. The liturgy shows us the liberator — Christ — Who longs to lead us to the paschal banquet. No longer permit yourselves to be put into chains. *Qui facit peccatum, servus est peccati* (John 8: 34). Upon such a background depict an amendment of life (f.i., gathered from several chapters of Moral Theology in general and in particular): (*a*) *to form a conscience.* Very briefly consider: What is conscience? What does it mean to form a correct, true, and safe conscience before acting and not to act blindly? Powerful and striking exhortations on conscience and conscientiousness (see, f.i., the doctrine on conscience in the moral theology of Göpfert, Müller, Simar, Noldin, and of Cathrein); (*b*) *to act with a free conscience*, independent of passion, of pride and of human respect, f.i., as a man, a father, a mother, in selecting one's vocation, in the choice of marriage (introduce a digression on mixed marriages, on the exclusively Catholic education of children, etc.), in the active and daily life (pp. 282, 287, 434).

NB. This sermon might also be shaped into a finishing of the first sermon, by selecting examples from the commandments, which ought be very briefly considered in a sermon on the examination of conscience. For this purpose the Bible likewise furnishes us, especially in the Acts of the Apostles, most powerful and most ideal and eminently practical thoughts.

Theme E. Fifth Sunday of Lent. Satisfaction. 1. *How did Christ make satisfaction?* (See above, Passion Sunday, p. 294 sqq.) 2. *How will you make satisfaction?* (Catechetical points given in a biblical, concrete, ascetic, and pastoral practical light.)

Fourth Cycle (*cycle on Confession*)

Theme A. Confession. Proof taken from the Gospels. The institution of confession is also "a word that proceedeth from the mouth of God upon which we live." (I Sunday of Lent.) For proof, see above, p. 333 sqq. on "Sermons for Lent." Methodical.

Theme B. Confession. Proof from Church history (II Sunday of

Lent). For proof and apologetics see § 31, Sermons on the paschal sacraments.

Theme C. Objections against confession. (III Sunday of Lent.)

Theme D. The effects of Christ through confession. (Fruits of confession through absolution.)

Theme E. Our results through confession. 1. Contrition. 2. Confession (with the examination of conscience as a guide to confession). See p. 308 and Obweger, die "Wahrheit über die Beicht" (sermons, Salzburg, 1904), also "Segur's Familiar Answers."

Fifth Cycle (*cycle on confession*)

Theme A. Examination: God and your thoughts (I Commandment of God). (*a*) Your faith. (*b*) Your prayer. (*c*) Your hearing of the word of God (contrition and its motives for sin against the I Commandment).

Theme B. Examination: God and your speech (II Commandment), God and your time. (Your week consecrated by the Sunday. Rest from work; rest in God; duty-advice.) Contrition and motives of contrition for sins against the II and III commandments, see p. 297.

Theme C. Examination: You and your fellow-men (V Commandment): not to kill — not to injure — ordinate self love and love of neighbor (contrition for these sins and motives thereof).

Theme E. Examination: You and your goods (*a*) goods of chastity; (*b*) goods of fortune; (*c*) goods of honor in the eyes of God. (Contrition, and its motive, for these sins.)

NB. This cycle could, more properly, be developed into from 8–10 sermons.

Sixth Cycle

Cycle on Christ, as homiletic or sequence sermons, according to the liturgical developments on p. 271, sqq., 361; see p. 507 sqq.

A. Christ as an example.
B. Christ as a lawgiver.
C. Christ as a conqueror.
D. Christ as a host.
E. Christ as a sufferer.

§ 33. Holy Week (*Fourth Step*)

I. *Historical remarks.* Holy Week is the week that precedes Easter Sunday. Its history is therefore most intimately connected with the interesting and rich history of the feast of Easter. For the historical development of the feast of Easter we refer to the

explanation given in the account of that solemn feast, and also to the history of the Church.

Holy Week enjoyed, even from ancient times, a special name: *septimana major* (later: *hebdomada major*). We refer, f.i., to Chrysostomus, Hom. 30, in Gen., and also to the *Peregrinatio Silviae*. The German name is derived from the Gothic *kara* — solitude, the old German *chara*, *kara* — lamentation, suffering; the middle-high-German *Kar* — lamentation, sorrow.[1] The derivation from the Old-German, borrowed word — *karina* from *carence* (*carenzie*, *careme*), or from the Greek, χάρις — grace, favor, from *charus* — dear, beloved, from *carucca* (*Rassel*, *Rasselkaren*), from the German "gar" (*Rüstwoche*, Holy Week) is not well-founded. The most complete and ancient source of the history of the liturgy of Holy-week is the oft-mentioned description given by the Gallican pilgrim Silvia of Bordeaux, who assisted at the solemnities of Holy Week in Jerusalem one year before the death of Cyrill, and who gives us a detailed account thereof. The re-discovery of the ancient description has overthrown a series of hypotheses of archeologic-liturgical investigations. We now see pretty clearly that the sacred places of Jerusalem have given an impetus to a long series of impressive ceremonies, and that the liturgy of Holy Week in Jerusalem found gradually an imitation in the whole Church of the East and of the West.

We can enter into the details more properly in the consideration of the several days of Holy Week.

II. *Liturgic homiletic points.* Should we wish to reduce the inestimable wealth of Holy Week to a few fundamental thoughts, then we ought emphasize the following view-points in connection with the entire Lenten and paschal time:

1. *The celebration of the Passion of Christ.* This celebration of the Passion is no longer a preparatory one, as it is during Lent, nor a merely general one, as it is in Passion-week, but an entirely exclusive, exhaustive, and an universal one. The Church now says with the Apostle: *Non enim judicavi me scire aliquid inter vos, nisi Jesum et hunc crucifixum.* (I Cor. 2: 2). Now she desires to direct the eyes and the souls of all toward the cross: *ecce lignum*

[1] The following are among other names: *hebdomada major, h. sancta* (ἡ ἁγια καὶ μεγάλη ἑβδομάς) *hebdomada poenalis, nigra, authentica* (*ambrosian and gallican*). The last singular name signifies probably: a precisely arranged and ordained week, or an authentically fixed week (according to the period of Easter).

crucis, in quo salus mundi pependit (the unveiling of the cross on Good Friday). Now the grand words of the first Corinthian letter (I. 23: 24) are fulfilled in the entire liturgy: *nos autem praedicamus Christum crucfiixum, Dei virtutem et Dei sapientiam.* At the end of Holy Week the Church may confess with the same Apostle: *Ante oculos (vestros) Jesus Christus praescriptus est, in vobis crucifixus.* (Gal. 3: 1; see also above: Sermons on the Passion of Christ.) The celebration of the Passion is manifold:

(*a*) *A historical memorial celebration of the Passion of Christ,* contained in the Passion and the lessons:

(*b*) *A dramatic renewal celebration,* especially in the solemn Passion and the liturgies of Palm Sunday and Good Friday:

(*c*) *An ascetic renewal celebration of the Passion of Christ,* in the whole liturgy, from Palm Sunday to Good Friday, especially in the Psalms, the lessons, the antiphones, and the ceremonies, etc. The whole is a grand sermon on the crucifixion and burial of the old man and the resurrection of the new man with the risen Christ. (See Rom., ch. 6, and above, pp. 162 and 163, also p. 323 sqq.: Sermons of the Passion of Christ.)

(*d*) *A sacramental renewal celebration of the Passion of Christ,* through the paschal sacraments and the Holy Sacrifice of the mass (p. 308 sqq.). Holy Week is especially:

2. *A celebration of the baptism of Christians,* i.e., the last immediate preparation for baptism, confirmation, and Holy Communion. As long as the catechumenate existed in its fullest extent, and even long thereafter, Holy Week was the last immediate preparation for the paschal term of baptism. Even today it is this — a celebration of our baptism, in which the old man was crucified with Christ and buried with Him, in which we ceased to be the bearers of sin, since there was scarcely any room in us for sin. (See Grisar, History of Rome and of the Popes, n. 527–539, p. 794–810. See below, Holy Saturday, above, the IV. Sunday of Lent, and especially also p. 162.) Holy Week is moreover:

3. *The real solemn time for the penance of Christians,* the last and immediate preparation for reconciliation of the penitents with God and the Church through the second baptism. This concept applies especially to ancient and modern times.

Holy-week is likewise:

4. *A preparatory celebration, a direct preparatory celebration for Easter.* It leads us slowly and solemnly over the bloody path of

the grandiose *opus redemptionis* to its completion on Good Friday and its coronation in the night of Easter and on Easter-day. The entire Holy Week is a liturgic-homiletical climax, which attains its first climax on Easter-night (now in the anticipated night-service of Holy Saturday morning), and on Easter Sunday it reaches its culminating point: *aeternitatis aditus.* (See the oration of Easter, and also especially, p. 507–509.) Holy Week is furthermore:

5. *A solemnization of Lent.* Holy Week, during which the Bridegroom is taken from us, was, in all times, the strictest time of Lent. (See above, History of Lent, pp. 250 sqq.) Holy Week is finally:

6. *A Week of holy days.* During the post-Constantine age the great week developed into a real week of solemnities. At first the courts were closed, afterwards public recreations and public works ceased, and, finally, ecclesiastic-civil days of rest were extended over the entire week. (Const. Apost. 8: 33.) As late as 1234 the entire Holy Week was enumerated in the decretals of Gregory IX among the generally adopted holidays and recognized by the Pope. The contrary custom, however, was recognized by Urban VIII on Sept. 13, 1648. Holy Week maintains a real unique liturgical precedence today, and the *Triduum Sacrum* is even duplex I. *classis*, same as the solemn feasts. If a holy day occurs during Holy Week, it is celebrated, but its liturgical solemnity in *choro et foro* is postponed. In this case several masses *de die* may be said on Maundy Thursday. The feast of the Annunciation of the Blessed Virgin is postponed on Good Friday and Holy Saturday *pro choro et foro*, because its occurrence on these days is often possible. On any other holy day occurring on Good Friday or Holy Saturday, the command to abstain from servile works remains in force, but the precept of hearing mass ceases entirely on Good Friday, on Holy Saturday it loses at least its full extent. Feast days occurring during the *Triduum Sacrum* should not be considered in the sermons, at least not in first line, because the Church commemorates solely the Passion of Christ. The fact that the days of Holy Week and especially Good Friday are not ecclesiastical holy days, may be justly considered today as an expression of sorrow. But to behold herein an entirely special confession of Catholic sentiment contrary to that of other faiths, would be unwise and unjust. The historical development bars any such conception. The abolition of the holy days was simply the sanctioning of a grad-

ually rising claim of customs, opposed to the earlier strong demand which established a law of custom of an entire week of holy days. Modern conditions make it often impossible for our laboring people to assist at the celebration of the exalted and deeply significant day of the death of the Lord and its impressive divine service, and, especially for homiletic reasons, we would welcome an ecclesiastic-liturgical development which would put the seal of a holy day on Good Friday, with the prohibition of servile works and an encouragement (not precept) to the assistance at the divine service and the sermon and to the visitation of the churches in general. Precisely for these reasons we would not oppose a declaration of Good Friday as a civil holy day.

. . . . . .

After this general view we will consider the more important days of Holy Week more closely. Our homiletic task, in regard to the rich and easily accessible literature on the celebration of Holy Week, does not consist in an extensive homiletic paraphrase, but in leading the liturgy back to some *grand central thoughts that animate it*, in order to present the ceremonies and the entire liturgy as a support of the sermon on the suffering, crucified, buried, and Risen Christ.

We recommend on this occasion the distribution of larger and also of smaller books on Holy Week, both among the cultured and the common people and lectures on the liturgy of Holy Week, liturgical Lenten sermons, etc. (Compare the paragraph on Lenten sermons.)

§ 34. Palm Sunday

The Triumphal Procession with Palms and the Triumphal Procession with the Cross

I. *Historical view.* The unique celebration of Palm Sunday dates from the earliest Christian age. The name itself is very ancient: *Dominica in ramis Palmarum*, gr. κυριακὴ τῶν βαΐων, also *dominica competentium* (of those competent to receive baptism).

1. *The palm-procession.* Formerly it was thought that the palm-procession was introduced by Peter, Bishop of Edessa, about 397, and some authors place its origin in the ninth century. But, since the re-discovery of the report of the Gallican pilgrim Silvia, we have a very clear idea of the origin of the palm-procession in Jerusalem. Silvia reports that, "On the Sunday before Easter

the usual morning service takes place in the church of Golgotha, which at that time was called Martyrium. But about the seventh hour of the day, i.e., about 1 P.M., the people congregated before the cave of Mt. Olive, for a two-hours' devotion, consisting of psalms, hymns, lessons, and antiphones. About the ninth hour they ascended to the top of Mt. Olive (the Mt. of the Ascension) for renewed prayers and lessons, corresponding to the time and the day. About the eleventh hour the Gospel of the entry of Jesus into Jerusalem was chanted, and then they marched in solemn procession, carrying palms and olive branches and chanting the *Benedictus qui venit* from Mt. Olive through the valley of Cedron to the church of the Anastasis, within the city, where vespers were celebrated and an oration of the cross was sung." This is the most ancient report of the palm-procession of the year 385.[1]

This dramatic celebration in Jerusalem gradually entered the liturgies of all the churches. True, the most ancient *sacramentaria* neither indicate a palm-procession nor a palm-blessing, but several ritualistic features thereof. The *Gregorianum* is also silent on a solemn palm-blessing, but indicates the carrying of palms and of other branches, also speaks of a blessing of palm-bearers: *Benedicat vos Deus . . . ut sicut ei cum ramis palmarum et ceterarum frondium praesentari studiustis*, etc. (Migne 78: 77.) Isidor of Seville designates the day as: *dies palmarum*, but seems not to know anything of a palm-procession; but he mentions the baptismal prayer of the catechumens, customary at one time in Spain on this very day (*Dominica competentium*), and the *traditio symboli* connected therewith (see p. 290), and also the preparatory *capitilarium*. Amalarius of Metz speaks of carrying palm branches through the church and crying: *Hosanna*. (Amalarius de eccl. off. IV, 10; Migne 105, 1008.) During the middle ages the palm-procession appears everywhere, but not the blessing of the palms. The latter is still omitted in some dioceses of France. The Gallican rituals were the latest to adopt the palm-celebration.[2]

The branches used in southern countries are of palm and olive trees. The real palms were oftentimes brought from quite a distance. In several northern regions, contiguous however to southern lands, olive branches are used. (Palm-market in Innsbruck.) In Switzerland evergreen and sprouting branches of holly (*Ilex Aquifolium*) are used, and of the hazel-bush (*Corylus Avellana*), etc.

[1] Peregr. Silviae, c. 30, 31. [2] Kellner, Heortology, p. 42, 45.

In certain towns of Switzerland high poles are ornamented in the shape of a tree with twirling sticks and holly wreaths and other branches and covered with beautiful apples (see the famous painting by Fellmann: Palm Sunday in Switzerland).[1] There were in fact many ingenious and poetic popular customs and Passion-plays, etc., connected with Palm Sunday during the middle ages, and still reaching unto our days.

We may therefore follow the historical development of the palm-procession according to the following steps:

(*a*) The palm-procession in Jerusalem, on the very spot; (*b*) separate ritualistic parts thereof in various churches and sacramentaries; (*c*) the carrying of palms in churches; (*d*) the palm-procession; (*e*) the blessing of the palm branches; (*f*) the full development of the entire rite of the blessing of palms and the palm-procession according to the order of the mass with Introit, *oratio*, Epistle, Gospel, preface, and the prayers at the blessing. The preface of the blessing is manifestly analogous to the more ancient preface of the blessing of the baptismal water.

II. *Liturgic-homiletic considerations.* The rich and splendid ritual of Palm Sunday contains two great central ideas. It speaks of a triumphal march of Christ with palms and of a triumphal march with the cross.

A. *The triumphal march with palms.* The palm-procession is an introduction to Holy-week. It is a celebration of the divine royalty of Jesus, before He enters upon His Passion. As the Lord of heaven and earth, of the Jews and the pagans, of all ages and generations, of nature and the universe He enters into the holy city. (The eve of the Sabbath[2] before or Sunday morning of Holy Week, 783, u. c. See Grimm-Zahn, Leben Jesu, VII, p. 609 sqq., p. 615, and from another view: Behler 1, c., p. 21, p. 23, below, p. 24 sqq.) The Church assumed into her rite the homage of the Jewish people and made it her own, in the fullest and most perfect sense. She solemnly proclaims, for the last time, Christ as the Son of God before He disappears into the night of the Passion. For Lenten sermons on Palm Sunday see the Holy Scripture, especially the harmony of the Gospels on the events of Palm Sunday, f.i., Lohmann, Leben Jesu (German edition, n. 148 sqq., p. 221–224). The Holy Scripture and the liturgy contain a remark-

[1] A very exact colored imitation is for sale by Raeber & Co., Luzerne.

[2] Confer Belser, "Geschichte des Leidens Christi," p. 23 sqq., p. 25 sqq.

able climax of the development of Palm Sunday. We will here combine, into one picture, the thoughts of Holy Scripture and the liturgy of the Saturday of Passion-week and of Palm Sunday. Thus we obtain the following liturgic-homiletic gradation:

(*a*) *Christ the omniscient.* He foretells to the disciples all the particulars concerning the arrangement of the coming events, in an exact manner.

(*b*) Christ fulfilling all the great and small predictions by the prophets.

(*c*) *Christ, the Son of God, the Messias of Juda and of the nations.* (α) proclaimed by the faithful; (β) admired by the half-believing *and saluted by the festive pilgrims of all countries;* (γ)received *with enthusiasm by all;* (δ) Christ a scandal to the Pharisees and to all the enemies of faith; (ε)Christ on the top of Mt. Olive, in triumphal procession, weeping over the city: Shedding tears of love and yet proclaiming the curse of infidelity; (ζ) Christ hailed by the whole city and all classes and by the festive pilgrims of all countries. (η) Christ acclaimed on all sides by the children and the infants amidst the pronounced envy of the Pharisees; (θ) Christ sought by Greeks and pagans[1] (see the Gospel of the Saturday before Palm Sunday, John, c. 12), proclaiming Himself the redemption of the Jewish and the pagan world, by the parable of the mortifying grain of wheat and its burial in the furrows of the soil and loudly exhorting all to carry the cross; (ι) Christ glorified by a voice of thunder in the temple coming from the Father: *venit ergo vox de coelo: et clarificavi et iterum clarificabo;* (κ) Christ explaining this voice of the Father: *et ego si exaltatus fuero a terra omnia traham ad meipsum* — light and life will He dispense from the cross. His enemies will be visited by night and darkness; (λ) Christ going forth to begin His Passion. Amidst the cries of hosanna and the festive lessons of the blessing of the palms the first plaintive responses are heard concerning the meeting of the Pharisees, which, at Caiphas's motion, determined the death of Christ, and these responses are taken from the prayer of the Lord on Mt. Olive; (μ) Christ pardoning us through His glorious divinity and suffering humanity. The epistle of the blessing of the palms, of the twelve springs and seventy palm trees of the oasis of Elim, is a glorious image of the living waters of grace and of the sacraments which proceed from the God-man Christ Jesus, and flow unto us through

[1] Compare especially Belser, "Geschichte des Leidens," etc., Jesu, pp. 30–34.

the Apostles and the disciples of Christ, and become within us a living source of water, which bubbles over into life eternal (see Eberhard's sermon on this passage: Homily on the Books of Moses, see also above, p. 109 sqq., n. 9 sqq., and p. 283, see also p. 63, p. 772 sqq.); (*v*) Christ blessing all nature and the universe (the blessing of palms). He who reads the Gospel of the Saturday before Palm Sunday at the celebration of the *statio* in the quiet *basilica ad S. Joannem ante Portam Latinam*, located near the present walls of the city at the gate of St. Sebastian, where a sort of a preparatory celebration of the palm-day takes place through the announcement of the Gospel of St. John, c. 12, and compares it with the Gospel of the Sunday of Matt. 21, and with the palm-procession, will be forcibly struck by the overwhelming and just-sketched climax and its latent pathos.[1] The drama of Easter-week approaches its end. From the thunder clouds of the imminent catastrophe shine forth once more, quickly flashing and immediately disappearing rays of the light of the divine glory of Jesus. Half-suppressed flourishes of trumpets, announcing hope, resound from a distance. Spring, paying homage to Christ, kneels along the roadside and proffers in advance to the still veiled Lord of hearts and of nature the palm of victory and the first sprouting branches of renewed Easter-life: *palmarum igitur rami de mortis principe triumphos expectant: surculi vero olivarum spiritualem unctionem advenisse quoddammodo clamant.* (Third oration of the blessing of palms.)

Amid such thoughts the solemn procession proceeds and voices the joy of the people on the first palm-day, but in spirit and in truth and without any other intentions and pretense.

B. *The triumphal procession with the cross.* The Church, however, emphasizes at once the thoughts of Palm Sunday. The palm branch becomes — as it really was — a prophecy of the entry of Christ into heaven with His redeemed people. But *this is only accomplished by the Way of the Cross.* The procession of the cross is apparently a march of disgrace and of defeat. Christ goes forth to victory and collapses under the victorious banner of the cross; apparently He loses all and is conquered. Satan and his imps destroy even Christ's sacred humanity and pull down the temple of His body. But herein precisely they assist in His bloody victory: *mors mortua tunc est, quando in ligno mortua vita fuit.*

[1] See Belser, l. c. p. 30–34.

The veiled divinity of Christ makes the voluntarily suffered death of Christ an infinite atonement. Satan is unmasked, cast out, and he is deprived of his armor — the divinity reconstructs the destroyed temple of the humanity of Christ: Christ the Redeemer arises from the dead and redeems the spiritually dead. His march with the cross was a march of victory. (See above, § 30, p. 294 sqq., the III. Sunday of Lent and Passion Sunday, § 27, 280 sqq.; § 30, p. 294 sqq.)

This is rendered imposingly simple and at the same time dramatic at the conclusion of the palm-procession, in the solemn Passion and the office.

(*a*) *The conclusion of the palm-procession.* The idea just expressed becomes especially prominent at the return of the procession into the church, which had been locked in the meantime. Chants and ceremonies symbolize the entry of Christ into heaven (the church) with humanity (clergy, procession) redeemed by the cross, the shaft of which is struck against the immediately opening (heavenly) door.

(*b*) *The solemn procession.* The idea of the triumphal march of the cross becomes still more manifest through the Passion of St. Matthew, which is chanted or recited in mass. The chant of the Passion is a unique and dramatically suitable and yet a simple celebration of the march of the Passion of Christ to His death on the cross. The Church here describes and chants in a dramatic liturgy (*Evangelists*, *Christus*, *turba*) the day of disgrace, which was transformed into such a tremendous march of the victory of the cross (compare above — sermons on the Passion of Christ, especially on the Passions).

(*c*) *The entire office supplements this twofold thought.*

(*α*) The orations and the chants of the masses and of the breviary clothe the celebrated facts with the emotions of Christ and of the Christians. (See the Introit, gradual, tract, *communio*, the Psalms and the antiphones.)

(*β*) The preface, however, comprises the entire history of Providence in regard to Christ, the Christians, and the march of victory with palms and the cross in these significant words: *Deus qui salutem humani generis in ligno crucis constituisti, ut unde mors oriebatur inde vita resurgeret: et qui (satan) in ligno vincebat in ligno quoque vinceretur per Ch. D. N.*

(*γ*) But the whole office, especially the blessing of the palms,

the orations and the lessons of the breviary, etc., invite the Christians to follow the footsteps of Christ on His way of the cross: After Him, with Him, by Him, and according to His example and His intention — to the resurrection of heavenly glory: *qui fecisti nos in morte Filii tui sperare quae credimus; fac nos eodem resurgente pervenire quo tendimus* (first oration of the blessing of the palms). *Omnipotens Sempiterne Deus, qui humano generi ad invitandum humilitatis exemplum Salvatorem nostrum crucem subire fecisti: concede propitius, ut et patientiae ipsius habere documenta et resurrectionis consortia mereamur. Per Ch. D. N.* (Oration of the mass) — *Hoc enim sentite in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, semetipsum exinanivit*, etc. (Phil., c. 2, from the Epistle of the mass.)

Thus, with Schuech (Pastoraltheologie, p. 888, 10. ed.) we might ascribe to the palm-celebration a historical, a prophetic, and a mystical significance: historic (Gospel of the first palm-procession of the triumphal entry) — prophetic (as a symbol of the entry of Christ into heaven with the cross) — and mystical (a symbol of our entry into heaven with the cross), in order to receive the palm of victory.

The arrangement of the celebration itself, which begins with the typifying exodus of the Children of Israel from the land of Egypt (lesson of the blessing of the palms), in order then to pass on to the celebration of the procession from Bethphage on Mt. Olive to Jerusalem, and from Jerusalem to Golgotha, bears still today a character of the description given by Silvia Peregrina in the year 385.

§ 35. The First Triduum of Holy Week

The Passion of the Lord

The historical reports of the first triduum, which has the impress of a quiet celebration, are comparatively few.

Silvia reports from Jerusalem that on Tuesday a procession again took place to Mt. Olive, where the lessons of Matthew, c. 25, were read. On Wednesday the Gospel of the betrayal by Judas was read in the same place, at which the people wept in an audible manner and lamented. The homiletic complexion of this lesser observed *triduum* is, however, very rich. A systematization is indispensable for a homiletic-liturgical treatment. For the first

part of Holy Week this is more difficult than usual. He who comprehends the liturgy of these first days more fully, and especially the missal, and who has penetrated into its import more thoroughly, will possibly not find fault if, in dwelling upon a picture of the Passion-hymns, we enclose the rich and oft-recurring significance of the thoughts of these days, which evince a striking progress in the development and the unfolding of the entire Passion-tide, within the following systematizing settings which, however, is not an attempt, in any way, to do violence to the several liturgical thoughts.

1. *The root of the tree of the cross.* Doubtless, the deepest root is the interior sentiment of the suffering Christ. This is made manifest on Monday. Then He appears to us as an illustration of the words of St. Peter: *Christo passo in carne et vos eadem cogitatione armamini.* (I Pet. 4: 1.) The fundamental thoughts are found in Psalm 34, which permeate the whole liturgy. (See also below, feast of the Sacred Heart of Jesus.)

2. *The fruits of the tree of the cross.* These are culled from the cross on Tuesday of Holy Week — *crux in qua est (gloria) salus, vita et resurrectio nostra.* This fundamental thought is developed in the Introit, which dominates the office.

3. *The power of the tree of the cross.* This is unfolded on Wednesday when the vicarious satisfaction of Christ is proclaimed in a grand manner. Here the Epistle, Isa., c. 53 (the servant of God), contains the central thought. The Passion presents for this a grand illustration and throughout the alternating chant this thought permeates. The quiet churches of St. Praxedis in Rome, with the reminder of the pillar of the scourging, and of St. Prisca on the Aventin, pass for the first two points of the indicated thoughts, and the great basilica of St. Mary Major for the solemn proclamation of the vicarious satisfaction of Christ, on Wednesday.

§ 36. The Monday of Holy Week

The Root of the Tree of the Cross: the Interior Sentiment of Christ: eadem cogitatione armamini

The Monday of Holy Week is a unique celebration of the Passion. The history of the Passion is not read today, probably to reserve the Passion of Mark, Luke, and John for Tuesday, Wednesday, and Friday. Instead thereof the Gospel of the anointing of

Christ by Mary at Bethany is substituted. (John, c. 12: 1 sqq.) The designation of the time — *ante sex dies paschae* — according to the Christian calculation of weeks — on the Monday before Easter[1] (see pp. 407–410, 455) — influenced, undoubtedly, besides the hereafter developed thoughts, the selection of the Gospel for this day. The history itself develops *the interior sentiment of the suffering* Christ and the interior sentiment of the Christians, who co-celebrate the Passion of Christ.

I. *The interior sentiment of Christ suffering.* This Monday secures for us an insight into the heart of the suffering Jesus. We select systematically therefrom the following thoughts which permeate the office and the mass:

(α) *Christ hears and fulfils the will of the heavenly Father: Dominus aperuit mihi aurem, ego autem non contradico, retrorsum non abii.* This spoken by Isaias in the Epistle (Isa., c. 50) may be, in the fullest sense, applied to Christ. The first thought of the Messias was: to do the will of the Father. *Ingrediens mundum dicit: ecce venio, ut faciam, Deus, voluntatem tuam* (p. 57). At the beginning of His public life He was dominated by the same thought: to do the will of the Father. To the Apostles He said at Jacob's well: *Meus cibus est, ut faciam voluntatem ejus qui misit me.* (John 4: 34.) And during Passion-week the same sentiment: to comply with the will of the Father, animates Him: *Dominus aperuit mihi aurem; ego autem non contradico. Non mea voluntas fiat sed tua.*

(β) *Christ delivers Himself voluntarily to suffering and derision,* according to the same will of the Father: *caput meum dedi percutientibus, et genas meas vellentibus et conspuentibus in me.* (Epistle, Isa., c. 50.)

(γ) *Christ prays for a decisive victory of the same will of the Father,* Who will liberate and glorify the Redeemer in the midst of His enemies. The whole office and the mass are penetrated with the thought of the thirty-fourth Psalm: *Judica nocentes me, impugna impugnantes me.* The thirty-fourth Psalm is a loud cry and an outcry against the spiteful enemies, especially a Messianic cry and call certain of victory against the enemies of Christ and of His Kingdom for victory, for the work of redemption. The

[1] The event itself took place either on Friday before Holy-Week, on the eighth of Nisan, about four o'clock in the afternoon (Belser, 1. c. p. 23), therefore on the preceding octave of Good Friday or on the day after the advent of Christ at Bethany, on Saturday. (See above, p. 340.)

enemies are in combat with Christ during His entire Passion. But God battles against all of them: *judica nocentes me: impugna impugnantes me.* (Introit.) Christ, the stronger, will conquer Satan, the strong, and all his imps. (See III Sunday of Lent, p. 298.) Satan and the enemies of Christ form an armed host (see III Sunday of Lent). But the armor of God is more terrible and stronger. *Si autem fortior eo superveniens viceret eum, universa arma ejus auferet, in quibus confidebat.* (Compare III Sunday of Lent, p. 280.) Therefore the Messias appeals to the Father: *apprehende arma et scutum et exurge in adjutorium mihi, Domine, virtus salutis meae.* The Saviour is beaten, scourged, spit upon, struck in the face, nevertheless, He is interiorly engaged with the Father. He listens to every word of the Father. He takes up every burden, even the hardest which the will of the Father imposes upon Him. But He appeals incessantly and without any intermission to the Father: Arise, take the armor of divine justice, to which I am rendering satisfaction, and conquer the enemies of salvation. Psalm 34 furnishes the preacher an occasion, in the description of the way of the Passion, f.i., at the scourging, to look into the interior of the heart of Jesus. What is more glorious than the prayer of Jesus to do the will of the Father Who has cast Him down and permits Him to sink into contempt and misery, and still, to lead all to a glorious victory and to salvation? (Compare also the deep meaning of the texts of the offertory, of Psalm 142, and of the *communio*, of Ps. 34.) *Precisely for this reason are we treating the liturgy of this Monday somewhat more minutely, in order to induce the preachers, guided by secure biblical and liturgical directions, to look into the interior of the suffering Christ.* Thus the devotion of the Passion will become a fruitful source of the devotion of the Sacred Heart of Jesus. (Compare Walter, Psallite Sapienter, Ps. 34, Lohmann, Betrachtungen über das Leiden Christi: Friday after Ash Wednesday to the Friday of the first week of Lent, on the history of Mt. Olive, pp. 21–63. See also below: Feast of the Sacred Heart.) [1]

(δ) *Christ obtains indeed a victory in the final will of the Father.* The Epistle, rejoicing in the victory, gleefully announces this. According to the will of His Father Christ left Himself in the hands of His torturers. But presently the Messianic prayer proceeds:

[1] For a more extensive development of these thoughts see: Schweitz. Kirchenzeitung, 1904, n. 13: Karwochenbilder, S. 113–115.

Juxta me est, qui justificat me, quis contradicet mihi? The divinity itself dwells in Jesus. His enemies fall to the ground on Mt. Olive when He permits but one ray of this divinity to shine forth. Then, however, He delivered Himself into their hands. They take Him prisoner, condemn Him, annihilate Him. But within Himself He enters into a Messianic dialogue with the Father: *Stemus simul: Quis est adversarius meus? accedat ad me: ecce Dominus auxiliator meus: quis est qui condemnat me? Ecce omnes quasi vestimentum conterentur, tinea comedet eos.* We listen here, in the liturgy, to one of its grandest and most significant characters, where, in the midst of the most inexpressible Passion, it presents the latent pathos of the victory of Easter, half-surpressed and still always again breaking forth in a clear manner. At communion of the mass, wherein the Saviour approaches His own and unites Himself with them, the distant thunder of the Easter judgment and victory over Satan and his accomplices becomes more audible: *erubescant et revereantur simul, qui maligna loquuntur adversus me.* (Ps. 34.) All this is literally fulfilled at the death of Christ. Similar Easter-ideas, not yet rejoicing over the victory, but certain of victory, loom from the chants of the Passion of the office: *Pange lingua gloriosi lauream certaminis*, etc. On the road to disgrace the Easter-Angel wreaths already the laurel of victory. (In a simply overwhelming manner these hidden ideas of victory announce themselves in the matins of the tenebrae of Holy Saturday, on the evening of Good Friday.)

We beg the homilists to follow such ideas of the office of Holy Week in their studies and meditations. An entire new world of thought on the Passion is herein disclosed, which may be most profitably utilized *in sermons on the Passion of Christ.* (See above, sermons on the Passion, pp. 323–329; compare Schweitz. Kirchenzeit., 1904, Nr. 13, pp. 113, 115.)

II. *The interior sentiments of Christians at the celebration of the Passion of Christ.* The Church presents these real sentiments of Christians through the example of Mary of Bethany, who anoints the Lord, in advance, for His burial. We will here consider *her example and our imitation.*

A. *Mary's example.* As we have already remarked, the determination of the time: *ante sex dies Paschae* may possibly have determined the selection of the Gospel of this day. This Monday is the sixth day before our Easter. For the time of the life of

Christ, we must, of course, institute the calculation of these six days differently. The Pascha, before which the six days are set, began with the killing and the eating of the paschal lamb, i.e., with the entry of the fourteenth of Nisan. If we count backwards we will obtain, as the time of the advent of Jesus in Bethany, the afternoon of the eighth of Nisan. By taking as a basis of the other exegetically attainable fact, that the Pascha and the celebration of the Last Supper of Christ took place on a Thursday, we may determine the advent of Jesus in Bethany for the preceding Friday. Thus the Supper itself would be determined on Friday evening or on the Sabbath. The entry into Jerusalem designated on the day after the Supper would then fall upon Saturday evening or on the first day of the week, on Sunday (p. 346). The Supper which, according to St. John, c. 12: 1 sqq., was prepared for the Lord in the company of the sisters and their brother — Mary, Martha, and Lazarus — is identical with that given according to Matt. 26: 6 sqq., and Mark 14: 3 sqq., at Bethany in the house of Simon the Leper. The house of "Simon the Leper" is probably the house of Martha and Mary itself. Grimm considers Simon the Leper the deceased father of these two sisters and of their brother, who now are living together. It would seem, according to the presentation of the gospels in which Lazarus is mentioned after the sisters, as if he were the younger, and probably not fully and legally of age, and therefore not the real master of the house. Therefore, most probably, the house still bore the name of the father. Simon, no doubt, had been a victim of leprosy for some time, and probably died of this disease, or was cured thereof by Jesus. The synoptic writers do not at all place the Last Supper two days before Easter, as would appear from a superficial consideration. They rather look to the past from this account, *recapitulando*, as St. Augustin already remarked, in order to find a motive for the betrayal. If Matthew and Mark designate, in a surprising manner, the house of Bethany only indefinitely and as one just entered for the first time, we should remember that we make an earlier acquaintance with this house and its inhabitants only through the Gospels of St. John and St. Luke.[1] The liturgy places a great value upon the subject-

[1] Mary is most probably the converted sinner whose name is not mentioned, who had once before, and much earlier, anointed the Lord (Luke 7, 37 sqq.), most probably also the Mary Magdalen, mentioned by Luke 8, 2, and, therefore, also the Mary Magdalen of the History of the Passion and Resurrection. The reasons

matter of the events at Bethany. Three times it announces the same deed of Mary: in the Passion of Palm Sunday, in the Gospel of Monday, and on Tuesday the history of the Passion begins again with the announcement of the anointing by Mary (according to Mark, c. 12). It is only omitted in the Passion on Good Friday, because the respective passage of St. John had already been read on Monday. This the Church has learned from Jesus Himself. He solemnly praises and explains the deed of Mary: She had anointed, in advance, His body for burial. The words of the Redeemer seem to indicate that Mary fully comprehended the Passion of the Saviour and its significance, with a complete consciousness of faith. She divines the threatening catastrophe: she beholds Him descending into the grave and rising again therefrom. She may not look for another opportunity to honor Him; "and only that His sacred body be not as if forgotten and sink into the grave without the honor wherewith love ornaments its dead — this is the burden of the great solicitude of her heart." "His burial begins already now, as it were, in the imminent Passion, and though He is still alive. Thus she anoints Him who is both living and dead." [1] The solemn action is therefore performed in a corresponding manner. She pours precious ointment over His head and feet, in measure far exceeding that which was customary in such acts of honor in the East. She breaks the precious vase of alabaster into fragments — a unique, beautiful, and deeply significant image of homage, of adoration, and of love which lays at the feet of the Most High the best and the most precious that she has, as a sacrifice, broken as it were into fragments. With the sweet odor of the ointment, which fills the whole house, the sweet odor of such real recognition

of the identity are: The strong occidental well-defined tradition, also especially John, 11:2, where the aorist ἡ ἀλείψασα, of this Evangelist, who often, in this manner, points back and supplies almost necessarily and in a highly tactful manner to a previous anointing. But this can only be the one known to the readers from Luke 7: 36 sqq. A final reason is the unanimous psychology of all these mentioned scenes.

[1] On Good Friday Mary Magdalen had indeed no longer an opportunity to anoint the Lord, in the full sense of the word; she wished to supply this with the rest of the women on Easter morn, but she met Him who was then risen. But Him who suffered she had already anointed on this occasion. She had, therefore, really preserved her precious nard, as it were, for the day of the burial of Jesus, and she now uses it. And Jesus Himself accepts it as a solemn embalming in a service of love for His burial. (John 12: 7; "Let her alone, that she may keep it against the day of my burial.") (τηρήσῃ.) This was, besides, just on the octave preceding Good Friday (p. 376 note).

of the majesty and the glory of the Son of God and of her own nothingness, broken as it were into fragments, rises up to the Messiah, Who directs His last steps toward the great work of the sacrifice of redemption. (See pp. 233, 235.) She anoints the eternally Living, at whose feet she once sat, listening in rapt attention, Who recalled her brother to life from the citadel of death, from whose lips she drank in the words: I am the Resurrection and the Life. She anoints the dead, Who proceeds to His Passion and the grave, whose bloody sacrifice is inevitable and indispensable, but Who, nevertheless, remains victor over death and corruption. Never was the appreciation of the Son of God and of Man more profoundly expressed than here. No more beautiful return of a sacrifice did the Redeemer, proceeding onward to His death, find than this glorious inner and outer deed of adoration, of veneration, and of love of a creature, annihilating herself before the Son of Man. Now we understand the defense made by Jesus of the woman attacked for her deed: "Why trouble you this woman? For she hath wrought a good work upon me. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her." (Matt. 26: 10 sqq.) These grand and solemn words of the Lord testify to the deep appreciation with which Mary performed her work. And the threefold announcement of her deed in Holy Week is also a fulfilment of the prophecy of the Lord. *Would that the preachers paid greater attention to this event!*

B. *Our imitation.* The touching scene of the anointing by Mary in Bethany, which the Lord desires to be announced throughout the whole world, is a true school for our sentiments at the celebration of the Passion of Christ:

(*a*) *Adoration of the suffering God-Man,* Who goes forth to suffer. We know it: He is the Son of God, and, as the Son of God, He can redeem us indeed. To the Son of God our marveling and revering adoration is due. Mary pours that which is most precious over the head and the feet of the Lord. She also breaks a most valuable alabaster vase and devotes its last contents to the Redeemer. It should never again be devoted to any other purpose after having served the Most High. In the deed of Mary a uniquely deep significant type of *exinanitio* is contained, of the inner and outer *destructio,* in the act of adoration and of sacrifice. We, too,

should break the best we possess, the alabaster of our souls, and lay it at the feet of our Saviour. Before Him, the Son of God, we are mere fragments. And for us He meets death. If we recognize, by annihilating ourselves, our own insignificance and dependence and His immeasurable highness and majesty, then the contents of our soul, the precious acts of adoration and of sacrifice will be poured over the feet of Jesus: *agnitio divinae celsitudinis propriaeque omnimodae dependentiae.* (See our reflections on the gift of adoration and incense of the Magi, above p. 233 sqq. Compare also the *Ecce lignum crucis of* Good Friday and the *prostratio* at the beginning of the liturgy of Good Friday.)

(*b*) *Love and contrition before the God-Man, going forth to meet His suffering.* The pouring of the ointment, rich and precious beyond a precedence, the sacred odor which filled the entire house, and the breaking of the vase of alabaster, these are likewise a most striking image of perfect love and contrition. Love is the most precious gift that we can possibly offer to the Lord. And if, in perfect love, to which the Saviour, Who goes forth to His suffering, incites us, if we break the vase of our soul, made, as it were, by the hand of God, in deep contrition, and pour the precious ointment of atoning love and of genuine and true resolutions over His head, then we also have performed that good work in behalf of our Blessed Saviour which He praises in Mary. (See above, sermons on confession, p. 308, and sermons on the Passion, p. 323, especially p. 364.) The preacher may possibly intersperse some of the reminiscences of that *sinner* who had anointed the feet of the Saviour and bathed them with her own tears (Luke, c. 7),[1] and who, in all probability, is Mary of Bethany and Mary Magdalen.[2] If we follow the Saviour in sentiments of perfect love and contrition throughout Holy Week, then much will also be forgiven to us, because we, too, shall have loved much. Then we, too, will have done the good deed of Mary, we shall have anointed the body of the Lord understandingly, in advance of the burial, inasmuch as we have first buried with Christ the old man of sin, in order to stand in the newness of life at His grave and celebrate Easter with Him. (See p. 162 sqq.)

The deed of Mary might be also interpreted as a type:

[1] See the Gospel and the mass of the Thursday of Passion-week.

[2] See Grimm-Zahn, Leben Jesu, VII. B. p. 343 sqq. Note 2, also below, History of Easter, and above p. 349, note.

(*c*) *Of compassion.*

(*d*) *Of admiration.*

(*e*) *Of willingness to enter into the sentiments of Christ and to carry our own cross.* (Compare also Lohmann, Betracht. über das Leiden Christi: Einleitung, p. 1 sqq., also De Ponte, etc.)

The entire Monday is a school of the Sacred Heart of Jesus — an introduction into the sentiments of Jesus: Since Christ in His flesh has suffered for you, therefore, arm yourself with the same sentiments. (I Pet. 4: 1.)

§ 37. Tuesday of Holy Week

The Fruits of the Tree of the Cross: Gloria, salus, vita et resurrectio nostra

The theme of this Tuesday may be expressed by the following words: *nos autem gloriari oportet in cruce Domini nostri Jesu Christi: in quo est salus, vita et resurrectio nostra.* (Gal., c. 6.) These are the fruits of the Passion for Christians. Let us consider the fruits of the cross in the spirit of the Introit of this day:

(*a*) *Gloria nostra. Our glory.* It redounds to the indescribable glory of our human nature and of every human soul that the God-Man suffered immeasurably for us from the last counsel of the high priests and the Scribes to the closing of the grave in the garden of Joseph of Arimathea. In order to show this the preacher should select several very vivid scenes from the Passion by Mark (c. 14 and 15) of this day, and ever emphasize therein the immeasurable glory which is contained in such acts of Christ for the souls of men. If we are honored through Christ by such bloody services, it would be an unpardonable disgrace for us and a criminal baseness to be ashamed of the cross of Christ. The return of a sacrifice imposed upon us by every returning Friday, every day of fast, of confession, and every day of a real Christian life, is simply an honor for us. We ought to thank God, upon our knees, that we are permitted to make such sacrifices and that He condescends to receive them from us. The several scenes of the Passion by Mark might be strengthened by thoughts taken from the Epistle: f.i., *Ego quasi agnus consuetus, qui portatur ad victimam:* explained by Mark 15: 1–25. Christ is led as a patient lamb: (*a*) to Pilate (v. 1–20); (*b*) from Pilate to Calvary (v. 20–25).

(*b*) *Salus nostra: Our salvation.* The dogmatic idea of the

opening of heaven through the cross is hereby meant. The Way of the Cross is a passage of victory for Christ into the portals of heaven, which are opened to the Saviour and His own: *Pontifex introivit in sancta, aeterna redemptione inventa.* (Compare the thoughts on Passion Sunday, pp. 294 and 298, sermons on the Passion, p. 323 sqq., also: End of the Palm-procession, p. 343, especially p. 773 (γ), and the explanation of Easter and the Ascension of Christ.) The cross of Christ is according to the Apostle:

(*c*) *Vita nostra: Our life.* Through the Passion of Christ we gain our second, our supernatural life. The cross is the tree of life:

> "*Nulla silva talem profert,*
> *Fronde, flore, germine.*" (hymn).

Fulget crucis mysterium, qua vita mortem pertulit et morte vitam protulit. Here Christ gives us the living water of grace to drink, of which He said to each one drinking: *qui autem biberit ex aqua, quam ego dabo ei, non sitiet in aeternum. Et aqua, quam ego dabo ei, fiet in eo fons aquae salientis in vitam aeternam.* (Compare above, Passion Sunday, pp. 294, 298 n. 4; pp. 282, 290, 291; also pp. 87, 161, 774.) The Passion again recounts the touching circumstances wherein the dying Redeemer becomes our life. He brings us eternal life upon earth that the cross may become our salvation in heaven.

(*d*) *Resurrectio nostra: Our resurrection.* The cross becomes our moral resurrection from error and sin. The grace of the sacrifice of the cross, applied to us through the sacraments, destroys sin. The old man remains nailed to the cross. We appear with new resolutions. The immense sacrifices of Christ are capable of arousing us to deeds and to sacrifices (see p. 162). The preacher should here enter into the particulars of the renewal of character. (See the Epistle of the I. Sunday of Advent, of the Sunday Septuagesima, and of the I. Sunday of Lent, in the light of these thoughts on the Passion.) The cross which necessarily leads to the resurrection of Christ, is also the pledge of our *own resurrection.* If we divest ourselves, with Christ, once and forever of the old man, and walk in the newness of life, then Christ will awaken us to a glorious transfiguration. The glory of the Father, His divinity, will likewise make us glorious in body and in soul. Grace implanted within us will also necessarily lead us to a real resurrection.

The suffering of Christ and of Christians presses onward toward Easter, to an eternal feast of Easter in heaven.

Also the minutely described Passion of the day, according to Mark, is a passage to the resurrection of Christ and to our own.

§ 38. The Wednesday of Holy Week

The Power of the Tree of the Cross: The vicarious Satisfaction of Christ: pro nobis

While Monday dug up the roots of the cross, i.e., disclosed the hidden sentiments of Christ, and purified and glorified our own sentiments, and while Tuesday displayed the fruits of the tree of the cross and invited us to pluck them and to co-operate — Wednesday rather unfolds the inmost power of the passion of Christ: the vicarious satisfaction of Christ obedient unto death. In the Epistle (Isa., c. 62 and 63) we behold:

1. *The Judge of the world, clad in bloody garments.* He ought pronounce a terrible and well-deserved criminal judgment upon man, but He executes it upon Himself. He pronounces judgment against all nations: *conculcavi populos in furore meo et inebriavi eos in indignatione mea* — but in such a manner as if all the misdeeds of the nations were loaded upon Himself: *miserationum Domini recordabor.* He alone makes the bloody atonement: *ego propugnator sum ad salvandum.* In the typical passages and in the *sensus accommodatus* the Church shows us the Saviour as the *Winepresser in bloody garments.* Sin, frightful sin, cries for revenge. It must be atoned and atoned in a bloody manner. And he who does not atone for it in and through Christ will fall into His hands as the frightful Judge. Now Christ appears covered with blood and terrible through love. Then He will arise blood-stained and terrible in judgment. This train of thoughts is well calculated to show the whole Passion and every scene thereof in its complete seriousness: *tantus labor non sit cassus!* In a seriousness, tainted with blood, the admonition of the I. Sunday of Lent is here repeated: *exortamur vos ne in vacuum gratiam Dei recipiatis.* (See the Gospels of the Passion-week and especially the ferial Gospels with their sharp condemnation of infidelity and of self-righteousness.) The suffering Christ is truly a blood-stained judge. He passes judgment upon sin, and loads Himself with its punishment. Therefore we behold Him as:

2. *The Redeemer of the world in a bloody garment and described by the* Evangelist of the Old (Isaias, c. 53) and the Evangelist of

the New (Luke) Testament. The second lesson of the mass describes the suffering, vanquished, and annihilated *servant of God*, who loses and gains all. The Passion by Luke brings within the grand panorama of the second lesson of Isaias, c. 53, the various vivid and striking scenes:

(*a*) *The servant of God suffers disgrace and sorrow* (c. 53: 1–3, and the second Epistle). He is:

(*α*) A tender plant coming forth from a thirsty ground: *virgultum, radix de terra sitienti.* (See the scene of Mt. Olive, in the Passion of St. Luke.)

(*β*) The most abject of men: *vidimus eum despectum et novissimum virorum.* (See the flight of the disciples, the betrayal of Judas, the denial of Peter, Barabbas).

(*γ*) The man of sorrows — acquainted with infirmity: *virum dolorum scientem infirmitatem* (the Way of the Cross and the crucifixion).

(*b*) *The servant of God bears disgrace and sorrow for us.* He renders vicarious satisfaction.

(*α*) *Pro nobis*, the terrible disgrace and the horrid pains are really — *for us: Vere languores nostros ipse tulit, dolores ipse portavit.* The Jews and the world regard Him as a leper and as one struck by God and afflicted: *et nos putavimus eum quasi leprosum et percussum a Deo et humiliatum.* But this common opinion of the people fell short of the real truth. Over and over again, but always more vehemently and mightily, does the prophet emphasize this: compare c. 53: 4, 5: *Ipse vulneratus est propter iniquitates nostras . . . disciplina pacis nostrae super eum.* The chastisement of our peace was upon Him, He was bruised for our sins; Hebr. — *castigatio pacis nostrae super eum et tumoribus, livoribus ejus sanatio nobis, sanatum est nobis.* The preacher should emphasize the *Pro nobis* — and apply it in quick concentration to several scenes of the Passion. Very touchingly does the echo of these prophetic words raise a wail through the popular prayer of the sorrowful mysteries of the rosary: He Who has suffered a bloody sweat for us, He Who was scourged for us. (See Hatlers Kreutzweg.)

(*β*) *Pro nobis ovibus errantibus,* c. 53: 6. The prophet reminds us touchingly of the disgrace and the suffering borne for our aberrations: *omnes nos quasi oves erravimus, unusquisque in viam suam declinavit: et posuit Dominus in eo iniquitatem omnium nostrum* The hard Way of the Cross, upon which He obtains for us eternal

salvation, effects an atonement for the sins of the levity and the malice of the erring sheep.

(*c*) *The servant of God bears disgrace and sorrow to the end, unto death.* (Isa. 53: 7–9; compare the Introit: *obediens usque ad mortem, mortem autem crucis*, Phil., c. 2.) The prophet describes this by a dark picture — the Evangelist in the full and terrible truth of reality: Jesus' last words, His death and burial. All is silenced in admiring adoration and love, and the priests are chanting the Passion or engaged in adoration: *et haec dicens expiravit* (*hic genuflectitur et pausatur aliquantulum.* Compare the ceremony of the *prostratio* at the beginning of the service on Good Friday).

(*d*) *The servant of God is mysteriously and honorably buried.* Mysteriously flaring up and again disappearing thoughts of Easter beckon from a distance and strengthen us, still they fail to captivate us completely. They are, as it were, Easter rays which play around the closed grave of Christ, budding Easter-flowers not yet opened. (Compare with this the end of the Passion, by Luke, and our remarks on Holy Saturday, p. 385.) The picture of the Passion unfolded under II, according to Isaias, when connected with the Passion by Luke, and illustrated by several concrete sketches therefrom, affords rich and practical material for cycles of Lenten sermons, f.i., 1. *The servant of God* (compare Knabenbauer, *commentarius in Isaiam Prophetam*, I, pp. 325, *appendix ad*, p. 287 to chap. 52: 13–15). 2. *The servant of God loaded with disgrace and sorrow* (c. 53: 1–3, Knabenbauer, p. 295 sqq.). 3. *The servant of God* representing *us and atoning for us* (c. 53: 4–6, Knabenbauer, p. 300 sqq.). 4. (5, 6.) The *servant of God suffers, dies, and is buried* (c. 53: 7–9, p. 306 sqq.). (ev. 7.) *The servant of God is gloriously rewarded* (c. 53: 10–12, p. 319). For the whole course consult J. Knabenbauer, S.J., *Commentarius*, c. 53, pp. 285–338, or J. Knabenbauer (German, Isaiaskommentar, z. St.; see above, p. 294).

§ 39. The (*Second*) Triduum Sacrum

A Solemn Celebration of the Passion of the Lord Jesus Christ

1. *The history of the Triduum.* The Triduum *sacrum* belongs to the oldest constituent parts of the liturgy.

But we rather prefer to treat of the history of the Triduum when speaking of the several days.

2. *The celebration of the fulfilled sacrifice of the redemption during*

this Triduum. The Church now celebrates the accomplished bloody sacrifice of the redemption through the Passion and the death of the Saviour. In keeping herewith the sorrow of the liturgy, which had already begun with Septuagesima, rises to its highest degree. The preparatory prayers and the invocation of the office are omitted, the *invitatorium* is lacking, the *gloria Patri* is not recited, the hymns and the little chapters are left out, — *the celebration of the death of Christ alone becomes prominent.* Sorrow for the death of Christ and for sin, which caused it, dominates all. We wish here to emphasize, especially, the one celebration of sorrow which is proper to this Triduum.

3. *The celebration of the sorrow of the Triduum.* Sorrow attains a touching expression on all these days, in the *Matutinum tenebrarum*, in matins. At a time when all vigils except that of Christmas had been abrogated, the nocturnal offices of these three days were still retained. Only during the latter part of the Middle Ages the custom obtained, and finally the law, to recite the nocturnal office, at times, on the evening before. This transfer was made not merely on account of the more frequent night services, but also for a promotion of the participation of the people. The peculiarity of these matins is closely connected with the celebration of the days itself. We shall here merely consider that which is common to all.

(*a*) *The chants and the orations of the lamentations of the Prophet Jeremiah.* The Prophet, lamenting over the destruction of the city of Jerusalem, becomes a type of Christ. *Ecclesia has ipsas hebraici alphabeti literas et threnos usurpat et voce lugubri decantat, ut fidelibus representet, quod symbolice in hisce threnis exprimere et graphice depingere videtur Jeremias, Christum nempe in cruce gementem, loquentem, lamentantem, omnesque ad compassionem moveat et ad poenitentiam vitaeque emendationem excitet efficaciter et impellat. Exemplo Christi lectiones concluduntur cum exhortatione: Jerusalem, Jerusalem, convertere ad Dominum Deum tuum ad Judaeorum duritiam ostendendam et nostram conversionem excitandam. Fornici*, Instit. liturg., p. 268. The lamentations recall:

(*α*) The destruction of the temple of Jerusalem and the exile of the people of God at the time of Jeremiah — on account of its sins.

(*β*) The final destruction of Jerusalem and the banishment of the people of God into all parts of the world, on account of its infidelity in the days of Christ.

(γ) The destruction of the temple of the body of Christ in His death — on account of the sins of men.

(δ) The destruction, the curse, and the punishments of the nations and kingdoms, which have separated themselves from the Redeemer and the Church. (Compare the Orient.)

(ε) The eternal damnation of those in whom the blood of Christ is eternally lost — through their own guilt.

All these thoughts which permeate the lamentations and the orations of Jeremiah, in the present *sensus mysticus* and *accommodatus* — become so *many exhortations for conversion to every soul, to all men and all nations: Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.*

(*b*) *The symbolism of the triangle.* The triangular candlestick placed at the side or in the front of the High Altar, with its fifteen candles, illuminated once upon a time the night during the time of the matins, but no doubt, soon attained the present undoubted symbolical significance. With each psalm a candle is extinguished, with the exception of the one that is placed on the top of the candlestick. During the *Benedictus*, beginning with the verse, *Ut sine timore*, the six candles on the altar are also extinguished, the last one with the last verse, then the balance of the lights.

It becomes constantly darker and more dismal. The light of Christ burns solitarily and alone. It would seem as if the fire which He brought upon earth and which He wills that it burn, will become entirely extinguished. Christ now speaks to His enemies: *Haec est hora vestra et potestas tenebrarum.* (Luke 22: 53.) The lights of the Apostles, who were to become the light of the world, flicker away or become totally extinguished: The Saviour discovers in His own fear, flight, betrayal, and denial. The word of the Prophet is fulfilled: Strike the Shepherd and the sheep shall be dispersed. The living stones of His kingdom, which He constructed so gloriously, fall over each other like the ruins of Jerusalem. Solitarily and alone the light of Christ and His love illumine.

During the last antiphon of the *Benedictus* the topmost candle of the triangle, the symbol of Christ, is not extinguished but carried away and hidden. The oration is said. But the solemn doxology of the Trinity at the end is silently recited. The divinity conceals itself in the cloud of suffering. A noise arises, something unusual in the quiet of the churches: the enemies of Christ become enraged: Crucify Him, crucify Him! This is their hour. Creation trembles.

The sun of the divinity of Christ sets in the darkness of disgrace and of the death of Christ. But the light of Christ is not extinguished. The light and the love of His divinity burn in the midst of suffering, and therefore this terrible suffering becomes the work of the accomplished redemption. Therefore, the hidden burning candle is once more brought back to our view, before the end of the service. This is, as it were, a prophecy of the imminent resurrection, which the new light and the new love effect. As Christ adds to all the harassing prophecies of His Passion the words scarcely caught by the Apostles: *et tertia die resurget;* so, too, do the doleful matins send us, at their close, a faint Easter ray of hope. But it cannot banish sorrow. The rubric remarks significantly: *et omnes surgunt et cum silentio discedunt.* (Compare Benedict XIV, *de festis* D. N. J. C., n. 122 sqq., p. 51 sqq. Compare Trid. Sess. XXII, c. 2. Mazzinelli, Off. hebd. *majoris*, p. 85. *Durandus Rationale*, L. VI, c. 71 sqq. Amberger, Pastoraltheologie, III. B. Buch III, Abschnitt, Kirchenjahr, p. 782.)

To the homilist the deeply significant ceremonies ought to become a setting for various and most serious thoughts. How many Catholic countries have been extinguished for the Church of Christ and for Christ within the course of centuries, like candles on the candlestick, and the Church might very appropriately intone the lamentations of Jeremiah over them!

How many glorious talents, in fact, how many immortal souls are extinguished for Christ after having received in baptism and in many other sacraments the burning candle of faith and of grace!

Might not this picture of the gradually extinguished candlestick loom up before the soul of many pastors, when viewing the crowds of their first communicants and induce them to ask themselves: What will all these be after five, ten, twenty years? Burning lights? Or — as the letter of Judas Thadaeus so forcibly expresses it: *sidera errantia, quibus procella tenebrarum servata est in aeternum* — or, what must finally lead to this frightful fate: *nubes sine aqua, a ventis circumferuntur; arbores autumnales infructuosae, bis mortuae, eradicatae, fluctus feri maris despumantes suas confusiones: sidera errantia, quibus procella tenebrarum servata est in aeternum.* (Ep. Jud. V: 12, 13; see also the proposed themes for Low Sunday.)

The remaining and again appearing light of Christ and the Holy Ghost, who preserves it unto the end of the world, raise us

again from pessimism and urge us on mightily and irresistibly to works of zeal for souls. O, how much is placed into our hands!

And how many a flickering wick, aye, how many an extinguished light did not the new light and the new Easter fire of grace rekindle: *Lumen Christi! Deo gratias.* (See also pp. 128, 399, 400.)

§ 40. Coena Domini: Holy Thursday

The Love of Christ to the End and the Unbloody Sacrifice

"in finem dilexit eos"

I. *Historical Remarks*

1. *The origin of the Triduum and of Holy Thursday.* Our Blessed Redeemer celebrated the Last Supper, the center of the holy celebration, exactly according to the Law on the evening of the fourteenth of Nisan, on a Thursday. (On the solution of the difficulty of John 18: 28, see Grimm-Zahn, Leben Jesu, VI, B. p. 100 sqq., also Belser, Geschichte des Leidens Jesu, p. 136 sqq., see above: Monday of Holy-week.)

It was most proper that the Church should distinguish by a special solemnity, the day on which the Lord celebrated the Paschal Supper and instituted the mystery of His Passion and Blood in order to remain with us. Moreover, upon this day a great profusion of the most exalted mysteries of love are crowded together (*Cum dilexisset suos, in finem dilexit illos*, John, c. 13: 1 sqq., c. 13–19): the washing of the feet, the parting address, the prayer of the high-priest, the agony in the garden of Olives, the betrayal by Judas, the arrest of Jesus, the first difficult and immediate march of the Saviour to His Passion. The celebration of the memorial and renovation of the sacrament of the altar, and therewith a celebration of the memorial and unbloody renovation of His Passion, Jesus had expressly commanded at the Last Supper and had at least recommended an imitation of the washing of the feet. What could be more proper than to carry out these commands and wishes of Christ, especially on the day of their anniversary, in a faithful and solemn manner? And thus Holy Thursday is indeed one of those feasts which have instituted themselves (p. 171).

2. *The account given by Silvia Peregrina of Holy Thursday.* The pilgrim of Bordeaux describes Holy Thursday of the year 385

in the following characteristic lines. She distinguishes a threefold service, consisting of an already developed psalmody, which began at the first cock-crow (*Matutinum tenebrarum.*) The Last Supper and the sacrament of the altar were celebrated at an afternoon service. Mass began in the Martyrium on Golgotha about four o'clock (*hora decima*); all the people received holy communion. Then followed a grand evening and a night service, which began the celebration of the night in the Garden of Olives and the beginning of the Passion on the very spot, and lasted unto Good Friday. At seven o'clock they assembled for prayer and the lessons in the church of Eleona on Mt. Olive. At eleven they proceeded to the top of Mt. Olive, same as before, in praying and chanting. There they remained until the first cock-crow. After this they marched into the beautiful church of the Garden of Gethsemane, which was illuminated by two hundred lamps. After prayer and chants the Gospel of the captivity of Jesus was read, and then they proceeded slowly down into the city to the place of crucifixion, where, after the reading of the Gospel of the trial of Christ, the bishop delivered an address and invited the people to the veneration of the cross at seven o'clock.[1]

3. *Other accounts of Holy Thursday.* There are other accounts of the fourth century concerning this celebration, wherein it appears as a constant practise. St. Chrysostom delivered on this day a homily on the *institution of the holy Eucharist and the betrayal by Judas.* St. Augustine, in his fifty-fourth Epistle *ad Januarium*, c. 4, clears up several doubts on the celebration of this feast, and admonishes the Bishop Januarius to follow the custom of his diocese. Through most ancient developments and departures and quarrels connected therewith, we are enabled to pursue the following fundamental thoughts which frequently point toward Jerusalem as to their origin:

(*a*) It was desired to institute several services on this day in reference to the manifold mysteries of the day.

(*b*) A pressure was brought to bear to celebrate the Lord's Supper on the evening itself or in the afternoon. We refer here to the four o'clock mass in the Martyrium at Jerusalem. Aye, even in Rome we find, at the time when the *Gelasianum* was in vogue, a *missa ad vesperam* designated for Holy Thursday in addition to the forenoon mass. In many churches even three or four

[1] Kellner, Heortology, p. 43.

masses became customary; one for the reception of the penitents (compare the present oration), one for the blessing of the oils (with *gloria*), one as a memorial celebration of the institution of the holy Eucharist (compare the Epistle), one for the washing of the feet, or for the examination of the candidates for baptism (compare the Gospel of the present mass).

(*c*) The ceremonies of the blessing of the oils are also very ancient, of which especially the earlier liturgies of the middle ages speak rather extensively. Even St. Cyprian speaks of an *oleum in altari sanctificatum* (Ep. 70, c. 2), but does not tell us on what day this oil was blessed. In like manner, the washing of the feet, the washing of the altar still in vogue in St. Peter's, the *repositio hostiae pro missa praesanctificatorum*, which, however, received only later its present solemnity, are traceable far back into antiquity. The reconciliation of public sinners to God and to the Church on Holy Thursday was also of great importance. In connection with this and in close relation with the thought of the one banquet of love — *unus panis — unum corpus ecclesiae* — was the solemn announcement of the anathema of heretics, who voluntarily separated themselves from the unity of faith and of charity, which was later adopted. Traces hereof are found as early as the fourth century. From a collection of these anathemas originated the bulla: *In coena Domini.* In reference to its genesis, history, and abolition, see the respective article in Kirchen-Lexikon (II. Ed. II. 1474). *The celebration of the holy Eucharist, of Christ's continued presence, — Who loved us to the end,* remained always the central celebration. But the joy over this infinite mystery did not penetrate completely, on account of the dreadful catastrophe of the Passion, which began simultaneously on this high feast. Yet it gave it here and there a stamp of a holy day, and not infrequently was the fast interrupted on this day.

(*d*) The German name: Gründonnerstag — is derived either from the green herbs which, in imitation of the Jews, were eaten on this day, or from the green color of the mass-vestments which, during the middle ages (before the present development of the liturgical colors, only adopted since Innocent III), was largely chosen on this day, or from an earlier Introit: *In loco pascuae* — Ps. 22: 2: "he will lead me onto green pastures," or from the medieval *dies viridium* of penitents, who, through reconciliation, became again, on this day, green wood (Luke 23: 31), green twigs.

The very ancient name — NATALIS CALICIS — is also very interesting.

II. *Liturgic Homiletic Remarks. — The Abandonment of Christ*

A Threefold Abandonment of Christ is Celebrated

1. *The abandonment of Christ in the washing of the feet.* (Gospel ceremony of the washing of the feet.) Jesus was fully conscious of His divine and divinely human power and might: *Sciens Jesus, quia omnia dedit ei Pater in manus, et quia a Deo exivit, et ad Deum vadit.* (John 13: 3.) After this solemn and grand introduction one would naturally expect a grand deed, an exalted miracle from Christ. But the Evangelist continues: Knowing that the Father had given Him all things into His hands, and that He came from God, and goeth to God: He riseth from Supper and layeth aside His garments, and having taken a towel, girded Himself. After that He putteth water into a basin and began to wash the feet of the disciples. (John 13: 3, 4.) There is possibly no more touching or impressive picture of the abandonment of the God-man for our salvation, for our souls, for our entire person than this washing of the feet in the evening of His life, in the completely exalted self-consciousness. The Father hath placed all things into my hands; I carry the world, all worlds, all spirits, and all souls in my hands, and I desire only to serve souls: *non veni ministrari sed ministrare.* (See John 13: 12–23; Matt. 20: 28.) The abandonment of Jesus during His whole life becomes through the washing of the feet palpable and manifest to the Apostles and to all of us, and is comprised in one unique and incomparable event and picture. The preacher ought use the verses 1–21 of the thirteenth chapter of John, in order to impress upon his hearers the briefly indicated thoughts in an homiletic manner: The abandonment of Jesus in humility, self-annihilation, and love.

To this abandonment of Jesus our own abandonment corresponds:

(*a*) *In the genuine love of God.* A real love of God manifests itself, during these days, above all, *in sorrow caused by love — imperfect contrition.* The washing of the feet indicates it and the Saviour Himself explains it in this sense. (John 13: 10.) The Gospel of the day (John 13: 3 sqq., the washing of the feet) and the ceremony of the washing of the feet on the part of the prelates

of the Church, incite to purification from sin, even from the most trivial faults. We should, above all, be cleansed from all grievous sins. But this is not enough. He who ascended from the bath of baptism and of confession must soon again wash the dust from his feet, i.e., cleanse himself repeatedly from the venial sins which, like the dust of the road, clings to us: *non indiget nisi ut pedes lavet, sed est mundus totus.* (John 13: 10.) He who, after a bath, walks but a few steps on the sandy beach gathers sand on his feet, and, though clean, must wash his feet again. Thus it is likewise in the spiritual life. He who has been baptized, he who has confessed, he who has lived in a state of grace must wash his feet, must cleanse himself of venial sins. This is done precisely through perfect love and contrition. Thus the abandonment of Christ corresponds to an abandonment on the part of man. Perfect love and contrition should remove and wash away everything today whatsoever might offend or displease Jesus. The real sentiment of Holy Thursday is perfect love, sorrow *which proceeds from love for all sins, even for the most trivial fault.* We know that the dust of venial sins will again cling to the feet. But we should pursue all faults, even the smallest faults of character, and burn them in the fire of love and contrition. In a state of grace (*qui lotus est*) we should strive to wash away every speck of dust of venial sin from our souls (*non indiget, nisi ut pedes lavet, sed est mundus totus*). This sentiment and disposition is a true preparation for Holy Communion on this day of the institution of Holy Communion. Communion excludes also all attachment to venial sin. He who receives Holy Communion with an actual or virtual attachment to venial sin, or commits a venial sin in receiving Holy Communion, commits likewise a venial sin against the reverence due to the sacrament of the Eucharist. (Göpfert, Moral theologie, III. B., § 127, p. 88; Noldin, *Summa Theo. Moral. III, de sacramentis*, n. 141.) This is especially the case in all deliberate venial sins (of malice). Therefore the washing of the feet before communion, that is, the cleansing which proceeds from love and extends to all venial sins, is of vast importance. We are, furthermore, reminded of this truth, even in the mass itself, by a deep-meaning ceremony and of the command and the invitation of Jesus. The *lavabo* after the offertory is a substitute for the washing of the feet, since the entire ceremony of the washing of the feet would be too difficult. The priest purifies the tips of the fingers in order that no dust remain on the hands which shortly

thereafter are to touch the most Blessed Sacrament. The psalm to be recited points, however, to the spiritual purification: the tips of the fingers are to be cleansed, i.e., the most minute impurity is to be removed, the most trivial sin, and every attachment to the smallest sin ought be washed away through love and contrition, in order that the abandonment of Christ may fully correspond to our own abandonment. That which ought be done in every mass and communion — is most becoming on the day of the institution of Holy Communion.

If, finally, we consider both the Epistle (I Cor. 11) and the Gospel (the washing of the feet), we will receive as an answer to the abandonment of Christ the description of our complete abandonment through purification from grievous and venial sins, and, at the same time, the most exalted description of the complete *praeparatio substantialis et accidentalis ad communionem.* The Apostle admonishes us: *Probet autem seipsum homo, et sic de pane illo edat et de calice bibat, qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus Domini.* But to those who live in a state of grace or who have regained grace through confession, the Lord says: *Qui lotus est, non indiget, nisi ut pedes lavet, sed est mundus totus.*

The washing of the feet, however, describes, moreover, the abandonment of men for Christ, *from a new view-point,* which the preacher really need not develop at once, if he does not wish to confine himself to this theme of the abandonment of Christ. The Saviour desires:

(*b*) *An abandonment to a genuine love of neighbor.* If Christ shows us, through the washing of the feet, His abandonment for men in an irresistible manner, then He is justified in saying: *Vos vocatis me Magister et Domine: et bene dicitis: sum etenim. Si ergo ego lavi pedes vestros, Dominus et magister: et vos debetis alter alterius lavare pedes. Exemplum dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis.* The abandonment of Christ in the washing of the feet, as we have seen, is a true school for our preparation for Holy Communion. Venial sins especially, of which we have just spoken, abound especially in the range of the love of neighbor (compare herewith the contention about position among the Apostles, shortly before the Last Supper, Luke 22: 24–30, and the admonition to love, in the parting addresses of the Lord). The Saviour shows us, immediately before the first communion of the Apostles,

how love of neighbor expresses itself in a thousand small attentions, services, and condescensions: *exemplum dedi vobis*, and how easily jealousies, even in the proximity of the Blessed Sacrament, discord, and little contentions displease the Lord. The contention about rank among the disciples and the washing of the feet afford precisely an opportunity to the preacher to treat this most important and, especially for frequent communion, very significant question of love of neighbor in an earnest, forceful manner, and at the same time without any exaggeration.

If the Lord remits our entire and ponderous guilt of sin, if He prepares us through wise instructions for Holy Communion, if He gives us Himself as the greatest gift of God to humanity, if, thus, we all become one body because we all partake of one Bread (I Cor. 10: 17) — ought we quarrel in such a school on our way, ought we afflict our neighbor, become fault-finders, and respond to the preparing abandonment of the Lord, which He manifested in the washing of the feet, with unkindness and hard-heartedness against the brethren? (p. 538 *c* ; 545.) The Saviour desires:

(*c*) *An abandonment which proceeds from true humility.* The above described (n. I, p. 364) example of the Saviour is a great incentive, indeed, for an overwhelming and lovely *abandonment in humility:* in humility of spirit (faith — practise of faith) and in humility of the heart (sentiment and practise of humility at Holy Communion). Compare the words of the Gospel with a solid treatise on humility, f.i., of Lehmkuhl, Theo. Moral., I. Vol.; St. Thomas, II. II, *de humilitate*, and with the gradual of the mass, etc., p. 596.

Holy Thursday unfolds especially a complete view of this abandonment of humanity to the Saviour, in the love of God, and in perfect contrition, in the love of neighbor and in humility. It consists of:

(α) The penitents of the ancient Church who are reconciled to God and to the Church.

(β) The secret penitents of all times, who deplore, confess, and do penance.

(γ) The innumerable crowds of communicants of all times and places; and finally:

(δ) The priests who gather around their bishop, pastor, or rector of the Church: *an expressive picture of the love of God and of neighbor and of humble submission.*

The homilist might therefore describe, in connection with the abandonment of Jesus in the washing of the feet, the universal abandonment of Christians, or that in the preparation for Holy Communion.

We celebrate expressly:

2. *The abandonment of Jesus in the Most Holy Sacrament of the Altar.* As the sun shines often most brightly and in all his splendor in the evening, at his setting, so, too, does it happen at the sunset of the life of Jesus. Jesus Who was near His Apostles and contemporaries and became to them, in a perfect sense, their Emmanuel, the *God with us* — desires to remain personally near all generations and souls in the Most Holy Sacrament of the Altar. We are now experiencing, in fact, the glorious sunset of the life of Jesus: The institution of the Most Holy Sacrament: *cum dilexisset suos, qui erant in mundo, in finem dilexit eos.* We have fully developed the dogmatic and ascetic thoughts on this abandonment further on, in the description of Easter Monday, Low Sunday, and of the feasts of Corpus Christi and the Sacred Heart of Jesus, also, partly above, in the treatment of Lenten sermons, p. 309 or 359. The preacher should, above all, describe the sentiments of the Apostles in this last and greatest abandonment of Christ. He should briefly recall to mind the preparation of one year ago (pp. 309 and 310), and the above described preparation at the paschal banquet and the washing of the feet, and then develop the abandonment of Christ in the Most Holy Sacrament of the Altar, in rapid and impressive lines, according to the evangelical accounts. (Luke 22: 19, 20; Mark 14: 22–24; Matt. 26: 26–28; I Cor. 11: 23–35.) He should especially emphasize *Holy Thursday as the day of the celebration of the Last Supper, the first mass of Christ, the first communion of the Apostles, the first ordination of priests with the Easter communion at the one mass, but likewise as the day of communion for the people.* (If a holy day should fall on this day, it is not mentioned in the liturgy, but must be celebrated *in foro*, and then also several private masses are permitted.) The episcopal consecration of the oils for the holy sacraments is connected with the Holy Sacrament of the altar and the sacerdotal feast. An old tradition also speaks of a blessing of oil by Christ at the Last Supper. *The natal day of the chalice is also the birthday of the priest.* As the Apostles gathered around the Saviour, so, today, the clergy gather around the bishop, prelates, and pastors, and receive Holy

Communion with the people from their hands. This is the source and the type of union with Christ and of the Christians among themselves in faith, in grace, and in love — it is really *the abandonment in Christ.* This abandonment is the central object of the celebration of mass.

The mass, however, has a double character: of sorrow, on account of the abandonment of Christ to suffering in general, which we will describe further on (Introit, Kyrie); and of joy over the abandonment of Jesus in the sacrament of the altar (solemn gloria with the full ringing of the bells and the playing of the organ — a white vellum on the cross — white color of vestments), and again the deepest sorrow on account of the abandonment of Jesus to prayer in the garden of Olives, in the betrayal by Judas, and in the captivity of Jesus (see more fully below, n. III). To the abandonment of Jesus in the sacrament of the altar our own abandonment in Jesus corresponds. The response to the washing of the feet was love and contrition in the spirit of humility: in a word a *preparatory love.* The response to the abandonment in the Blessed Sacrament is: *an abiding, true love.* The preacher might briefly develop this in connection with the glorious text which the Lord addresses to the communicants: *Qui manducat me vivet propter me.* (John 6, 58). The communicant lives solely for Christ: *Christ lives personally within him and remains with him in His divinity.* The power of Christ lives in him, and is surely able to preserve him from all mortal sins and to enable him to make strenuous progress in the amelioration of character. *The sentiments of Christ dwell in him: joy in duty, and joy in virtue* (other thoughts see below, in the treatment of Low Sunday and the feast of Corpus Christi, also of Holy Saturday. Compare also pp. 162, 163, and 329.) This abiding love or abiding life might also be shown in the customary prayers after Holy Communion, f.i. Christ offered Himself in the sacrament of the altar, and we ought give ourselves at once to Him: in praise of God, in humility, in adoration, in thanksgiving, in self-sacrifice, in prayer. The spirit of these prayers should dominate within us as an abiding love until our next communion. Holy Thursday celebrates, furthermore, a third abandonment of the Lord.

3. *The abandonment of Christ in suffering and death.* This abandonment is celebrated in the *matutinum tenebrarum* on the previous evening, in the mass, as far as the solemnity of sorrow extends, and in the ceremonies after mass.

Formerly, when at the close of the nocturnal matins at the words: *factus obediens usque ad mortem*, the last candle was extinguished and the only burning light hidden, the choir and the people sat in nocturnal darkness. This was a deeply touching image of the taking away of the bridegroom Christ Jesus and of His abandonment in the night of death into which He enters in order to call us into His exalted light and kingdom. And even today the anticipated matins arouse similar thoughts. If we compare herewith the Psalms, the lessons and the responses, the oration of the mass and also the introduction of the Gospel of John to the account of the events of Holy Thursday (c. 13, 1), furthermore, the parting addresses of the Lord, the prayer in the garden of Olives, the executed betrayal of Judas, the captivity — then we might say: Holy Thursday celebrates the beginning of the abandonment of Jesus in His Passion and this abandonment itself in grand sketches. The preacher might show this by several thoughts on the scenes of Mt. Olive, f.i., *non mea voluntas fiat, sed tua* (the abandonment of the heart), or the voluntary abandonment at the captivity (abandonment to the act), or he might develop the same thoughts in a special homily on the scene of Mt. Olive.

The abandonment of the Lord in His Passion is likewise impressively depicted by *the ceremonies after mass, the explanation of which would* constitute another grateful homiletic task, whether this be done on Holy Thursday or during Lent.

(*a*) *The taking of Christ from the tabernacle.* A solemn procession is instituted with the *hostia praesanctificata* to a richly ornamented side-chapel of the church or into a sacristy of easy access to the people. This ceremony arose mainly from a liturgical necessity of the *missa praesanctificatorum.* This the procession developed into a symbolical celebration of the Passion. Christ the Saviour, the God-Man, flees again, as it were, from His city and His holy house. The singular procession, at which the hymn, *Pange lingua gloriosi corporis mysterium*, is chanted, may be interpreted as a memorial of the procession of the suffering of Christ to Mt. Olive and from Mt. Olive to Calvary. We flee, as it were, with Him and proceed to the solemn adoration of the enclosed sacred Host in the richly ornamented and illuminated chapel, where likewise the rest of the sacred species are concealed. The sacred Hosts for communions of the sick may also be preserved, in the meantime, elsewhere, in a becoming manner in the sacristy. The tabernacle of

the church, however, remains open; the house of the Lord is desolate and abandoned. The people ought be instructed, through sermon and catechetical explanations, to a full understanding concerning this silent celebration. The procession and likewise the visits to the Blessed Sacrament on Holy Thursday are transformed into acts of atonement before the Blessed Sacrament, for the flight of His own during the Passion and for the flight of innumerable Christians from the truths of Christ, from grace, and from His person in the Most Adorable Sacrament, and, finally, for the dishonor shown to the Blessed Sacrament. The hidden Sacrament in the illuminated and decorated altar-chapel or in the sacristy should, therefore, be accessible at least on Holy Thursday. Only on the morning of Good Friday is the sacred host brought back in procession from this place for the *missa praesanctificatorum.*

(*b*) *The uncovering of the altars of Christ* signifies the robbing of Christ *of His liberty and of His glory: it is a sign of the deepest abandonment and humiliation of Christ.* (Compare some of the thoughts of Psalm 31 and its antiphones.) The removing from the tabernacle symbolizes the last journey of Christ. The divesting of the altars recalls the losses of Christ on His last journey: He lost liberty, health, honor, even His vestments and His life.

To Christ's abandonment in His Passion and death corresponds, on our part, *a certain willingness to carry our cross, to suffer and to die.* We here wish to refer again to some thoughts which we have already developed above, p. 86. But the best thoughts for an awakening of a courageous following in the way of the cross of Christ, entirely in the spirit of Holy Thursday, are contained in ch. 11 and 12 of the II Book of the Imitation of Christ: *de paucitate amatorum crucis Christi — de regia via sanctae crucis*, f.i., ch. 12: *Plures inveni Jesus socios mensae, sed paucos abstinentiae. Omnes cupiunt cum eo gaudere, pauci volunt pro eo aliquid sustinere. Multi Jesum sequuntur usque ad fractionem panis, sed pauci usque ad bibendum calicem passionis*, etc. Could possibly more apt thoughts be found on the abandonment of Christ in the sacrament and in His suffering and upon our response on Holy Thursday?

A homiletic conclusion. We recommend to the homilist, in the spirit of this liturgy, a reading, a meditation, a sketching and elaboration of all the biblical events which fall upon the eve of Holy Thursday. (For this consult: Das Leben Jesu, by Grimm, by Meschler, Bishop Keppler: Unseres Herrn Trost, and the Evangelienharmonie of Lohmann, das

Leben unseres Herrn . . . nach den vier Evangelien, p. 225–289). Next to Good Friday there is no day of the year, of which Holy Scripture gives such an extensive report as of Holy Thursday. Here the preacher can find inexhaustible sources *for evening sermons on this day, for Lenten sermons, for Sacred Heart Sermons*, etc. The entire picture might be so arranged that the several events may appear as steps to a climax, or, by pregnant sketching, divisions, and limitations, as several themes of a cycle. (See sketches, p. 306 sqq.)

For sermons on the Blessed Sacrament consult also the IV. Sunday of Lent, *Corpus Christi*, Low Sunday, and Easter-Monday.

The above sketches of the day itself may be compressed into one sermon, with proper limitations, or point by point may be transformed into a series of sermons. The mysteries alone, and eventually also the liturgy of Holy Thursday, may be properly explained in all Lenten sermons. (Compare above, p. 306–308.)

§ 41. Good Friday

Love unto Death and the Bloody Sacrifice

"Ecce lignum crucis"

I. *Historical Remarks*

1. *The history of the name.* The German name: Karfreitag — is explained by the expression: Karwoche — The liturgical designation Feria VI in Parasceve. Parasceve, according to St. Mark, is the day before the Sabbath, the day of preparation for the Sabbath — Friday. The expression in use by the Greek-speaking Jews signifies preparation, metonymically the day itself. The word passed into Christian usage. The ecclesiastical writers of the early Christian Church, also Latin writers, call every Friday parasceve. In the Greek Church, even to this day, every Friday is called παρασκευή, but Good Friday ἡ ἁγία καὶ μεγάλη παρασκευή. Very ancient is also the expression Pascha. Tertullian, in *de orat.* 18, calls the day of the death of Christ — Pascha. In another passage (Adv. Prax. 10) he uses pascha as a synonym of *Passio Christi.* The pascha of the Old Testament, with the sacrifice of the paschal lamb, occasioned the same designation for the *transitus Domini*, the sacrifice of the atonement on Calvary, of the New Testament. Afterwards there was a distinction made between the πάσχα σταυρώσιμον (Good Friday), and a πάσχα ἀναστάσιμον (Easter). Finally pascha was used permanently and exclusively for "Easter." The romanesque languages use the expression "Holy Friday": the French, *Vendredi saint;* Ital., *Venerdì santo;* Span., *Viérnes santo.* The names of other languages: Eng., Good Friday; Hol, Goed Vrijdag; Dan. and

Swed.: Langfredag: Pol. and Russ., "The great Friday"; Boh. and Lithu., "The silent Friday," etc.

2. *The history of the day.* (*a*) *The date of the first Good Friday.* The question concerning the date of the first Good Friday has been very much advanced in more recent times. It appears as if a solution were imminent. The Catholic exegete Van Bebber (Biblil. Zeitschrift, 2 Jahrgang, 1 Heft, p. 66–67), traces the day of the death of Jesus to a Friday, the 15 Nisan, i. e., the seventh of April, the year 30 after Christ of the common era; 783 u. c. with one year's public activity of Christ. (See Van Bebber, Zur Chronologie des Lebens Jesu, Münster, Schoeningh. 1898, and Belser, Bibl. Zeitschr. 2, Jahrg. Heft 1 und 2, p. 55 sqq., 166 sqq.): Zur Hypothese von der einjaerigen Wirksamkeit Christi. Fl. Riess, S.J., in "das Geburtsjahr Christi, ein chronologischer Versuch mit einem Synchronismus über die Fülle der Zeit" (Herder, Ergaenzungsheft der Stimmen aus Maria-Laach 11 and 12 (1880), p. 125) places the day of the birth of Jesus on Dec. 25, 1 ante Christum; the circumcision on Jan. 1, 0 ante Christum (the beginning of year 1 after Christ); the public appearance of John in the year 29 A.D. — 782 u. c., in the summer; the public appearance of Christ almost thirty years of age, about November 782; the death of Jesus 33 years A.D., 786 u. c., Ol. 202, 4, April 3, on a Friday. Grimm-Zahn, in "Leben Jesu" (compare 2, VII. B. p. 596 sqq.), places the birth of Christ in 748 u. c., Dec. 25, the fifth year before Christ, i.e., 5 years before our chronological calculation; the death of Christ on Friday, 15 Nisan 783 u. c., 30 A.D. The Protestant Dr. H. Achelis determined April 6, and the 14 Nisan, as the day of the death of Christ, after taking the phases of the moon of the Jerusalem time into account, on which day the paschal lamb was killed, and that day fell in this year upon a Friday.

Considering the calculations of Dr. Achelis, with some corrections, Van Bebber finds April 7, 783, the 15 Nisan to be the day of the death. R. Handmann, S.J. (Natur und Offenbarung, V. Heft, 1904, p. 286–295), finds "the year of the death of Jesus to be the year 783 u.c., or the year 30 after Christ of the common chronology, so well founded and established, and fitting so exactly and harmoniously into the whole fabric of chronology," that its correctness may no longer be doubted. "Should any doubts still remain against it, these are possibly entirely dispelled by the most recent calculations of the phases of the moon, and thus the day of the death of Christ may be safely and certainly established in the more modern chronology *as the seventh day of April A.D. 30, or 783 u. c. (15 Nisan)* (l. c. p. 255). According to Handmann and Dr. Raska, April 7, of the year 30 after Christ is precisely in the middle of the seventy weeks of the years of the

Prophet Daniel (l.c., p. 294). Compare Prof. Dr. Raska, for the calculation of the seventy weeks of the years of Daniel, Linzer Quartalschr, 1904, Heft 1, p. 13 sqq. Raska, whom Handmann follows in this matter, puts the birth of Christ in 749 u.c. (5 before Christ, in consequence of the faulty chronology), the baptism of Jesus on January 6 in the twelfth year of the sole reign — and in the fifteenth year of the co-reign of Tiberius, i.e., the twenty-seventh of the common chronology, and the day of the death also on April 7, 783, according to our chronology, 30 years after Christ: Jesus thus lived 33 years and $3\frac{1}{2}$ months. According to Raska the following is the result of the calculation of the weeks of the years of Daniel: King Xerxes ascended the throne 485 years before Christ. Twenty-five years later (461–460), simultaneously with the twentieth year of the reign of Artaxerxes, Nehemias, came to Jerusalem and began the building of the wall. After the completion of the same, in 2 years and 4 months, in the year 458, the dedication of the city took place on the day of atonement, of the 10 Tischri, i.e., on Wednesday, Oct. 11, 458 before Christ. From $69\frac{1}{2}$ years of weeks — $486\frac{1}{2}$ years to $457\frac{1}{4}$ before the beginning of our chronology $29\frac{1}{4}$ years are to be subtracted from the time after its beginning. The middle of its 70 weeks of years occurs therefore one fourth year, equal to three months, after the beginning of the year 30 of our present chronology, i.e., in the beginning of the month of April of the year 30 or 783 u. c. The astronomical calculations and the results following therefrom point, however, to the seventh of April, of the year 30 or 783 u.c. These weeks of years contain roundly 177,691 days; of these 82 occur in 458 (11, Oct. to Dec. 31); 166,920 in the years from 457 — 1 before Christ (with 117 leap years); 10,592 days in the years 1–29 after Christ (with 7 leap years); 97 days in the year 30 after Christ (Jan. 1, to April 7). This gives us again 177,691 days of the weeks of years. Thus calculates Raska. Compare also Handmann, Natur und Offenbarung, 1904, p. 294. Handmann therefore fully confirms the corrections made by Van Bebber in the calculations of Dr. Achelis, and also his peculiar dating of Good Friday on April 7, 30 years after Christ and 783 u c. But he also sets aside the theory of the same regarding the one year of Christ's activity, and he places, in contradiction to our chronological calculation the birth of Christ toward the end of the year *before Christ* anno 749 u.c.

(*b*) *The history of the day continued.* Good Friday, with Easter, belongs, as the one divided paschal feast, to the most ancient Christian feasts. Tertullian, *de jejun.* c. 2; 13, 14, and Eusebius trace the fast of Good Friday back to apostolical ordinances. Good Friday is now and then designated, in the oldest documents, as a feast: ἡ τοῦ σωτηρίου Πάθους ἑορτή (Euseb. Hist. E. 2: 17; 82). Still this feast on which, in many

parts, the affairs of the courts and servile works were prohibited, was no proper feast-day, but a day of sorrow.[1] This character of sorrow is proclaimed by the tradition of most ancient times, with an astonishing unanimity. The sorrow was especially expressed by a rigorous fast. Another most ancient form of sorrow was manifested by the abstention from the holy sacrifice of mass, since Christ Himself had offered the bloody sacrifice on this day. This custom developed itself, in parts, into an aliturgical day. It seems as if in many places the celebration was limited to the singing of the Psalms. In a letter of Innocent I, *Epist. ad Decentium Eug. XXV*, c. 2, we read: *Constat, apostolos biduo isto in moerore fuisse et propter metum Judaeorum occuluisse. Quod utique non dubium est, in tantum eos jejunasse biduo memorato ut traditio Ecclesiae habeat, isto biduo sacramenta penitus non celebrari.* Kellner remarks in reference to this passage: *Sacramenta* here means "masses," as *sacramentarium* is the synonym of missal. It would seem that at that time, during the entire Lent, the two last days of the week were of ancient liturgical custom. For the Pope continues: *Quae utique forma per singulas tenenda est hebdomadas.* This expression is to be taken absolutely literally, in the sense that also on Good Friday the *missa praesanctificatorum* was not to be celebrated.[2] The present mass of Holy Saturday was formerly celebrated on Easter night. The expression "*penitus*" seems to support this opinion. Besides, the *missa praesanctificatorum* is a sort of an extended communion service, in so far, and also on account of its connection with the previously celebrated consecration-mass, it is counted among the *sacramenta* of which Innocent says *penitus non celebrari.* In Spain this aliturgical character rose to an excess. There, in some regions, the churches were entirely closed on Good Friday. Against this false exaggeration the fourth synod of Toledo protested in the year 633 (can. 8), and ordained that the mystery of the cross be preached and all the people plead, with a loud voice, for forgiveness of sin. But at the same time, the synod emphasizes the custom that "the whole Church spend Good Friday in sorrow and abstinence, on account of the Passion of the Lord."

The *Missa praesanctificatorum*, "the mass of the previously consecrated gifts," i.e, the celebration of the Passion and communion with a host consecrated on the proceeding day, is, without doubt, of ancient origin. It is celebrated in the Greek rite on all days of Lent, with the exception of Saturdays and Sundays, and of the feast of the Annunciation. The Greek custom of presanctification probably reached Rome

[1] The eccles. ordinance of the time of Constantine designates it, and also Holy Saturday, as a day of sorrow, not as a feast-day. Const. Apost. V. 18. Compare Kellner, Heortology, p. 50, note 6.

[2] Heortology, p. 51, m. Note 4, p. 52.

by way of Gaul. It makes its first appearance in the Gelasianum, which in its present form, discloses very strong Gallican influences. In many places, especially of Gaul, the *missa praesanctificatorum* was combined with a general communion. This custom began to spread here and there in the western Church. The Gregorianum contains this remark: *et communicantes omnes*. But this may be of a Gallican origin. In Gaul this communion still obtained in the ninth century, whereas in Rome the celebrant alone received Holy Communion. Amalarius, in his work *de ecclesiasticis officiis*, 1: 15, relates that he had questioned a Roman deacon on this matter and received from him the answer: *In statione ubi apostolicus salutat crucem, nemo ibi communicat.* The *ordo* Rom. I., on the contrary (Migne 78, 954), mentions the general communion: "*et communicant omnes cum silentio.*" [1]

3. For the rest of the especially characteristic celebrations of Good Friday *we must seek the source in Jerusalem.* The oft-mentioned report of the pilgrimage of Silvia, of the year 385, found in 1884 by Gamarini, leaves us not for a moment in doubt about this.

After the people had been dismissed (see above Holy Thursday, Historical remarks, p. 361) early on Good Friday, they assembled again about 7 o'clock, in the chapel of the Holy Cross, *for the first forenoon divine service.* The Bishop occupied his *cathedra.* Then the holy cross with the title was brought in a silver case. The cross was taken from the case and placed before the bishop upon a table covered with white linen, and at which the deacons held watch. After this the faithful and the catechumens approached, bowed deeply, kissed the cross, touched it with forehead and eyes, but not with the hands. This is the most ancient account of the *adoratio crucis*, which gradually spread over all the churches of the West, where a larger particle of the cross or an image of the cross and later of the crucified Redeemer was venerated. The Gelasianum recognises a celebration of the *adoratio crucis*, of a solemn and most respectful veneration of the cross, but not at this place of the present rite. The Gregorianum prescribes it for Vespers time, with the antiphon: *Ecce lignum crucis.* Only by degrees and afterwards did the trisagion appear in particular *ordines* and ecclesiastical decrees, which points to a Greek origin, as do also the *improperia.*

Silvia describes, furthermore, a second noonday divine service which took place in the court, between the chapel of the Holy Cross and the church of Anastasis, with interminable lessons on the Passion of Christ taken from the Old and the New Testaments, until the time for Nones, therefore three hours, until three o'clock in the afternoon. Then the divine service was concluded at the hour of the death of Christ, with John 19:30: *Cum ergo accepisset Jesus acetum, dixit: Consummatum est.*

[1] See the interesting details given by Kellner, Heortology, p. 52 and note 4.

Et inclinato capite tradidit spiritum. Herewith the second service of the highly impressed and excited congregation ended. Even to this day the chanter of the Passion stops at this passage of the Passion of John on Good Friday: *Hic genuflectitur et pausatur aliquantulum:* in silence the celebrant and his assistants fall upon their knees, affected by that which has been read.

Silvia reports a *third divine service*, which was at once resumed in the main church. The Passion of John was continued to c. 19: 38 sqq., wherein the descent of the cross is described. About at the same passage, even today, the Passion of John is ended with the supplement which is sung *in tono evangelii.* One would naturally surmise that the supplement of John 19: 30 sqq., *in tono evangelii*, corresponded with this third *Statio*, with almost the same lesson, and the following orations of the present day, and with those prayers mentioned and added by Silvia and with the blessing of the catechumens with which the divine service concluded.[1]

The monitiones and orationes with the *flectamus genua* [2] are very ancient. Similar prayers were formerly recited at every celebration of the mass, and the present canon is also intimately related thereto. Coelestin I (died 422) calls such orations an apostolic tradition and a uniform custom of prayer of the Church. (*Ad episcopos Gall., c. 11.*) They were gradually shortened and set aside through the development of the changeable liturgy of the feasts, but on Good Friday retained their ancient and full development, corresponding to the spirit of the day in an unique manner. For a long time they were retained on the Wednesday of Holy Week, and even today, the Wednesday contains, not infrequently, a longer liturgy in the mass. An ordinance of Salzburg, of 799, says: "Should you desire to follow the Roman custom, then you must also recite on the Wednesday before *Cœna Domini* the orations which are prescribed for Good Friday (Hefele Hist. of the Councils, III. 732; see Kirchenlexicon: Good Friday, p. 77). In the Gelasianum the orations are placed at the beginning of the liturgy, and they are recited before the Holy Cross. In the Gregorianum they appear twice, on Wednesday and on Good Friday, but not at the beginning of the service.

This historical survey is intended to secure a deeper understanding of the liturgy so wisely collected, constructed, and simplified by ecclesiastical law. The first of the ancient ordos — edited by Mabillon — gives a comprehensive development of the whole ancient rite, which probably originated in the ninth or the eighth century.

The Roman Statio is: "*ad Sanctam Crucem in Jerusalem.*" This reawakens a remembrance of Jerusalem, with which we desire to be

[1] See Kellner, Heortology, pp. 43, 44.

[2] See also Holy Saturday.

most intimately in touch on this day. The present church of Santa Croce, alas! much changed by later (720, 1144, and especially 1743) restorations, was one of those interesting Roman churches, which were constructed from antique public halls. At the request of his mother, St. Helena, Constantine arranged it from the halls and drawing-rooms of the Sessorian palace. An ancient tradition maintained that St. Helena placed into the still existing subterranean chapel much earth which she had brought from Mt. Calvary in Jerusalem. This, with the precious relics of the Passion (particles of the cross, the nails, etc.) preserved herein, which, according to tradition, were found by St. Helena with the Holy Cross and brought here, transports the congregation in spirit to Jerusalem: *Statio ad S. Crucem in Jerusalem.* This sacred place was, therefore, also simply called the basilica of Jerusalem. All these circumstances incited to an imitation, as near as possible, of the liturgy of Good Friday. St. Helena's relation to the Holy Land, as well as the later Roman Christian colonies and cloistered congregations in Jerusalem, fostered this endeavor. And gradually the custom taught by Rome, the center of Christendom, became a holy law of the uniquely beautiful and harmoniously developed and still extant celebration of Good Friday.

II. *Liturgic-Homiletic Remarks*

We may consider the fundamental thoughts of the liturgy under the following view-points:

1. *Homage to the Passion of Christ, or the prostratio.* Without candles, without incense, without an accompanying Introit, in dark colors of deep sorrow, the celebrant and the ministers proceed to the uncovered altar, prostrate upon the floor, and pray in silence for a while. The Church can find no words and no chant to express the greatness of the mystery, the entire *mysterium crucis* which today is unfolded and to announce the same. This *prostratio* is:

(*a*) *Adoration.* The creature lies in the dust — before his Creator, Who, today, reveals His plan of the world — and before the Saviour, Who executes it: *agnitio absolutae divinae celsitudinis nostraeque omnimodae dependentiae: omne genu flectatur coelestium, terrestrium et infernorum* (see p. 232, sqq.).

(*b*) *Astonishment* at the incomprehensible greatness of this work. The sinful creature makes an attempt to: *comprehendere cum omnibus sanctis quae sit latitudo et longitudo et sublimitas et profundum . . . charitatis Christi.* But this love of Christ surpasses all our understanding: *supereminens scientiae charitas Christi*

(Eph. 3: 18, 19). The redeemed child of man sinks into the dust: wondering and astounded, looking up to the crucified. And this prostration is

(*c*) *Love*, a return of love which brings itself fully and wholly and unreservedly to the sacrifice (see pp. 297, 298, 259, 260, 364 sqq.)

The celebrant and his ministers rise. The Church now proceeds from the first silent homage to the celebration of the Passion of Christ. She celebrates:

2. *The preliminary history of the Passion of Christ in the first lessons.* She takes up:

(*a*) The book of the Prophet Osee (c. 6), and announces in the stillness of ineffable sorrow: *the renewal of life, the new life after two days: vivificabit nos post duos dies: et in die tertia curabit nos et vivemus* (see the liturgy of Holy Saturday). It seems as if the Church must needs be first revivified by a ray of hope in order to be enabled to celebrate today a liturgy at all. Therefore she takes up

(*b*) The book of Exodus (c.12), and announces: *the renewal of life, the new* life through the paschal lamb.

Still the Church cannot tarry long in the preliminary history of the Passion of Christ. She has prepared herself during a long time: today is the day of the Passion and of death itself, and therefore she celebrates, in a grand and dramatic manner

3. The *history of the Passion of Christ* according to the Passion of John: *Non judicavi me scire aliquid inter vos nisi Jesum et hunc crucifixum* (I Cor. 2:2). And she reads today the Passion according to the highest and the most direct witness, according to John, who was an eye witness of the acts of the Passion and of the death of the Lord, who also rested, as the beloved disciple, on the bosom of the Master going to His Passion, and who was vouchsafed a glance into the opened heart of love. Again there passes before us

(*a*) the betrayed and the captive Jesus, Who has lost His liberty (c. 18: 8–15), and yet goes voluntarily unto death (John 18: 4, 5, 6, 7–13).

(*b*) *Jesus dragged to the courts and misjudged, Whose rights* are ignored but Who reserves His *divine rights:*

(*α*) As the Son of God (John 18: 5, 6, 36, 37);

(*β*) As a King (John 8: 37);

(*γ*) As a King of His supernatural kingdom of truth and of grace (John 18: 36–38). There passes us by

(*c*) *Jesus hated and denied*, Who forfeits love and yet remains *the eternally saving and converting love.* His own flee, the "Rock," the privileged Apostle, denies Him: one candle after the other is extinguished, until the love of Jesus burns alone, at which the penitent Peter again rekindles the extinguished light of his love and of grace, and of which all will receive new light and new life at Easter (John 18: 25 sqq., see above *Matutinum tenebrarum*). And, furthermore, in the Passion of John there passes us by

(*d*) *The suffering Jesus* Who, under the scourging by the executioners and sinners and under the cross of the Jews and the Pagans, *loses His health*, and, though there is no longer any health in Him, He merits for us supernatural health and dispenses it through the forgiveness of sins (John 19: 1–17; see above the lessons of Osee and Exodus).

And finally there stands upon Calvary

(*e*) *The crucified and the dying Christ Who loses all, even His last garment, and the very last drop of His blood in order to gain all for us*, eternal salvation with its grace and glory (John 19: 17–30), Who sacrifices His life that we might live and live more abundantly. The Passion of John still will have us tarry a while longer on Calvary, until a lance opens the side of Jesus and blood and water flow therefrom. Then there appears before us

(*f*) *Jesus pierced with a lance and His heart opened.* Now He has no more to lose and no more to give. The evangelist solemnly testifies: "He that saw it hath given testimony: and his testimony is true. And he knoweth that he speaketh the truth; that you also may believe." Then he lets us stand on the bloody height and at the bloody altar. The deepest root of the sacrifice of the cross is dug up. The deepest fountain of all the acts of Christ is now wide open, *His heart, the heart of His immeasurable love: viderunt in quem transfixerunt* (John 19: 37). Have we also a heart that loves penance, atonement, amendment of life and renewal of life? This is the silent question into which the Passion by the beloved disciple dies out. (Compare also above, Monday of Holy Week, the root of the tree of the cross, and p. 379; see below — feast of the Sacred Heart of Jesus.)

During the silent pause and afterwards at the account, by John, of the burial of Christ, *in tono evangelii* (John 19: 31–42), our resolutions to nail the old man to the cross, to bury him with Christ,

and to rise in the newness of life, ought to mature. (See above, pp. 161 and 162.)

To the meditation of the preparatory history and the history of the Passion of Jesus follows a touching presentation of the extension of the Passion of Christ.

4. *The extension of the Passion of Christ to all men and all classes: the orationes and monitiones or the fruits thereof.* The "length and the breadth and the height and depth of the love" and of the Passion of Christ, to all men without exception (Eph. 3: 18, 19; see above p. 416) are nowhere more splendidly presented than in the general touching *orations of Good Friday.* The Church feels the burning fire of Christ, which He brought upon this earth, within herself: *charitas Christi urget nos.* She longs to lead all, all to Calvary, to Him Who once said: "When I shall be exalted (on the cross) I shall draw all to myself." Thus the Church prays in a solemn and loud voice and in constant invocations and exhortations to join in prayer for all the faithful and all who are preparing to be received into the faith by baptism and conversion, for shepherds and flock, for Church and State, for heretics, schismatics, pagans, Jews, and infidels of all kinds. *This is a picture of real tolerance* under the cross, which hates error and loves the erring, which honors good faith and appeals more strongly through the Blood and the sacrifice of Christ to the Father of mercy for those who are in bad faith: *accessistis ad testamenti novi mediatorem Jesum et sanguinis aspersionem melius loquentem quam Abel* (Heb. 12: 24). While the Blood of Christ appeals to heaven, not for revenge, but for mercy, the Church invokes upon all men and all classes this same mercy: *Deus vult omnes homines salvos fieri.* The orations themselves open to the preacher a wealth of inducements to develop this thought more fully. After the Church has grasped, after a silent homage paid to the Passion of the Lord, the preparatory history, the history and the length and breadth of His Passion, then she unfolds and develops the entire view of this Passion and death.

5. *The unveiling of the cross and the development of the entire Passion and of the fulness of the love of Christ or: the revelatio et adoratio crucis.* This ceremony we have already considered above (p. 299), when treating of Passion Sunday, at the conclusion of the covering of the cross which was then begun. Here we shall emphasize the fundamental thoughts of the gradual solemn unveiling of the cross by the celebrant with the words: *Ecce lignum crucis, in*

quo salus mundi pependit. The Church stands in the quiet, emptied temple devoid of all ornamentation: her only thought is of the crucified: *non judicavi me scire aliquid inter vos nisi Jesum et hunc Crucifixum. Praedicamus vobis Christum Crucifixum Dei sapientiam et Dei virtutem.* The Church desires to direct the eyes of all toward the cross — which stands solitary and alone: *Ecce lignum crucis.* The unveiling of the cross is:

(*a*) *An unveiling of the doctrine of the cross: praedicamus Christum Crucifixum Dei sapientiam* (see above Passion Sunday, p. 294 a. b. c. d. and 295 a. b. c.). As an application and fruit of the doctrine of the cross she summons the entire people to the adoration of Christ and to the veneration of the cross of Christ. Veneration is due

(α) to the cross of Golgotha;

(β) to every particle of this precious cross;

(γ) to every emblem and image of this precious cross, but above and in all

(δ) to the Crucified Himself. Here the supreme honor (*adoratio*) becomes a real adoration (*adoratio latreutica*). The Church cries out: *Adoremus!* But the clergy and the people come and prostrate, honor, and kiss the feet of the Crucified (see above, the history of Good Friday) and adore Him. (S. p. 378, 1 a.)

This unveiling of the cross is furthermore:

(*b*) *An unveiling of the gifts of the graces of the cross* (see the *Improperia*). *Quid ultra debui facere tibi et non feci. Praedicamus Christum Crucifixum Dei virtutem.* The lamentations and the reproaches of the love of the Crucified are intended

(α) for *the people of Israel* (compare the literal sense of the *Improperia* and the records of the Gospels);

(β) for *the Israel of the New Testament,* which He delivered from the Egypt of sin and leads back into the blessed land of the Church, of grace and of heaven, which Christ planted as His vineyard with His own hands and whose enemies He submerged into the Red sea of baptism and penance; which He precedes as a leading column of clouds of truth through the desert of this life and which He irrigates with the living waters of grace and feeds with the manna of the sacrament of the altar and transforms into a royal and priestly people and generation. (Compare the text and the *Improperia* and the II lesson of the III nocturn of Good Friday: *Adeamus igitur cum fiducia ad thronum gratiae ut misericordiam consequamur.*)

(γ) For *the Israel of every individual soul,* for each of which He

does the same from the cradle to the grave, from baptism to extreme unction, and which is ever reaping the fruit of the blood-stained cross and the gifts of His transfixed hands.

Our perfect love and contrition respond to the unveiling of the gifts of the graces of the cross under the reproaches of the love of Him Crucified. The liturgy here has become a marvelous school of love and contrition.

(α) *We still stand before the one and only Good*, before the most lovable and supreme Good, hanging on the cross, before the Head covered with blood and wounds, before the Heart pierced and broken for us: *Agios o Theos, Sanctus Deus! Agios ischyros, Sanctus fortis! Agios athanatos, eleison imas! Sanctus immortalis, miserere nobis! Sistemus in persona amata propter se.* (See above, Sermons on the Passion of Christ and contrition, p. 315 sqq. and espec. pp. 319, 320 sqq. a. b., and also—Thoughts on our homage to Jesus in love and contrition, on Holy Thursday, p. 364.)

(β) *We are moved by the crucified Christ Himself*, by all His goodness and love, by all His noble qualities which are revealed by the Passion and the *Improperia*. Guided by the *Improperia* we ascend from the gifts to the giver, from the fruits of the crucifixion to the crucified Himself, of whose death we are guilty, and we are urged on to contrition and to love. (Compare above, Sermons on Confession, p. 319 sqq., Sermons on the Passion of Christ, pp. 323 sqq., 318 sqq., and especially p. 315, V. question.)

(γ) *We offer Him the resolutions of Good Friday*, both general and particular. The preacher should make very fitting applications during these days, f.i., on loyalty in faith, on the fight against the predominant passion; regarding the young man or young woman about to be married, that they promise the Crucified Lord to enter a Catholic marriage and Catholic conditions under all circumstances; for fathers and mothers of families, or for the laboring classes, for the rich and the poor—for Friday, Sunday, and confession-day, for concrete cases of duties and of perfections, etc. The fundamental sentiment aroused by the liturgy and the sermon, by the vast concourse of people of all conditions and classes, all this promises a fruitful field for sowing. (Compare above, Passion Sunday and sermons on the Passion of Christ, p. 323 sqq.; compare also p. 70 sqq., p. 66 sqq. and especially p. 74.)

6. *The concluding celebration of the Passion and death of Christ on the cross*, — Who today alone, and once and for ever, accomplished

His sacrifice, — before the real Adorable Presence. *This celebration consists in the procession from the repository to the main altar and in the missa praesanctificatorum.* The Bridegroom who is taken from us today, still appears at the close of our Passion celebration. The liturgy proceeds in silence as far as communion. The sacrifice is not celebrated. And after communion the Lord Himself disappears from the halls of the temple, which is now desolate. The most ancient rite of the *missa praesanctificatorum*, which points to the bloody altar of Golgotha, is, as it were, popularized for preacher and people by the splendid lessons of the third nocturn of the *Matutinum tenebrarum*, taken from Heb., c. 4 and 5. (Compare above, Passion Sunday, p. 294 sqq.) It is a celebration by the High Priest — Christ Jesus Himself. The Church dispenses with the sacrifice of the mass, because Christ Himself offers the bloody sacrifice of the cross on this day. The *missa praesanctificatorum* is a memorial service of the Passion of Christ (offering, respectively, the presentation of the sacred Host already consecrated) — a celebration of the fruits and the effects of the sacrifice of the cross (*Pater noster*) — and finally the enjoyment of these fruits (the communion of the celebrant, formerly also partly of the people). According to the Roman rite the church is now desolate, the tabernacle is opened; the Bridegroom — Christ Jesus — is removed. The cross alone appears amidst the splendor of lights, and invites the people, with all its eloquence, to the celebration of the Passion.

7. *The post-celebration of the Passion of Christ: the burial of Christ.* This is a specifically German rite. In earlier times (during the middle ages) the place, where the sacred species for the communion of the sick were reserved, was called "sepulcher" — and also the place where the cross was placed for veneration. Out of this representations of sepulchers and Passion-pictures grew. A sort of entombment was found as early as the tenth century. In the sixteenth century there were added to this *the expositions of the Blessed Sacrament in the ciborium and* in the veiled and unveiled monstrances.

The present representations of the sepulcher, with Eucharistic exposition, are *praeter rubricas*, but not *contra rubricas, provided they do not disturb the main service and conceal from the eyes of the people the liturgy of Good Friday, which would be a scandal and nonsense.* They afford the Christian people an opportunity to celebrate Good Friday in an all around and extensive manner. Even the corpse of

Christ, resting in the sepulcher, was united with the divinity. Adoration, therefore, before the sepulcher is eminently proper. Thus a veiled exposition on the altar of the sepulcher is not dogmatically contradictory. And we consider the approaching crowds of the people to the holy sepulcher as a further fulfilment of the invitation of the lesson of Good Friday (III nocturn, lesson VIII and sqq.): *adeamus igitur cum fiducia ad thronum gratiae, ut misericordiam consequamur et gratiam inveniamus in auxilio opportuno. Et consummatus (Christus) factus est omnibus obtemperantibus sibi causa salutis aeternae appellatus a Deo Pontifix secundum ordinem Melchisedech.* If the Blessed Sacrament is also exposed in the sepulcher on Holy Saturday, this should be done, of course, only after the principal service, since otherwise the idea of the principal service would be disturbed. An ancient and significant custom, like these devotions of the sepulcher, the individual pastor should never abrogate: the bishop of the diocese has, of course, the right to institute the purely Roman rite. (Compare the rituals of dioceses.)

Sermons for Good Friday. Through our former expositions of sermons on the Passion of Christ (see p. 321 sqq.) for Passion Sunday (§ 30 p. 294 sqq.), and also through the above liturgic-homiletic development of the central thought of the liturgy of Good Friday, we have given, from every view-point, stimulations for selections of material for exegetic, dogmatic, ascetic, liturgic-dogmatic, and liturgic-ascetic sermons for the forenoon and evening of Good Friday — a *selection of sketches of a limited sphere of thoughts and also as a climax of well-considered scenes of the Passion of Christ and its liturgical celebration.* The above developed liturgic-homiletic thoughts may, with a wise limitation, be presented to the people in one grand picture, or in Lenten cycles, and divided into various years of sermons for *Good Friday, and developed according to their individual points as independent sermons.* Many of the points treated are rich enough for special sermons. Thus also homiletic connections of logically selected points of moment are well adapted for themes.

§ 42. Holy Saturday

The quiet Sabbath and the celebration of the eve of the resurrection

1. *The quiet Sabbath.* Originally Holy Saturday, though a solemn feast, was still an aliturgical day, the quiet day of the rest of our Lord in the sepulcher. Only the catechumens held their last meeting of preparation. Upon this concept compare the touching meditation in Melcher's Life of Jesus: The great Sabbath, II, p. 427, according to Matt. 27:62; Luke 23:56, and Mark 16:1: "a

day of quietude, of sorrow, and of hope." Its character is like a twilight and an intermingling of Good Friday and Easter Sunday.

This character is entirely borne by the grand *Matutinum tenebrarum*, which contains the most fruitful thoughts for evening sermons on Good Friday and for the devotions at the Holy Sepulcher, especially in the antiphons and in the lessons: *in pace in idipsum dormiam et requiescam! Caro mea requiescet in spe!* Throughout the lauds there sounds, as from a distant mysterious thunder, a suppressed Easter cry of victory, which, however, is again buried beneath sorrow. *O mors, ero mors tua! Morsus tuus ero inferne!*— cries the antiphon, sure of victory, in the first psalm of lauds, but the last one for the Benedictus sinks again fully and entirely, at the extinguishing of the candles, back into the sorrow of the grave: *Mulieres sedentes ad monumentum lamentabantur, flentes Dominum.* (Compare the Acts of the Apostles, c. 25–26.)

2. *The eve of the resurrection.* The present forenoon service of Holy Saturday is like an island of jubilation in the midst of an ocean of lamentation. Formerly it was the divine service of the great Easter night.

As Jerusalem is the birthplace of the liturgy of Good Friday, so is the Lateran at Rome, "the mother of all churches," the birthplace of our present, uniquely grand liturgy of Holy Saturday, which more than all else bears the impress of primitive Christianity.

It is of a vast import to the liturgist and to the homilist to be thoroughly acquainted with the history of this liturgy. On this basis, above all, does the present liturgy of Holy Saturday become one of the richest sources for the Easter preacher.

We will first give a complete picture, taken from P. Grisar's History of Rome, and resting upon the most exact and most recent studies of the great night in the Lateran, in order afterwards to paint, as briefly as possible, a complete picture of the extent of the ideas of the liturgy of our times. Then we shall have solved, in the two following paragraphs, a part of our homiletic Easter task in advance.

§ 43. The Great Night in the Lateran

(*From and according to Grisar's History of Rome and of the Popes.*) [1]

I. *The place of celebration.* 1. Let us first enter the place of celebration. At the time of Constantine there was not in the vicinity of the

[1] I. n. 515 sqq., p. 774, n. 518 sqq., p. 779 and espec. n. 531, sqq. p. 800 sqq.

Lateran, the papal residence and the mother of all churches, that deep stillness which surrounds this memorable place today. A solemn and lively place surrounded the sanctuary. During antiquity the basilica had, as now, two entrances, one on the right side for those coming from the city, and a main entrance on the eastern front side. The apsis of the church opened then, as it does now, toward the east, so that the celebrating Pope turned toward the people according to the ancient rite, and looked toward the rising sun. In the front you ascended a broad stairway, filled already then, as now, with the poor, and entered a great atrium (which has disappeared), the place of penance; in the midst thereof a mighty fountain bubbled forth into a large basin, in which those entering washed their hands. Entrance into the temple was possible through five doors. Upon entering the church, you first reached a space enclosed by a screen and by curtains. Here were gathered catechumens, other classes of penitents, possibly also unbelievers. This inner vestibule was called Narthex. After the mass of the catechumens the catechumens were obliged to retire into this place, which shut them out from the celebration of the mass proper. Clerics of minor orders were entrusted with a rigorous surveillance of this place. Whoever entered into this five-naved basilica, first into the middle nave, found himself in a forest of splendid and festive columns. These solemn rows of columns were, alas! during the last Renaissance-restoration, enclosed, two and two, in twelve massive pillars of the present church: so that the great middle space of the church lost its basilican character, while the apsis, really considerably widened under Pius IX and Leo XIII, at least still shows the ancient grand ornamentation of mosaics. An *altare Confessionis* the Lateran did not possess in ancient times, it was only erected later by Sergius II (died 847), and within the same was concealed a great wealth of relics. The present high Gothic tabernacle, built of columns over the stairway leading to the presbytery, dates from the time of Urban V. In ancient times the view of the main altar and of the chonca of the apsis was free. The original, precious Constantine altar was of an immense richly elaborated silver tabernacle, built of columns covered with plastic work, and stood under the triumphal arch near the entrance of the apsis. Pope Xystus III and Emperor Valentianus III renovated it. It was surrounded by golden and silver candelabra. Between the altar and the apsis stood four high Corinthian columns of gilded bronze, which are now on the side-altar of the blessed Sacrament, erected by Clement VIII, under the so-called table of the Last Supper of Christ. From above the altar there beamed brightly upon all the people below, in an inspiring manner, a magnificent and still existing, but oft repaired mosaic formed on a golden background. In this everything else was then, as now, eclipsed by the grand bust of

Christ, of magnificent beauty. The chonca of the Lateran basilica was, no doubt, the first place where the features of the Redeemer of the world, as conceived by those days, were represented to Rome, at the time still half pagan, in a monumental manner, from the top of the holiest place of the building. In the broad rich frame of the mosaic, so rich in figures, which group beneath the image of the Saviour around the cross, there flows the river of baptism — the Jordan. Genii pour the water from a number of shells, and the rivulets are converted into a river. Winged little ones are fishing with hooks and nets in the bright waters, they are rowing in small canoes and glide over the waters in small sailing crafts between swans and fishes, and playing on the banks with flowers and birds. In the apsis of the basilica an exit seems to have led to the near Constantinean and magnificently planned central building of the baptistery (baptismal church or chapel). A true representation, most probably, of the ancient general impression of this Lateran basilica at the time of the Easter-night celebration, we obtain from a painting in S. Martino ai Monti, probably of the years 1640–1644. At that time this splendid temple still retained its basilican character: but in fancy we must displace the gothic-column tabernacle and put in its stead, into the span of the choir, the ancient splendid altar of Constantine or of Xystus III.

II. *The initiatio Christiana.* The reception of converts from paganism (*initiatio*) kept the Church busy during the whole of Lent (see above pp. 254 and 282 sqq.). A series of scrutinies, lectures, and examinations were carried on through the whole of Lent. Special solemn scrutinies we have already considered above (pp. 282 and 290); others, especially those of the third week, we have at least mentioned. During the second part of Lent the preparatory ceremonies of baptism, which today are crowded into one action, were gradually performed in behalf of the catechumens, the last on Holy Saturday (see Grisar n. 527, p. 794 sqq.; compare above, p. 311).[1] After the instructive, moral, and liturgical preparation was completed, the reception proper took place: baptism, confirmation and Holy Communion in Easter night, which we will give here exactly in the words of Grisar's History of Rome and the Popes, n. 531 sqq., p. 804. Grisar takes us back to the sixth century when, besides the adult catechumens, numerous children were already then admitted to baptism.

III. *The fundamental character of the celebration.* The solemn baptism in Easter night, called "the great night," corresponded very harmoniously with the fundamental mystery of religion, the commemoration of which was celebrated on the same feast.

[1] See in relation to this: *St. Augustin, de symbolo ad catechumenos* (4) c. 1. ss.; Migne Patr. lat. 40, 659. Even today we read passages on the second great day of baptism, on the vigil of Pentecost, in the lessons of the second nocturn.

On the same feast, when the Church intoned the Alleluja, as a joyful cry over the resurrection of the Redeemer, and when she rejoiced over the promises made her, she wished to make also those who had recently entered the Church partake of the regeneration of the spirit and of the pledge of eternal happiness. Even to this day the same exalted union perseveres in the liturgy of the Church. The joyful alleluja is still intoned, as in ancient times, on Holy Saturday, and even today the newly baptized stand around the altar of the Lateran in Rome and in other cathedrals of the Christian world, whilst the hymn of Easter is sung on the greatest feast of the Lord.

Pentecost alone shared the honor with the Easter celebration as another baptismal day. If circumstances required it, for the sick, f.i., then the sacrament could, of course, be administered at other times in a simple form; but on these days the Pope administered it, or the bishops in their own dioceses, with great solemnity.

Baptism at Easter drew great crowds of people from the entire Christian Rome to the Lateran, in which, at the same time, papal Stations were celebrated. On no day or night did the Lateran basilica contain as many people within its precincts as during the venerable performances of the vigil of the baptism and of the liturgy of the mass on that celebration. Prudentius, the Christian poet, points out to us already in his time "the long line of the faithful who" (as he twits the rest of the pagans of that day) "pass the former temples of the gods and hasten to the Lateran buildings, in order to receive the sacred sign with the royal chrism": By "chrism" he means the sacrament of confirmation which, as we shall see, was administered to the converts of the faith after they had received baptism.

Those who were baptized were not only of the Roman and Greek race, but often also persons who came from foreign lands: Goths, Lombards, Franks, and Anglo-Saxons. Not infrequently was their own baptism postponed in the countries distant from Rome, in order to have the happiness of receiving it in Rome at the tombs of the saints under the presidency of the successor of the selected fisherman, where as before, many postponed their baptism for years in order to receive it in the river Jordan. Thus the Anglo-Saxon king Cadwalla was one of the noble strangers, who hastened from home to receive baptism in Rome. But the mixed crowds of the baptized, who rushed to the Lateran in their Roman and Greek costumes and in the many-colored garments of the barbarians, in order to exchange there their costumes, after the holy functions for the white baptismal robe, were joined by vast numbers of their relatives and companions and by a long line of the faithful who wished to celebrate the anniversary of their own baptism and the great

feast of the Redeemer; for the whole city celebrated its general baptismal feast, as it were, on the feast of the resurrection, and for this they prepared themselves in common with the catechumens by the fast of the Quadragesima.

It began with a long liturgical assembly on the eve of Saturday, in order to end only early in the morning of Easter Sunday.

IV. *The celebration in the Lateran basilica.* Amidst the chanting of the litany the clergy and the candidates for baptism entered into the basilica with the Pope. A deacon ascended the *ambo* and began his so-called *praeconium paschale*, the hymn of praise of the Redeemer and of the holy supernatural light which He brought into this world of darkness and buried in paganism. As early as the sixth century the light of Christ was already typified by the paschal candle. Formerly the *praeconium* was a freely delivered or sung text, composed in all cases by the deacon. During the progress, and probably toward the end of the sixth century, there originated a permanent form in text and melody. The venerable *Exultet* still chanted today, with its deep meaning thoughts and impressive antique tonal movements, is vividly remembered by every one who has ever heard it. Though its general use is only certified to by Gallican manuscripts of the seventh and eighth centuries, still it may be traced back in the Roman celebrations to the times of Gregory the Great. The oration in use at the blessing of the paschal candle in the Gelasianum is most probably also an integral part of this sacramentary.

Besides the paschal candle, however, another candle was blessed, and this was lighted from the oil-lamps, which burned since the blessing of the holy oils on the previous Holy Thursday, but had been kept concealed. The church, filled with people whose candles were all lighted at the new flame, began now to gleam through the small flames; it was a dramatic introduction of the light brought by Christ into the world, and it was the more effective in the resplendent Lateran basilica, since the rich marble columns, the walls inlaid with polished stone tablets, the gilded ceiling of the place, the golden and silver blessed articles of the main altar, and the ornamentations used especially for the days of the seven decorated side-altars — all vied with each other in the reflection of the bright sheen which filled the entire place. At the soon following blessing of the baptismal water, the burning paschal candle was used with the other, by dipping them into the water. Thus the symbolical significance of the light was carried into the rites of baptism, an example of how, in the "great night" especially, the celebration of the Risen Christ and of the sacrament of baptism were united in the peculiarities of the functions.

In the meantime, before the blessing of the baptismal water, the

reading of the so-called prophecies of the New Testament took place, as a part of the vigil of the night-watch, which was to be observed by the clergy and people as a final preparation for the feast. Such vigils were almost everywhere entirely spent in public reading and interspersed with chants. The singing was done either by all the people singing, f.i., the well-known psalms, which were sung, as a rule, by one chanter, or alternately with the choir, or partly more artistic and less familiar chants were sung alone by ecclesiastical singers of the younger clergy, who were placed within the limits of the square of the *schola cantorum*. The number of the lessons was determined by necessity, and changed according to the various seasons.

The lessons of Holy Saturday, even of this day, are composed of the ancient customary so-called prophecies which, in the course of time, were limited to twelve; and between these are still found the so-called tracts which were to be sung by the clerical singers; these were parts of the chants which, according to the oldest chorus of the Greek drama, were to emphasize more deeply and closely that which was to be expressed by the lessons, mostly in repeated and well-selected words of Holy Scripture. Such lessons and chants rounded out the vigils with a spirit and feeling of stirring material. They were easily understood by all, and in Rome they were given, on account of the bi-lingual complexion of the population, both in Latin and Greek during the Byzantine times.

The lessons were regularly preceded by a cry of the deacon, who admonished the people to be attentive. In the Roman scrutiny-ordo it is repeatedly marked and reads: "Stand erect, in order and silence," or: "Stand in silence and listen attentively." "Stand" was cried not without reason. Many, on account of the length of the celebration, and since there were no pews, sat upon the marble floor, using for this purpose a strip of carpet which they brought with them. But the sacred lessons were to be devoutly heard, and standing. In the books of the Ambrosian rite the cry is indicated before the Gospel: "Be silent." The object of this request is disclosed by a passage in the writings of St. Ambrose, wherein he says that women should remember that the Apostle commands them to be silent in the church; whilst the psalm is being sung in general, attention is, of course, paid, he says, for every one takes part therein; but whilst the cleric alone reads the lesson they are restless and given to talking. Besides, at a celebration like the described vigil of the Lateran, many assisted out of mere curiosity. Whoever came to Rome for the celebration of the feast of Easter was anxious to see, at night, the brightly illuminated papal church and the supreme Bishop upon his throne, as the celebrant of the solemnity.

The lessons of the Old Testament, which were heard during that

night in the Lateran, unfolded a great picture of the salutary institutions of God since the day on which man came forth from the hands of His Creator.

Many of the lessons were also chosen with special reference to baptism, at which the regeneration of the children of God took place. Thus the history of the saving of Noe in the ark, floating on the waters of the deluge; for the ark is the image of the Church into which we enter through baptism. Thus, too, the account of the promise made to Abraham ready to sacrifice his son Isaac, in which God says: I shall multiply thy seed as numerous as the stars in heaven; for the seed, as the oration which follows the lesson clearly expresses it, is the numerous progeny gained by the regeneration of all the faithful of the world. Thus, again, the chapter on the passage of the Israelites through the Red Sea; for, according to the oration which follows, God performs the same miracle of the salvation of the people and a still greater one through the baptismal waters of salvation, through the floods of which He leads those called to the eternal land of promise. Thus, finally, the last lesson which leads directly to the performance of baptism, with its history of the three young men in the fiery furnace of Babylon. The courageous confession of the young men ought to inspire the candidates of baptism with firm courage and a constant readiness for sacrifice, whereby they must adopt the profession of Christ, and the example of that higher assistance, which these young men enjoyed, should make them realize the protection of which they are assured on the part of the mighty and all-bountiful God.

Among the rest of the lessons is found the prediction of baptism by Isaias and the prophetic description of the resurrection by Ezekiel. But the chants sound the praise of the spiritual vineyard, of the Church, and, in the end also, as a transition to the baptismal ceremony, we have the psalm: "As the hart panteth after the fountains of waters: so my soul panteth after thee, O Lord." (Ps. XLI.)

V. *The celebration in the church of baptism.* After this very significant chant, the candidates of baptism, with the Pope and the clergy, pass from the basilica to the adjoining Lateran church of baptism. Again the litany is heard for the second time in the procession. Two ecclesiastical notaries lead the march, carrying the two large blessed burning candles. Incense and the censers follow. It seems that, in the apsis of the basilica, there formerly existed an exit to the baptistery built behind it, which was entered at its own vestibule. In this case the very long rows of catechumens passed the already mentioned mosaic which represented the Jordan with its pleasant scenery.

There were the pictures of spiritual joy of that sacred water which was to wash them. There the mystic rivers of Paradise flowed from

the hill which carried upon its top the large ornamented cross. But the great representations of the Evangelists, with their animal and human symbols, which likewise looked down from the height, were calculated to recall to mind the solemn introduction of the Gospels which were read during the scrutinies.

The baptismal chapel itself, if we may call the still extant broad and exalted circular building a chapel, through its choice equipment, presented very eloquently, to the one who entered, thoughts upon baptism. On the brink of the round baptismal basin, placed in the middle of that space, stood the great silver figures of Christ and of St. John the Baptist, and between them the figure of a lamb with the inscription: "Behold the Lamb of God Who taketh away the sins of the world." Beneath the lamb many streams of water fell, arch-like, into the round basin below. Three figures of harts sent forth, at the same time through their mouths, other streams of water. Steps led down into the water several feet deep. The round broad basin, constructed of marble, was enclosed by a circle of eight red columns of granite which are admired, even to this day, on account of their construction. Xystus III had erected them in this form and placed the cupola over them. Around the columns, however, there was a roomy circular nave with the oratories of St. John the Evangelist and St. John the Baptist on its sides. The cupola, which rose just above the straight frieze of the octagonal columns, was similar to that of the celebrated circular building of Costanza, and, as in the latter church, so likewise was the inner side of the cupola-vault of this Lateran baptistery ornamented with mosaics or paintings which referred to baptism. But a huge candelabrum arose from the middle of the basin toward the cupola and carried (at least at some time) on its top a golden vase with balsam oil, in which wicks of mineral flax (asbestos) were burnt. These, and many other lights illumined the place at night with a brilliancy, and filled it with sweet odor. From the top of the cupola a dove of precious metal was suspended, a symbol of the fructifying Spirit of God hovering over the waters. The metrical inscription of Xystus III, executed in huge letters on the marble frieze above the columns, announced, in deeply significant and dogmatically comprehensive language, the effects of baptism and the origin of the sacrament, which came forth, as it were, with the water from the wounded side of Christ on the cross, and the equality of all men, which embraces the "one source, the one spirit, and the one faith" into one close family covenant.[1]

[1] We will select several of the verses of the inscription of Xystus III, who completed the baptismal chapel near the Lateran, as a memorial sign, as it were, of the triumph of the doctrine of the Church over the attacks of Pelagius against grace. In classical verses the inscriptions recount the original and personal guilt, the sanctifying effects of baptism, of grace, of the Church and her hope of eternal life. "Here

VI. *The blessing of baptismal water in the baptistery.* Whilst those assembled gathered around the basin, with burning candles, the Pope saluted them with "*Dominus vobiscum.*" With the *oremus* he invited them to a common prayer, and after the oration he began, over the basin, the blessing of the water with those preface-like prayers which to this day are still used in this blessing.

He implored God to grant for the regeneration of a new people, which was to go forth from the fountain of baptism, the spirit of a divine childhood. "He brought back to mind that at the beginning of the world the Spirit hovered, in benediction, over the waters. In solemn words he pointed to the saving of Noe and to the atoning waters of the universal flood, and he implored the grace from above which here, in the font of baptism, brings forth children of the Church. In this exalted train of thoughts are interwoven, not only the origin of the sacrament from the wound of the side of Christ, besides other images painted in the inscription of Xystus III, but also the idea of the four rivers of Paradise, which water the entire earth," the water which Moses in the desert called forth from the rock with his staff, and finally the Jordan in which Christ, through His baptism, sanctified the waters of baptism. Thus the preceding biblical lessons, the monumental ornamentations of the place, and the majestic formulas of prayers coalesce to bring home to us, more forcibly, the meaning of the functions.

At the words of the blessing: "May the power of the Holy Spirit descend into the fulness of water," the two candle-bearers dipped them into the basin. At the end, however, the Pope poured oil, blessed on the previous Holy Thursday, over the water, from a golden vessel, and mixed it therewith with his own hands.

After the blessing had been completed, the hour for baptism had arrived. The archdeacon conducted each of the candidates of baptism to the Pope, before whom each made a profession of faith again, by briefly answering some questions.

The candidates then descended, scantily dressed, into the baptismal water. The very ancient triple immersion was not literally observed, but only in so far that to the standing in the water there was added a triple pouring over or sprinkling on the head and the body rays of water;

the birth of a saintly generation from an exalted seed takes place; the Spirit of God fructifies the waters and is Himself the generator." "Those born in the newness of life are not separated by a partition wall: They are made one by the one fountain, the one spirit, and the one faith." "If you desire to be clean bathe yourself in this bath. Neither paternal (original) nor personal guilt will oppress you in the future. Here is the fountain of the waters of life, which takes away the sins of the entire world: its source comes from the wounded side of the dying Redeemer." This dogmatic-poetic inscription still looks down from the octagon of the marble entablature over the baptismal basin. (See Grisar, G. R. u. d. P. B. I. n. 220, p. 290.)

it was immersion combined with infusion, or, rather, aspersion. But the priests and the deacons and the rest of the clerics, who assisted in the administration, stood in the water. This was done in the case of each one whilst the formula: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost—" was being pronounced. The sponsors grasped the hands of the candidate just as he was leaving the water, and thus lifted him out of baptism by placing him under their protection. They attended to his wiping off by prepared linen cloths, and presented him to a priest who signed him with the sign of the cross made with sweet scented oil (chrisma) on the forehead. The priest recited, in the formula accompanying this action, the words: "May Christ, Who regenerated thee by water and the Holy Ghost, anoint thee with the chrism of salvation unto life everlasting."

It need scarcely be mentioned here that during the whole performance great care was taken to preserve propriety and strict discipline. The women were served by matrons. Besides, those ancient times were not as sensitive, nor finical, in consequence of common customs, nor as susceptible to evil influences as later generations.

After this the baptized donned white vestments, expressive of the purity conferred by baptism. Of these white vestments, of the newly baptized or the neophytes, Pope Gregory the Great speaks in various passages and in such a manner that it may be readily concluded that he speaks to adults, or, at least, not to newly born children.

In robing the baptized, a white linen cloth was wound around the head. He wore it as an ornament of a priestly crown. Thus, at least, was this band interpreted in the days of John the Deacon, though it seemed to have received its simple origin in the custom of keeping the parts of the head, moistened by chrism, covered.

VII. *Confirmation in the chapel of baptism.* Confirmation, ordinarily administered after baptism, was administered since the days of Pope Hilary in the oratory of the Holy Cross erected by him.

Before this time the side space of the ancient vestibule of the baptistery was most probably used, where unto this day the apsis-shell, ornamented with the representation of the vine of Christ, is still visible. The mosaic with its classical garlands dates back, most probably, before the days of Hilary. Betwixt lightly-swinging vine-branches appear a number of crosses. Since the candidates of confirmation were signed, according to the formula, with the sign of the cross of Christ, it is evident that these crosses in this place were an expression of the sacrament.

The above mentioned building, dedicated to the Holy Cross, was evidently, on account of its large room, more suitable. Thither the crowds of the baptized marched through the door opposite the vestibule of the baptistery, i.e., through the present entrance to the building.

They entered into the former open portico, which connected the chapel of the Holy Cross with the baptistery. The night was already far advanced — and just fancy the sight which those clad in white, between the number of lights and under the glimmering stars of the nocturnal heavens, presented, as they proceeded, in pious emotion, and accompanied by the people chanting psalms, amidst the antique halls of columns with their walls and gardens.

They stood in two rows before the papal throne, precisely in the same order in which their names were originally enrolled. The latter circumstance was always emphasized by the ordo in a careful manner, for no one should dare approach unproven. The Pope, with hands outstretched over them, recited the invocation of the Holy Ghost, that He might pour down upon these regenerated His sevenfold gifts of graces, he prayed, and "signed them unto life with the sign of the cross of Christ." (*Consignare, sacramentum consignationis.*) Then, with the thumb dipped into the chrism, he made the sign of the cross upon the forehead of each whilst pronouncing the formula of the sacrament. The sacred function was concluded by giving the salutation of peace.

VIII. *The procession to the celebration of the mass in the Lateran.*

Now the Holy Sacrifice of the mass could begin.

The procession now wended its way back into the basilica whilst the litany, sung by the chanters, resounded therein. This litany alone, of the three litanies of the ancient rite, is still in use today. The choir of singers had remained in the church and had already begun the chant during the long pause in the basilica. It repeated the invocation, at first seven times, then five times, and finally three times, with some interruptions. Toward the end of the triple invocation the Pope appeared with his retinue, and cast himself on his face before the altar. After he had risen he intoned the *Gloria in excelsis*, and then continued the mass. This was the first liturgical sacrifice which the newly baptized were permitted to attend with the rest of the faithful. The respective formula, still in use today, shows that it is the mass proper for the celebration of Easter. Therefore, after the Epistle, the triple alleluja resounded, as the announcement of the victory of the Saviour over death. In the *hanc igitur*, however, mention was especially again made of the neophytes by the celebrant.

At the end they partook of the sacred Body of Christ. Even the baptized small children received this sacrament, wherefore, as is especially mentioned in the seventh ordo, they were not to be suckled after baptism. There had already existed for a long time the prescription to receive Holy Communion fasting.

Before the end of the canon the Pope blessed a mixture of milk and

honey and water, which was poured into the chalice of the mass after communion, as John the Deacon relates, and was given to the neophytes as a drink, evidently in the form of an ablution. According to the same authority it was to typify that the baptized were led into the true land of promise, flowing with milk and honey: and since the neophytes now enter upon the pilgrimage through this land, they are, he says, the little ones to whom milk and honey is certainly due.

IX. *Easter and its octave.* On the returning home of the faithful and their new brethren the morning of Easter Sunday had already dawned. For this reason a new celebration of the Holy Mass did not take place in the Lateran, but instead thereof, the liturgical services took place in the second papal cathedral, in St. Mary Major.

But the neophytes had to assemble in the afternoon in the Lateran again for the solemn vespers in the presence of the Pope. After the magnificat and the final oration they marched, amidst joyful Latin and Greek chants, from the basilica to the baptismal chapel where they halted, and from this on to the oratory of the Holy Cross. We still possess the liturgical orations which were recited by the Pope at these small Stations. But not merely on Easter Sunday, but daily during the following week, the newly baptized visited, in this manner, the holy places so dear to them, where they had been regenerated and signed with the sign of the cross as soldiers of Christ. It was a continued wholesome renewal of the first impressions made by the mysteries. Besides this, the neophytes daily took part during the week in the papal celebration, of the masses which, in the form of proper Stations, were celebrated, each time, in a different church of the city. They retained their white robes during these eight days until the so-called "White" Sunday (Low Sunday) inclusively, the name of which — *Dominica in albis* — is connected with the described custom. The rare and edifying procession of the candidates, accompanied by hosts of the rest of the faithful, gave expression to the idea that the whole Christian city, as mentioned above, celebrated its general baptismal feast.

On Easter Monday the Pope went to St. Peter's, accompanied by the neophytes; for the church of the prince of the Apostles and the shepherd — Peter — merited this first distinction, the first visit of the lambs. In the oration of the mass, contained in the *Gelasianum* for this day, as a proof of this visit, there is contained an invocation of the prince of the Apostles. Tuesday was devoted to an assembly in St. Paul's. It is a remarkable fact that, even in the missal of today, the Epistle of Monday's mass contains an announcement of the resurrection of Christ by St. Peter and that of Tuesday by St. Paul, therefore of each in his own church; the present missal indicates the ancient stations in their original order.

On Wednesday there was a station at St. Laurence' church, outside of the walls. Thus the saint who is third in rank in the Roman rite is also honored. The Gospel mentions the rich draught of fishes and the feeding of the seven disciples with fish and bread, doubtlessly in reference to the gaining of the neophytes to the faith and to their Holy Communion.

On Thursday the neophytes were assembled for the celebration, with the congregation, in the church of the Apostles SS. Philipp and James, a church very popular in those days, the Apostoleion of Rome, and here the reading of the Epistle, even of today, recalls the baptism of the eunuch of the Queen Candace by Philipp. On Friday the stations took place, in later days, in St. Maria ad Martyres (the Pantheon), on Saturday in the Lateran; but on Sunday, the festive conclusion of the Octave, the neophytes were brought back to the heights of the Via Aurelia into the basilica of the youthful martyr Pancratius who, as is well known, was honored as the preserver of oaths. The mass began, as it does still, with the words taken from the first letter of Peter: As new-born babes desire the rational milk without guile, that thereby you may grow unto salvation. (I Pet. 11:2.)

After a year had elapsed the neophytes celebrated a special feast, the Pascha *annotinum*, for a revival of graces received. Besides, gifts, fraught with great meaning, were given as souvenirs, and these served to recall the memory of this day from most ancient Christian times. The exquisitely wrought lamps of Florence, with the bark of the Church and the inscription: "The Lord gave the law to Valerius Severus, may Eutrobius live!" are evidently a memorial of the "giving" of the law to Valerius and of his reception into the Church by baptism. And if we meet, at times, on early Christian golden goblets, a representation of Christ giving the law to St. Peter, it is no doubt, also, an indication of their being baptismal memorials, especially since such goblets were frequently given as presents, especially those which contained, in their inscription, congratulations to some particular person. Many objects also of domestic and Christian use were decorated with representations which had special reference to baptism. The ancient Christian spoon of Aquileja, which contained the shape of a dove representing the Holy Ghost descending upon the candidate of baptism, standing naked in the basin, is of this a very expressive example. This, at the close of the ancient world, was the induction of the new members into the halls of the Church, as it was celebrated in Rome. It was the most beautiful triumph of Rome, of its bishop and clergy, when the circle of the adherents of the faith became widened by new hosts at these deeply significant and expressive ceremonies. It was not a matter of new conquests or of a commanding position of the Church of Rome, but of the expansion of

the Kingdom of Christ. The most proper field for the activity of her bishop was ever the gaining over of those outside of the Church to the world-embracing family of the Redeemer, which acknowledges Christ its head.

§ 44. The Easter Celebration on Holy Saturday

"*Lumen Christi — Deo Gratias*"

Historical investigation has proven beyond a doubt that our present celebration of Holy Saturday is an Easter solemnity and that therefore the preacher of Easter will justly find in it a rich source for his Easter thoughts. We will here give a development of these thoughts for our own times, in as far as they are not already contained in the above historical presentations.

The night service of Holy Saturday always maintains, even for our modern times, a grand signification. The preacher on Easter and the pastor of souls, who is preparing the first communicants, may readily make one or the other selection of the following trend of thoughts, especially for a practical application of the paschal mysteries to the life of faith and of morals and to the sacramental life of our Christians and first communicants. At the same time we would like to induce the homilist to make a more exact and personal study of the more abundant formularies.

I. *The new fire.* The paschal fire, newly struck and gleefully set ablaze and flaring up from flint, is a symbol of the resurrection of Christ and likewise the first Easter greeting of the Church.

(*a*) *Christ rising is the corner-stone* (*lapis angularis*—oration at the blessing of the fire) of faith and of the life of faith.

(*b*) *Christ the corner-stone, brings new fire to the faithful: Deus qui per Filium tuum angularem scilicet lapidem claritatis tuae ignem fidelibus contulisti.*

(*c*) *The fire of Christ is His divinity,* which effects His resurrection and glorifies His humanity. The risen Christ brings us divine fire and divine light: *ignem veni mittere in terram et quid volo nisi ut accendatur.* (Second oration and Luke, 12: 49.)

(*d*) *The fire of the Christians is, above all, a new zeal* for the supernatural divine life, a new zeal, which will drag them from error and from sin and from the careless everyday life: *concede nos per haec festa paschalia coelestibus desideriis inflammari* (Oratio).

The resurrection of Christ is the greatest act known in the history of the world, the most powerful *Sursum Corda* that ever re-

sounded around the world. The flames that rise toward heaven are His symbol: Come forth — from the turmoil of everyday life! You must take your position in regard to the resurrection of Christ in thought and in life. The new fire will furnish for the preacher a most suitable image of the first application of the solemnly announced and depicted fact of the resurrection of Christ. (See below, Easter Sunday.) The religion of Christ risen is the spark of fire which was struck from the corner-stone — Christ, and which will never be extinguished (see the other orations at the blessing of fire). The new Easter zeal, which will drag us from a commonplace life, should ascend like a new fire and newly blessed incense. *Quae sursum sunt quaerite, non quae super terram.* (EP.) The liturgy emphasizes this idea.

II. *The new light. The risen Christ manifests Himself as a light, as truth.* The new light obtained from the paschal fire is carried into the dark halls of the church (the world), devoid of all light. The three candles on the triangular candlestick of reed, carried by the deacon, are gradually lighted with the greatest veneration. The light of the Most Blessed Trinity, the light of truth, of faith, begins to illumine the world through the resurrection of Christ: If Christ be not risen, our faith is vain. (I Cor. 15:17 sqq.) *Nunc autem Christus resurrexit!* (15:20.) Therefore, the cry becomes louder and louder: *Lumen Christi: Deo Gratias!* For a sermon on the Risen Christ there in no more proper picture than this. The truths of the Risen Christ grow constantly wider throughout the world, and are spread among humanity and shine more richly and deeper in the souls of men.

(*a*) *Christ is God and therefore the light.* His triumphant proofs of the divinity are now perfected, through the resurrection: *haec est victoria, quae vincit mundum — fides nostra. Quis est qui vincit mundum nisi qui credit quoniam Jesus est Filius Dei*, I. John 5:4 and 5. (p. 422 sqq.)

(*b*) *Christ is therefore the truth, in the full sense — the light.* He possesses all truth. He knows all truth. He is THE TRUTH. He brings and reveals all religious truth. He brings divine, supernatural truth, which flesh and blood, i.e., the mind of man, can never divine, never discover, never evolve. The light which He permitted to shine during His life is now splendidly confirmed as divine through the resurrection. How gloriously were the words, addressed by Christ to Pilate, fulfilled: (*Ergo rex tu es? — Respondit Jesus:*)

Tu dicis, quia Rex sum Ego. Ego in hoc natus sum et ad hoc veni in mundum ut testimonium perhibeam veritati; omnis qui est ex veritate audit vocem meam (John 18:37). Now that doubting question of Pilate is judged: *Quid est veritas?* (Compare herewith Hettinger, Apol. I. B. I. Lecture.) All the rays of the light which the teacher, Christ Jesus, diffused in time: on the one God and the one end, the one light, faith, and the one great power — grace, the one terrible misery — sin, and the one salvation in His kingdom and His Church — all this is now finally and splendidly and triumphantly confirmed by the resurrection. See in reference to the splendid biblical picture of the light: f.i., Meschler's Life of Jesus, vol. I, introduction: "I am the light of the world," pp. 3 and 4, also the chapter on the activity of Christ, vol. II, p. 201. (Review.) See also above, pp. 13–27: *Christus est prima veritas in cognoscendo et dicendo.*

(*c*) *Christ is the truth for our sake:* the light of the world, the fire of light: *ad hoc veni in mundum ut testimonium perhibeam veritati.* He is thus

(α) *Auctor fidei:* The origin and the deliverer of our faith: *quaecunque audivi a Patre, nota vobis feci* (John 15:15). He delivers to us the whole contents of faith, all its mysteries. To those unknown, those who stand around the streets, one does not reveal mysteries. Because Christ makes known to us His mysteries, which we cannot penetrate, therefore we are not His *servants*, but His FRIENDS: *Jam non dicam vos servos, quia servus nescit quid faciat dominus ejus. Vos autem dixi amicos quia quaecumque audivi a Patre meo nota feci vobis.* John 15:15. He is also

(β) *motor fidei:* The mover, the motive of our faith. He, the Risen Christ, is the *auctoritas Dei revelantis, qui nec falli nec fallere potest.* (See above, p. 232 sqq. The offering of the gold of faith.) *Non credimus propter intrisecam rerum veritatem naturali rationis lumine perspectam* (*Vaticanum* Sess. III, c. 3), *sed propter auctoritatem ipsius Dei revelantis* (*Christi, qui resurrexit a mortuis*) *qui nec falli nec fallere potest.* See also John 4:42. The Son of God moves men to faith immediately: *scio, cui credidi.* And as the deacon today carries the pure light into the dark hall of the temple, so Christ is:

(γ) *Creator regulae fidei, the creator and founder of the light-bearer: the Church.* He has made the teaching office of the Church, the light-bearer, the rule of faith, inasmuch as she herself tells us

directly what belongs to the truth of Christ, to the deposit of faith. Whatever the light-bearer represents and proposes to us as the light of Christ, as the light of the Most Blessed Trinity, we accept on account of Christ: *propter auctoritatem ipsius Dei Filii revelantis, qui nec falli nec fallere potest. Lumen Christi: Deo Gratias* — our own century cries out with the newly baptized and the Christians of ancient times (pp. 585, 587).

This magnificent trend of thoughts of the liturgy is, however, much emphasized from another view. The light is now carried to the blessing of the paschal candle. Its pure white wax is a symbol of the purest virginal birth of the humanity of Christ. The lighting of the candle signifies the resurrection of Christ, the inserted and blessed grains of incense typify Christ's glorified wounds. The paschal candle announces the entire glorification of Christ so pleasing and so honoring to God. The *Exultet* (*Praeconium Paschale*) sings and describes the *Lumen Christi — Deo Gratias*, developed in all its glory.

The *Exultet* itself furnishes a great quantity of splendid ideas to the preacher for an emphasis of the great thoughts unfolded. The paschal night, with the morning of the resurrection, is a new exodus from Egypt, a new passage through the Red Sea with the light of Christ, with Christ — the Victor. Christ risen is the morning star, which knows no setting: *ille inquam lucifer, qui nescit occasum, ille qui regressus ab inferis, toto coelo serenus illuxit.* Here we are justly reminded of the light-gleaming *Lateran* of ancient times and of that ineffable Easter joy of the great holy night, when even to this day the deacon sings: *Laetetur et mater Ecclesia, tantis illuminata fulgoribus: et magnis populorum vocibus haec aula resultet.* Such rays of light and of joy the present day preacher must also diffuse among the masses of the people, who listen attentively to his words on Easter Sunday. To the new light and fire the Church brings a new life. (See also below: History of Easter.)

III. *New life.* The Christ risen is not only light, He is also life and brings life: new, supernatural life, merited by Him on the cross, sealed by the resurrection and administered by the living waters of baptism to all men of all times. All other sacraments confer this life likewise, either to the dead, or, in a richer fulness, to those already living. The liturgy leads to the grandest celebration of the supernatural, to the blessing of the baptismal water and to solemn baptism. The liturgy, therefore, reminds the preacher on

Easter (and Pentecost) of the immeasurable significance of baptism and *of supernatural life.* This may all be likewise applied to confession and to communion, and thus be interwoven into the paschal sermons as practical applications. (See above sermons on confession, p. 308 ff.) We would advise the homilist to read c. 3 and 4 of the Gospel of St. John, in which the ideas of "the new second life" (c. 3), from the new living water (c. 4), are developed to Nicodemus and the Samaritan woman, in an immortal address by the Messiah and thus to approach the study of the liturgy of Holy Saturday *with this gain.* (See above, p. 307.) The liturgy of the blessing of the baptismal water, however, reveals:

(*A*) *The pictures of life contained in the twelve prophecies.* The twelve lessons, or prophecies, are mere types and pictures of paschal life, of sanctifying grace, of the effects of baptism (and penance).

The trend of thoughts may be grouped as follows: They are:

1. *A prototype of baptism.* The first four lessons are historical prototypes of baptism:

(*a*) The creation (lesson 1) typifies the grand and splendid regeneration through baptism and the sanctifying Easter grace of Christ (*sacramentum regenerationis*).

(*b*) The ark (lesson 2) prophesies the salvation of the faithful in the ocean of the world and from sin through the ark of the Church, into which we enter through baptism (*janua ecclesiae*).

(*c*) The sacrifice of Abraham, the father of the faithful (lesson 3), reminds us that, on the part of God, the foundation of baptism is the sacrifice of Christ and that, on our part, faith is required for baptism, according to the example of Abraham (Heb. 16:17 sqq.) (*sacramentum fidei*).

(*d*) The passing through the Red Sea (lesson 4) is fulfilled by passing through the water of baptism, in which Satan, his army, his confederates, and the old man of sin are all buried, from which new men pass into the promised land of eternity. (Similar effects result from confession (see p. 167 sqq.), compare also the paschal hymns on Low Sunday; *post transitum maris rubri Christo canamus principi;* see also the catacombs and the sarcophagi of ancient times.) (See I Cor. 10:1.) (*Sacramentum libertatis.*)

The prototypes of baptism are followed in the prophecies by

2. Prototypes of the grace of baptism. Baptism is

(*a*) *A covenant with God full of promises* (lesson 5, Isa. 54:55; see baptismal vows on Low Sunday).

(*b*) *A reception of divine wisdom and power: disce ubi sit prudentia, ubi sit virtus, ubi sit intellectus, ubi sit lumen oculorum et pax.* Enlightenment of the mind and peace of the heart through the religion of Christ, which begins in baptism. (Lesson 6, Baruch, 3 c.) Baptism effects moreover

(*c*) An interior spiritual and glorious resurrection and, at some time, the exterior resurrection of the flesh (lesson 7). (The resurrection on the field of corpses, Ezek., c. 37.)

(*d*) A cleansing from the mire and the misery of sin and a transplanting into the vineyard of the Lord. (Lesson 8, Isa. 4, with tracts and oration: *tribue populis tuis, qui et vinearum apud te nomine censentur et segetum: ut spinarum et tribulorum squalore resecato, digna efficiantur fruge foecundi.*) (See above: *Septuagesima et Sexagesima*, pp. 257, 258.) To the prototype of the baptismal graces follow

3. Prototypes of the conditions of baptism on the part of God and of men. These are:

(*a*) On the part of God — the bloody sacrifice of the paschal Lamb — Christ Jesus, typified by the Jewish paschal lamb (lesson 9 on the paschal lamb, Exod., c. 12);

(*b*) On the part of men *before* baptism: faith and repentance, according to the example of the Ninivites (lesson 10, the repentance of Ninive, John. 3);

(*c*) On the part of men *after* baptism:

(*α*) Fidelity, which stands the rest of trial by fire, divine salvation and victory obtained in the flames of temptation (lesson 12, Dan. 3, the young men in the fiery furnace).[1]

We proceed now to the fountain of life: to the *fons aquae vivae salientis in vitam aeternam.*

(*B*) *The fountain of life: the baptismal font and its blessing.* Here we should like to recall once more the general development of the ideas: *nova vita, aqua viva, fons aquae vivae salientis in vitam aeternam — regeneratio ex aqua et Spiritu Sancto — sepelire veterem hominem — resurgere cum Christo — in novitate vitae ambulare*, by John, c. 3, 4, and Rom., c. 6 (see p. 162 sqq.).

The Church, which always requires new fire and new light and new life, proceeds longingly to the baptismal font: *sicut cervus desiderat fontes aquarum ita desiderat anima ad Te, Deus.* For Easter

[1] See A. Schuech, Pastoralth., Taufwasserweihe (10 ed., p. 895) whom we mostly follow in the explanation of the prophecies.

is the day of resurrection, the day of life and of liberty, of baptism, of the sacraments, by which we are made the life and branches of the vine — Christ Jesus.

The blessing of the baptismal water presents, in every line, to the homilist, most fruitful thoughts for a description of the paschal *sacramental life*, and of the sacramental duties flowing therefrom. Many of these thoughts are likewise connected with the prophecies. We will here select, especially, the most solemn ceremony: *the triple immersion of the lighted paschal candle into the baptismal font, the symbol of Christ risen.* Grace is a reflection of the divinity of Christ, something of the divine within us, as the divinity of Christ itself is the *doxa*, the *gloria Patris*, the glory of the Father and the splendor of His glory. It is not *we* who begin the Christian life; not *we* who create Christian virtues; not *we* who first acquire them. God must sow all within us. Then only our growing, our labor, our struggle and battle, and our conquest begin. This we must deeply impress upon the mind.

(*a*) *The lighted paschal candle is immersed.* The risen Christ with His glorified wounds, the same Christ Who died for us on Good Friday, Christ our new light and new life, gives the baptismal water power in baptism: *Hic est qui baptizat.* It is He Who has merited for us the source of life and life itself (*causa meritoria*). The candle is immersed thrice and each time deeper — the new life is above all a deep penetration of Christ and of His sanctifying grace *into our being.* Then virtue implanted and infused by Him enables us to perform Christian supernatural acts. The gifts of the Holy Ghost, which He confers upon us at the same time, render this supernatural action *expansive, ready for battle, and ideal.* The immeasurable, helping actual graces, finally, *animate us every moment,* in order that we may not fall back into human commonplace trivialities. The paschal candle is immersed

(*b*) *with the words: descendat in hanc plenitudinem fontis virtus Spiritus Sancti.* The light and the life of Christ, the power and the fire of Christ are turned upon us and conferred upon us through the Holy Ghost Who, as the final fruit of Easter, as the *donum Dei*, the *virtus supervenientis Spiritus Sancti*, comes from above. (See p. 173.) As the merit so is likewise the distribution of life — supernatural. Even after Christ has died for us and is risen from the dead, we cannot obtain His life and His grace through our own power. (See pp. 495, 497, 501.) The paschal candle is immersed

(*c*) *by the priest.* Christ and the Holy Ghost have established the Church. The Risen Christ organized her. The Holy Ghost perfects her. This Church directs the ordinary way to the light and life of Christ. The paschal candle is immersed

(*d*) *into the water.* God's supernatural will is law. If, for the humiliation of proud man, who turned from the Creator to the creature, He now connects the new life, by means of an insignificant creature, to a few drops of water, who will dare complain against God? In His sublime address to Nicodemus, which is all spirit and truth, the Son of God combines the conferring of life and light, merited by Him and the great supernatural work of the Holy Ghost, with the water of baptism. Therefore, the enlightened persons of Rome had also to descend into the basin of the baptistery of the Lateran. And today parents must bring their children as early as possible to the baptismal font. Today every enlightened person must also kneel at the confessional if he desires to regain grace, etc. (See the doctrine of the strictly prescribed matter and form of the sacraments in the light of Easter — compare the preface of the blessing of the baptismal water, which gratefully announces the will of God. Compare also the hymns of the Passion: *et medelam ferret inde, hostis unde laeserat,* — and also the doctrine on *sacramentals* in this paschal light and therewith the texts of the blessing of the palms and of the paschal candle.) The supreme point of the liturgy is as follows:

IV. *The fulness of the new fire, of the new light, and of the new life in Christ and through Christ in us: or the full celebration of the resurrection of Christ and of our resurrection in the mass of Alleluja.* From the longing litany of All Saints and the final Kyrie-cries, there arises a deep, humble cry for mercy at the beginning of the mass. Then at the *gloria* an inconceivable joy over the resurrection breaks forth amidst festive chants and peals of the organ and of the bells, a joy so immense and so exalted that its surging billows seem to vie with the rolling of the eternal streams of joy: for the feast of Easter and Easter grace are the very beginning of heaven within us. After the Epistle the solemn alleluja is intoned three times and the choir carries its echo into every land, as it were. The Gospel of Matthew, c. 28, announces the resurrection of Christ; the Epistle (Col. c. 3) our resurrection — *consurrexistis cum Christo — quae sursum sunt quaerite — mortui estis* (*peccato*). *Vita vestra est abscondita cum Christo*

in Deo. Cum Christus apparuerit vita vestra (on the day of death and of judgment): *tunc et vos apperebitis cum ipso in gloria* (see p. 162). This is the necessary condensation of the entire liturgy of the new fire, light, and life here below and there above through Christ.—And as a pledge Christ Himself descends: The celebration of mass and Holy Communion again take place. And after the celebrant has received the glorified Christ—the Vesper joy unites with the paschal jubilation of Holy Communion: and the psalm of jubilation: *Laudate* and the *Magnificat* soar like volumes of joy aloft to the victorious paschal Lamb: *fluminis impetus laetificat civitatem Dei.* New fire, new light, and new life — all have received from Christ and through Christ; they have carried it concealed within themselves, for all eternity. In the meantime it had become Easter morning. Never was there such a solemn dismissal of the assembly as on this morning, when untold hosts poured out of the doors of the *Lateran basilica* into the dawn of the day which the Lord hath made. And today even, an echo of those days resounds from Holy Saturday to Easter Saturday: *ite missa est: alleluja, alleluja! — Deo gratias! Alleluja, alleluja!*

We remind the preacher on Easter once more of the liturgy of Holy Saturday as a first source of Easter sermons. The fundamental thoughts—new fire, new light, and new life—and also a rich abundance of special thoughts — present grateful material for years to come.

§ 45. Easter

The History of Easter

1. *Sunday as an Easter celebration.* Easter is the most ancient of all the Christian feasts. The oldest traceable celebration of Easter is the celebration of Sunday as a weekly celebration of the resurrection of Christ and as a day of the eucharistic celebration and sermon. In the Acts of the Apostles 7: 20, we read: *Una autem Sabbati cum convenuissemus ad frangendum panem, Paulus disputabat cum eis, profecturus in crastinum protraxitque sermonem usque in mediam noctem.* In I Cor. 16: 2 we have again the *die una Sabbati* or the first day of the week, presumably the day of congregating. St. John, in the Apocalypse 1: 10, designates the day of the first vision of the secret revelation as the *Dies Dominica.* The Sabbath, besides the Sunday, was at first kept by the Judaic-Christians, but was later declared, with the entire law of the old Testament, not binding upon

the Christians converted from paganism, and later this was extended to all Christians in general. The celebration of Sunday grew from an ecclesiastical practise to an ecclesiastical *precept.* And thus the formerly still tolerated celebration of the Sabbath gradually disappeared, as the conviction grew that the *lex Veteris Testamenti* had become a *lex mortua* and even *mortifera.* This was the case as soon as the converted pagans had become the majority of the members of the Church. The *lex divina moralis*, not suspended, which contained at one time the law of the Sabbath, was now fulfilled by the celebration of the Sunday. The name and the notion of the Sabbath, however, remained venerable unto this very day. Also the original great sabbatarian ideas (pp. 170, 453, 543) were assumed by the celebration of the Sunday and emphasized and crowned by the festive commemoration of the resurrection of Christ. *Thus Sunday became the most ancient Easter celebration, traceable to the very times of the Apostles.* The Fathers of the Church expressly testify that "the Apostolic translation of the Sabbath and the celebration of Sunday obtained force on account of the resurrection of Christ on the first day of the Jewish week. (Letter 15 of Barnabas, Ignatius Ant. Magn. 9, Justin. Apol. I, 67.) The remark of Silvia, of the year 385, is also interesting: The Gospel of the resurrection of Christ is read in Jerusalem every Sunday, after the psalmody of Quinquagesima, between Easter and Pentecost, (102, p. 71 cod.; ed. Geyer c. 44, 2, Kellner, Heortology, p. 6). The Sunday service appears divided into two parts in the oldest monuments of Church-history, as a nocturnal office with psalms, lessons from the Scriptures and prayers, to which, early in the morning, the eucharistic celebration was joined (see the renowned letter of Pliny, Ep. 10: 96: *ante lucem convenire*). The second part was called the *oblatio*, later *missa.* Prior to this the *missa* only meant the dismissal of the congregation at the close of the celebration of the holy sacrifice. This concept is especially clearly indicated in the report of the *Peregrinatio Silviae* (ed. *Gamurrini* 99, 68: *et facta oblatione fit missa*[1]). The celebrations of Easter, of Sunday, and of the Holy Eucharist, in connection with the transferred celebration of the Sabbath, were therefore most closely combined.

2. *The feast of Easter.* The feast of Easter is the oldest of all feasts. A very obvious psychological and important fact occasioned its first celebration. It was the feast above all others which

[1] Kellner, Heortology, note 2, and p. 64.

instituted itself (see p. 170). Historically considered, the feast of Easter grew, among the Judaic-Christians, more from the soil of the Jewish Pascha and among the Pagan-Christians, from the Sunday celebration of the resurrection, since the Sunday of the first month (March), which presented the greatest probability of being the actual day of the anniversary of the resurrection, was most solemnly celebrated.

(*a*) *Probable Apostolic witnesses.* From I. Cor. 5: 7, 8, *Fratres . . . expurgata vetus fermentum, ut sitis nova conspersio, sicut estis azymi. Etenim Pascha nostrum immolatus est Christus. Itaque epulemur . . . in azymis sinceritatis et veritalis*, in connection with the idea of the Sunday celebration of the resurrection and of the central importance of the feast of the resurrection, I. Cor. 15: 14, it might possibly be justly concluded that even the Apostles celebrated a Christian feast of Easter in connection with the Jewish Pascha.

(*b*) *The most ancient Christian witnesses.* Testimonies of the Apostolic Fathers are wanting. But this is a mere accidence and does not serve any further conclusion. The interpolated letter of Ignatius to the Philippians, c. 14, mentions Easter, but in a manner that, of itself, points to a later time. The two Apologias of Justin are silent on the question of the Easter celebration. The dialogue with Tryphon (c. 40 and 110) mentions it. Then follow the well-known documents of ecclesiastical history, about the paschal quarrels of most ancient times. Polycarp, the Bishop of Smyrna, came to Rome under Pope Anicetus (about 157–168), in order to harmonize the Antiochean Easter custom with the Roman. A union was not effected, but Anicetus permitted the Asiatic bishops to celebrate the holy sacrifice solemnly in Rome, therefore retaining with Polycarp a perfect ecclesiastical unity.[1] We find a classical witness concerning the Easter celebration in Tertullian; though he means by Pascha a longer period, wherein the Passion and the resurrection of Christ are celebrated and a fast takes place and baptism is administered. He means most probably by Pascha and Holy-week and Easter-week, or the *Triduum sacrum* with Easter-week, a time in which, even at that time, each day had a liturgical celebration — *collecta*.[2] From this general usage of language were

[1] Hergenroether-Kirsch, Handbuch der allg. Kirchengeschichte, I. p. 224.

[2] Collecta is the solemn assembly of the faithful, gr. synaxis, see II. Paral. 7, 9, and Esd. 8: 18. Hieron. In Epist. ad Gal. 3: 6. Joan . . . *nihil aliud per singula sabbati solebat proferre collectas nisi hoc: Filioli, diligite alterutrum!* See the breviary, feast of St. John, Apostle, II. Nocturn.

formed the names already mentioned in the history of Good Friday: Πάσχα σταυρώσιμον (Easter of the Cross, Good Friday) and Πάσχα αναστάσιμον (Easter of the Resurrection, p. 373).

(*c*) *The determination of the time of Easter*: (α) *Easter as a fixed day.* Since Christ suffered, died, and resurrected within the days of the Jewish feast of Easter, the memorial day of the Passion and the resurrection of the Lord naturally became, in a manner, connected with the feast of the paschal celebration. It would certainly have been most natural to investigate upon what day of March or April, in the year of the death of Christ, 783 u. c., the 15th of Nisan, the day of the death of the Lord had fallen.[1] On the 9th of Nisan, i.e., on the latter part of the evening of the 8th, the Lord had arrived in Bethany (p. 348 sqq.). On the 9th, i.e., on the evening of the Sabbath, or on the 10th, a Sunday, the palm-procession took place. On the 11th of Nisan, a Monday, the curse of the fig-tree and the second purification of the Temple took place. On the 12th of Nisan, Tuesday, occurred various conversations of the Lord with the Pharisees and the Sadducees, the widow's mite was offered, and the request of the gentiles to approach Christ was made.[2] On Wednesday, the 13th of Nisan, Judas made the bargain to betray Christ. The 14th of Nisan of the year of the death of Christ was a Thursday and the day of the Last Supper, of the prayer in the Garden of Olives, and the day on which Christ was taken prisoner. (Compare Ambrose, Ep. 23, Grimm, VI. B. S. 100 sqq.) The 15th of Nisan, Friday, was the actual day of the Passion and death of Christ. In that year the Jews had transferred the eating of the pasch to this day, and to it are referred the words of John 18: 28, of the eating of the paschal supper. The Lord most probably celebrated the pasch at the legal time on Thursday. (See Belser, Einleitung in das N. T., S. 312 and S. IV. Geschichte des Leidens Christi, S. 136 sqq., 153 sqq.) The 16th of Nisan, Sabbath, and the paschal Sabbath at that, was a day as quiet as the grave. The 17th of Nisan, the first day of the week, Sunday, witnessed the resurrection of Christ. All these days could be determined, in the year of the death of the Lord, by the corresponding days of the month of a non-hebraic calendar, of which the solar year was the basis. Then, in each year the memorial days would have been celebrated just on those days of the months, fixed once and forever, on which they occurred in the year of the death of Christ. Thus

[1] Kellner, Heortology, p. 35 sqq. [2] See above, p. 339 sqq., another conception.

the week-day would occasionally have changed, but the originally selected date of the month would certainly have remained the same. But such a calculation and fixing was not adopted in the early days. After several decades the calculation had become very difficult and almost impossible on account of some circumstances which are still to be considered. Nevertheless, the day of the death of Christ was celebrated in several churches on March 25, as a fixed day. The calculations which were the basis of the selection of this day were erroneous. But the practise itself, to celebrate Easter upon a fixed day of the month, was one entirely isolated.[1]

(β) *Easter as a movable feast.* — A series of reasons argue for the celebration of a movable feast. First, and above all, is its connection with the Jewish Pascha. Next comes the determination to retain Friday and Sunday as memorial days of the death and the resurrection of the Lord. The Sunday had already been adopted as a liturgical day, and was looked upon as the weekly celebration of the resurrection of Christ. Thus it was but natural to attach the solemn annual celebration of the resurrection likewise to a Sunday. But against these reasons arose a long series of difficulties.

(αα) *The Jewish practise.* On a 14th of Nisan, the eve before the exodus from Egypt, the Israelites slaughtered the first paschal lamb. The destroying Angel passed their homes: this was the *transitus Domini* phase, Hebr., pesach, Aramaic, passah, pascha-passage, the sparing, from which the Greek Pascha is derived. Thus, the paschal lamb was annually killed and eaten on the 14th of Nisan. From the 14th of Nisan to the 21st only unleavened bread was eaten: these were the days of the unleavened bread. Especially sacred were Nisan 15. the first and Nisan 21. the last day. They were holy days. In the year of the death of Jesus the Jews most probably transferred the killing and the eating of the paschal lamb to Nisan 15.[2] (See, however, p. 410.) Nisan 16. was especially distinguished by the offering of the first barley gifts and of a yearling lamb. In Palestine the barley generally ripened in the month of March. Besides, the Jewish year was a luni-solar year of twelve lunar months, each of which began with the new moon. The lunar year is eleven

[1] More recently the day of the death of Christ was fixed upon Friday, April 7, 783 u. c., the 30th year after Christ. (See above, Good-Friday.)

[2] Other opinions and their reasons see in Besler, Einleitung, i. d. N. T. 312 n. 18 u. p. 136 sqq., 153 sqq.

and one quarter days shorter than the solar year. This had to be equalized in some way, otherwise the 1st of Nisan, f.i., the first day of the first month, would have occurred in every season of the year of any given generation. If, therefore, it appeared as if the end of the month Nisan would occur during the vernal equinoxes, then an intercalary month, extended at will or by necessity, was inserted before Nisan 1. The equinox could be controlled, since the sun enters on March 20 into the sign of the ram (*Aries*), and on the twenty-third day of the autumnal month into the sign of the scales (*Libra*). But another period still was to be considered. If the barley was not ripe on the 16th of Nisan, the calculation for this barley offering had to be made accordingly. This was done, f.i., by a prolongation of Adar, the last month of the year. The rule was that the month was to begin on the day on which the lunar crescent appeared in the evening twilight. Moreover, there was another rule: the Pascha was to be celebrated at a time when the sun appeared in the sign of *Aries*. But if the vernal equinox occurred after the 16th of Nisan or still later, then the intercalary system had to be made use of. These circumstances, but especially the offering of the barley and other liturgical considerations, occasioned a far-extended movability of the paschal feast. The respective decisions were committed to the Jewish priesthood. Thus, f.i., the Talmud has transmitted to us a remarkable writing of Rabbi Gamaliel, the teacher of St. Paul, addressed to the Jews of Babylon and of Media: "We hereby desire to make it known to you that, since the doves are still too tender and the lambs (for the pasch) are still too young, and the time for the Abib is not yet arrived, we, in conjunction with our colleagues, have considered it necessary to add thirty days to the year." [1] These circumstances render the change of a Jewish date to the Julian-Roman calendar extremely difficult.

(*ββ*) *The Christian practise.* Originally the Christian East followed the Jewish practise entirely. The Judaic-Christians and the former proselytes decided in matters of this kind. The calculation began with the 14th of Nisan, the day of the paschal lamb. The first difficulty arose from the fact that the Christians desired not only to celebrate the day of the death of the Lord, the 15th of Nisan, but also the day of the resurrection. For this purpose, for the reasons already mentioned, the 17th of Nisan was simply not chosen, which

[1] Kellner, Heortology, p. 34, whose interesting explanations we have mainly followed here.

might occur on different days of the week, but the Sunday after the 15th Nisan. The oft-recurring translation of the Jewish Easter was thus rendered very inconvenient on account of considerations of the Old Testament, though these translations, on the other hand, effected an equalization of the lunar with the solar year: but they were really effected without any particular scientific basis. Still the East clung generally to a calculation of Easter which always began with the Jewish 14th of Nisan, or celebrated the paschal feast itself on the 14th of (ev. 15th) Nisan: thus did the Judaizing Catholic Quartodecimans. Yet these Quartodecimans were, in spite of their leaning toward the Jews, far from celebrating a Jewish feast with paschal rites. The Eastern practise was traceable to an Apostolic tradition, and was, moreover, confirmed by the circumstance that in many parts of the East, besides the Julian-Roman calendar, there was a Jewish lunar calendar, or one closely related to it. But soon there sprang up a heretical quartodeciman party which celebrated Easter always on the 14th of Nisan with *a paschal lamb:* this party secretly sought to introduce Judaism in some form, and to declare the *lex mortua* and *mortifera veteris testamenti* as obligatory. These were, in part, Ebionites.

In the difficulties that thus naturally arose from changing the Jewish calendar into the Roman and from liturgical reasoning, other important points were taken into account in Rome and in the West in the calculation of the paschal feast and cycles and tide. The 15th of Nisan necessarily always occurred near the first vernal full moon, on that nearest the vernal equinox or the full moon occurring therein. Thus in Rome and Alexandria the regulations for Easter, still generally in existence today, were developed. Easter falls upon the first Sunday after the first full moon succeeding the vernal equinox. In Rome this term was adhered to ever since the days of Sixtus I, and probably earlier, as documentary evidence shows.

Other differences arose. The Asians celebrated the Last Supper and the day of the death of the Lord on the 14th of Nisan, no matter on what day of the week it occurred, and likewise the day of the resurrection on the 16th, ev. the 17th of Nisan. Some also celebrated the 14th of Nisan as a day of joy over the redemption. Rome and the West, on the contrary, celebrated continually on a Friday and a Sunday, even though the former did not fall on the 15th of Nisan. *In that case the following Friday or Sunday was celebrated.*

The well-known journey of Polycarp, the Bishop of Smyrna,

to Rome to see Pope Anicetus, in order to effect a uniformity, has already been mentioned; but the ancient custom was retained on both sides.

The attempt and finally the order of Pope Victor to effect a uniformity through various synods, found great applause in the East. Pope Victor was disposed to proceed with extreme measures against the few who, in spite of all efforts, were opposed to the adoption of Sunday as an Easter celebration, but St. Irenaeus succeeded in preventing this by recalling the action of Anicetus.

At the council of Nice, in 325, the Roman custom was prescribed for everywhere, after having already been adopted by the greatest part of the Church. It was this council which ended likewise the strife whether or not Easter could occur before or after the 14th of Nisan, and was to be fixed before or after the equinox. The council forbade the celebration of Easter with the Jews, and ordered that it had to be celebrated always on the Sunday after the 14th of Nisan. The 14th of Nisan was always to be fixed after the vernal equinox, so that Easter was not to be celebrated twice within the same solar year. If the 14th of Nisan fell on a Saturday, then the feast of Easter was to follow eight days afterwards.[1] Thus, the above-mentioned custom was formed. (See especially Kellner, Heortology, pp. 32–36.)

(γ) *The name of the feast.* The liturgical Greek word: Pascha has nothing in common with πάσχω, to suffer. It is derived from the Aramaic form of the Hebraic *Pesach*—to pass over. In the Pentateuch the word *Pascha* is always taken in its original sense of *transitus, Phase.* In the old Christian times, *Pascha* and *dies Paschae* mean Good Friday (*Ter. de orat.*, c. 8) as well as Easter (*de corona*, c. 3), and again the entire passing by of the Lord, from His death to the resurrection and the salvation which He thereby secured. Hereunto the ancient Christian times, often connected, though etymologically wrong, the isonymic Greek πάσχω — to suffer. The original Latin expression is *Dominica Resurrectionis* to which later *Pascha* was added. The German word, *Ostern*, is the plural form of the old-high German *Ostara, Ostra*, mdhg. *oster;* plural, *Ostarum, Ostern.* This German root is also found in the root of *Oster*,[2] and in the name of the Anglo-Saxon goddess Easter (*Beda, de temporis ratione*, c. 1: 5. Migne, Pat., Lat., XC, 357,

[1] Hergenroether-Kirsch, Handb. d. allg. Kircheng., I. B. p. 226.

[2] Compare mdhg. Oster-Osten; Osterreich, Oesterreich, Ostereich.

see Kirchen-Lexicon: Ostern, B. 9, 1128) and Ostra, the German goddess of liberty. The name was applied to the spiritually supernatural feast.

§ 46. Easter. A Liturgic-Homiletic View

At last the object of the long serious preparation for Easter is arrived. He Who is risen stands before us in all His majesty. All the jubilation over the risen Christ, which Holy Saturday had already intoned, converges with a mighty pressure, like a great stream of immeasurable joy, in the office of Easter and in the Easter mass. No day is as great, as significant, and as immeasurable in time and eternity as this. The Church expresses the greatness of this day in the constantly repeated words: *haec est dies, quam fecit Dominus, exultemus et laetemur in ea.* Even the shortness of the office, the omission of the various lessons, of the changing chapters and hymns are deep-meaning expressions of Easter joy, which on this day knows only the Gospel and the Alleluia of the resurrection. During Holy-week a whole series of ornamental additions of the office was removed. The liturgy itself appeared as a stripped altar. But during Easter-week a whole series of these liturgical ornamentations is strikingly removed: instead thereof appear the Alleluia and the joyful cry: *haec est dies, quam fecit Dominus, exultemus et laetemur in ea!* During Easter-week the Church does not present any of the heterogeneous and customary lessons of the nocturns. She contents herself with the one great Gospel of the Risen Lord. She has not composed any hymns for Easter. The whole liturgical celebration is one hymn on Christ, in whom now all the divine majesty, which during Lent broke through here and there, concentrates itself in the fulness of brightest rays. Let us strive first to gain a general view of the liturgy.

I. *The office.* The (only) nocturn is a song and celebration of the victory of the Risen Christ. The lauds are a canticle in honor of Him Who is risen (adoration, love, and thanksgiving).

II. *The Mass.* In the Mass of Easter we may distinguish the following connected principal ideas:

(*a*) The Easter cry of Christ: *Resurrexi, alleluia.* (Introit.)

(*b*) The Easter act of Christ (the resurrection of Christ, in the Gospel).

(*c*) Our own Easter act. (Our resurrection from error and

sin to faith and to grace by baptism, through the Easter sacraments, and the renovation of our lives. (Epistle, I Cor., c. 5.)

(*d*) Our Easter-petition to God: *Qui per unigenitum tuum nobis aeternitatis aditum reserasti.* (See the oration.)

(*e*) Our Easter joy: *haec est dies, quam fecit Dominus, exultemus et laetemur in ea.* (*Graduale* and *Communio.*)

(*f*) Our Easter song — the sequence: *Victimae paschali laudes.*

Another conception. We may reduce the rich significance of the mass to two main ideas: Christ's resurrection and our own.

(*a*) *Christ's resurrection.* Christ announces Himself in His resurrection as

(α) *The Son of God,* Who rises through His own power. *Resurrexit, non est hic: videte locum ubi posuerunt eum.* The Gospel announces this fact: Christ Himself announces it in the Introit. The Church puts the words of Psalm 138 in a proper and deeply significant *sensus accommodatus,* into the mouth of the risen Christ Who announces His own deed. Christ announces Himself solemnly as the victorious Son of God. He addresses, as it were, at His resurrection, the Father in Heaven and man on earth in the words: *resurrexi et adhuc sum tecum, alleluja:* I rose up (oh God!) and am still with Thee (in spite of the dreadful suffering and death, united to Thee, oh God!) Alleluia! Thou hast placed thine omnipotent hand upon me:[1] Alleluia. Wonderful is thy wisdom, thy divine knowledge, thine intelligence, thy plan and thy designs (in my resurrection). Alleluia, alleluia! Lord, Thou hast proved me (in suffering and in death). But Thou hast known me (the Son of God and the Son of Man). Thou hast known my rest (in the grave) and my resur-

[1] In the Messianic resurrection the "δόξα" the "Divine glory," the "hand" of the Father and of the Son is revealed. The Father raises the Son by His all-powerful hand, that all may believe in Him; this is for Him the greatest testimony of the Father. The Son Himself arises, through His own power, because He is God — and just through the resurrection the splendid rays of the previously given proofs of the divinity are transformed into a full, resplendent sun: *Oriens ex alto.* (See Acts of the Apostles 2: 32; 3: 15; 4: 10; Rom. 4: 24; 6: 4; 8: 11; I. Pet. 3: 10; John 16: 7, 5. Grimm, Zahn, Leben Jesu, VII. B. p. 327, note.) Once upon a time, in a glorious series of miracles: Naim, Genesareth, Gergesa, Jairus, and, on the road to the final miracle, in the cure of the woman who had suffered from an issue of blood, Christ had gloriously planned and victoriously emphasized that He performs His miracles by His own power: "I know that virtue is gone out from me." (Luke 8: 46; Mark 5: 31.) Only recently, in the liturgy of Lent, the Church emphasized the same, when she celebrated the greatest miracles and proofs of the divinity of Christ, in the fourth week of Lent and placed them, as miracles performed by His own power, in juxtaposition to those of Elias and of Eliseus, which were wrung, as it were, by prayer from God. (See above, p. 282.) This personal power appears at Easter in its fullest light. Christ performed the Easter act by His own divine power.

rection. Glory be to Thee! (Thou hast known the entire immeasurable significance and the full meaning of the resurrection effected by Thee and by me.) Thus, we may conceive the *sensus accommodatus* of Psalm 138 from the spirit of the Psalm itself and from the sacred explanation of the Church. This Son of God is honored by angels (Gospel) and by men (Gospel), by the world and the universe, even by His enemies. For Christ rose as Redeemer and Judge: *Terra tremuit et quievit, dum resurgeret in judicio Deus, alleluja* (offertory, Ps. 75). Even His enemies must yield: *Quare fremuerunt gentes et populi meditati sunt inania? Ego constitutus sum Rex ab eo super Sion montem sanctum ejus . . . Dominus dixit ad me: Filius meus es tu, ego hodie genui te.* These words of the second Messianic Psalm, which we recite in the paschal nocturn of Easter, are fulfilled precisely on this Easter day. The guards at the grave flee before the Angel of Easter. They announce the resurrection of the Son of God also to His enemies. And all the fury and the planning of the enemies of Christ could not, even to this day, remove from the earth the Son of God nor faith in Him: *Qui habitat in coelis irridebit eos et Dominus subsannabit eos.* Aye, many of His former enemies became His friends, as the antiphon of the second psalm of the office declares: *Postulavi Patrem, alleluja, dedit mihi gentes, alleluja, in haereditatem, alleluja.* (Compare also the following paragraph, especially the history of Easter.)

On the basis of these liturgical ideas, the preacher, on Easter Sunday, might insert several convincing proofs of the divinity of Christ and, in fact, by *looking backward* upon the life of Jesus and *forward* into the history of the day of the resurrection of Christ (compare § 47), and by *viewing in the distance* the Ecclesiastical history of the future. But these convincing arguments should not be presented in a dry manner of academic language, nor as if only doubters were present; they should appear to the soul of the hearers as mightily arousing and animating facts of the Gospel (see §§ 47 and 48) and of history. The proofs and the testimonies of the divinity of the Risen Christ might likewise be set into a frame of several of the verses of the Psalm: *Quare fremuerunt gentes.* A striking application of faith and the motive of faith [f.i. — Who is it that induces us to believe? The Son of God, Christ Jesus: *Qui nec falli nec fallere potest*] or some other convincing central conclusion of the entire religious life [f.i.: This Christ is still today the immovable foundation of our religion (*Fundamentum enim aliud nemo potest ponere, praeter id, quod positum est, quod est Jesus Christus.* I Cor. 3:11)] might transform this one point into a complete festive sermon (p. 440 sqq.).

Christ announces Himself in the resurrection.

(*β*) *as the God-Man.* As God-Man, Christ the Redeemer is the paschal lamb, the Lamb of God, which taketh away the sins of the world.

The glorified wounds announce: I am He who died on Good Friday. Now, I am risen. It is therefore true, an incontestable fact, that Christ, as He was God and Man, has destroyed the handwriting of sin that stood against us; He annihilated it and nailed it to the cross. Now, on Easter the work of the redemption is completed. Now redemption is elevated above all doubt. Millions of Christians go forth, therefore, to meet their risen Christ: *Victimae paschali laudes immolant Christiani. Agnus redemit oves. Christus innocens Patri reconciliavit peccatores. Mors et vita duello conflixere mirando: dux vitae mortuus regnat vivus.* The significance of the redeeming God-Man, Who on Easter completed His work, once and forever, might be presented in a convincing and overwhelming manner by the indicated deeply significant conceptions of Christ which are contained in the Sequence. The preacher might herewith compare the preface of the cross and of Easter: *vere dignum et justum est aequum et salutare. Te quidem omni tempore, sed in hoc potissimum gloriosius praedicare, cum Pascha Nostrum immolatum est Christus. Ipse enim vere est agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit et vitam resurgendo reparavit.* Several of the dogmatic thoughts on sacrifice, explained on Passion Sunday, might also be explained by the above text in the complete light of Easter (p. 287 sqq., pp. 290–297). *The sacrifice should be presented as absolutely completed and crowned.* Now the harvest of the paschal fruits might begin by all who co-operate.

The idea developed under α and β might be briefly united under one theme, into one Easter sermon with a central application: Faith in the Son of God — Gratitude to the Son of God and Man (gratitude both in thought and in deed). But we celebrate likewise

(*b*) *our own resurrection.* This is grandly announced by the Epistle. (I Cor. 5:7 sqq.)

(α) *expurgate vetus fermentum:* purge out the old leaven. The Jews were obliged to remove from their homes all the old bread, even to the smallest particle, and also the leaven. Only new, pure, and unleavened bread was to be used for the celebration of the feast. We also should remove all the old bread, the old leaven of sin and its least vestige thoroughly from within — in honor of the paschal lamb — Christ Jesus. There should remain no more room for sin within us. (Rom. VI.) Purge out the old leaven! This is thoroughly done by a good Easter confession. The *first sermon* of the Risen Christ was: Confess your sins! (See above, sermons on confession, p. 308 sqq.) The echo of the Easter confession or also of the preparation for the Easter confession is Easter contrition. It is a splendid task to remove the old leaven, the bread of our lives leavened by sin, and to remove it to the last crumb, i.e., to conquer and to purge out entirely the principal faults and the very

smallest defects of character. A little leaven will soon again corrupt the whole mass. (I Cor. 5:6) (Practical individual applications.) And as St. Paul, in the above quoted passage, desires a renovation of the whole congregation (compare the connection of the Epistle of the feast, c. 5 of I Cor.), so also does Christ today — the Risen One — *desire a renovation of the whole congregation.* (Compare the thoughts of Holy Saturday, p. 399 sqq.) Let every one do his part. But the Apostle continues in the Epistle:

(β) *ut sitis nova conspersio:* That you may be a new paste, a new unleavened bread, an immaculate and a new host for Easter. *Itaque epulemur in azymis sinceritatis et veritatis.* And how, pray? The unleavened bread *are the real, unadulterated principles of faith.*

(αα) *in azymis veritatis.* Our Easters are feasts of unleavened bread of truth. When do we nourish our souls with this pure bread? When the principles of truth are our Easter food, and pass into our very flesh and blood. We have rendered homage to the risen Son of God and cried out to Him: *Credo.* Now it remains to put this Credo into *active life.* The festive preacher should here descend to individual striking applications. The father of a family does this by his example. When the young man goes forth into the world, perhaps into a factory or shop filled with scoffers, or into an office of indifferentists, or upon some plantation or farm amongst non-Catholics, then the image of the father comes before the son. Around him he sees nothing but apostasy from Christ and His Church. But in his heart he will say: My father was a true man. He kept his place at work and in following his avocation. But I saw this true and firm man also kneeling at the confessional and at the communion railing. Sunday mass and Sunday sermon were to him indispensable food. These reminiscences forcibly impressed upon the heart of the son strengthened him, they became his armor. After decades of years, the son is nourished by the real, pure Easter bread once offered to him by the example of his father: *Epulemur in azymis veritatis.* The preacher should also present the Risen Christ, with His principles of faith, to the mother, or to a couple contemplating marriage, possibly a mixed marriage, etc. Upon such backgrounds the most delicate and yet most important subjects may be treated clearly, strikingly, and tactfully, often better and more fruitfully than *ex professo.* Besides, on these high feasts all classes, conditions, and catagories of the faithful are represented, the lukewarm, the wavering, often even the unbelievers. The pastoral care should therefore be at its focal point in these festive sermons. There is then an opportunity of touching the heart and the central nerves of the congregation. The preacher should by no means soar up into the clouds of sublime thoughts: but descend to the most striking applications of modern life: *Sermo Dei penetrabilior omni gladio ancipiti* (see above, p. 72, 74, 75, 76 sqq.).

(γ) *In azymis sinceritatis.* The genuine, unadulterated moral principles of the Christian character are the unleavened bread of sincerity: honesty, sincerity, truthfulness. It is Christ that speaks and says: Know ye not that I am holy! I am pure and a teacher of sanctity. I am pure and cannot tolerate any defilement! You must walk before Me in the simplicity of heart and with a correct and pure intention. Unrighteousness I cannot permit!—The preacher should describe the character of the risen Christ in a few lines and show, in His light, the condemnation of dishonesty, of untruthfulness, of hypocrisy, of the plotting and doings of envy, of jealousy in the home, in public, and in the various professions and the deceitfulness and the cunning of the sins of the tongue, and show these from texts of the sermon on the Mount, of the Proverbs (consult a concordance) and in sketches from life. No long description is necessary in these striking and touching examinations of conscience. But everything should be illuminated by the light of Easter. (Consult Pesch, der Christ im Weltleben; Pesch, The Religious Life: formation of character.)

All should result finally in a resolution of a decisive and interior renovation: *in novitate vitae ambulemus* (Rom. c. 6; see also: Thoughts on Holy Saturday, p. 399 sqq.; also p. 162 sqq.)

If the preacher desires to describe the image of the Son of God, and, especially, of the Son of Man (α, β), which we have already considered in Lent and on Good Friday, in a smaller compass, then a formerly conceived sketch of an Easter sermon might well serve as a basis.

The theme: *Our resurrection* could also be treated in an independent manner, f.i.,

(*a*) *Our spiritual resurrection.*

(α) *In azymis veritatis, by the principles of faith.* First a short and gleefully victorious image of the Risen Christ as Veritas! *Ego sum rex: ego in hoc natus sum et ad hoc veni in mundum ut testimonium perhibeam veritati* (John 18:37). This moral resurrection should also be presented, f.i., α α, by faith itself, β β by the application of principles of faith.

(β) *In azymis veritatis.* The preacher should present the glorious character and the noble and divine-human heart of the Risen Christ through the above mentioned applications, sub γ, p. 420. Consult the First Psalm which depicts in the first nocturn the tree of life, as an image of the life of Christ and of the Christian.

(*b*) *Our future resurrection.* The homilist should present the resurrection of the flesh in the light of Easter as a perfection and a perpetuation of the present resurrection, according to I Cor., c. 15.

. . . . . .

The richness of the mysteries of Easter should induce us to emphasize *several special momentous points*, taken from the entire

view of the celebration of Easter. The liturgy of Easter and of Easter-week treats especially:

(*a*) *Of the history of Easter,*
(*b*) *Of the mystery of Easter,*
(*c*) *Of the fruits of Easter,* for:
(α) The sacramental life,
(β) The moral life,
(γ) The life striving after perfection.
(δ) The eternal life.

We shall treat of these various points in a special manner.

§ 47. The History of the First Easter as Contained in the Bible and in Liturgy

Scimus Christum sur exisse a mortuis vere!

The liturgy of Easter is the foundation of our entire religion. It is also, for the same reason, the foundation for the entire magnificent Easter celebration of the Church.

The liturgy itself, based upon the account of the Bible and complementing the same, points out to us, in a striking illustration, the history of the day. The Gospels, however, as authentic scriptural sources, are naturally most decisive in the determination of the course of the events of the history of the resurrection.

In the first place, the Church celebrates the resurrection in the *closed tomb* on Holy Saturday (i.e., in the original service of Easter night); she then develops, in a liturgical manner, the entire biblical proof of the resurrection of Christ on Easter Sunday and partly during Easter-week. Here we shall describe very minutely the entire course of this grand act of Christ, without which our faith would be vain and we would be the most unhappy of men. The event of Easter Sunday shows us the victory of Christ in such a grand and prolific connection that it presents, both directly and indirectly, rich thoughts and much well-prepared matter for *Easter sermons.* Besides this, it is not seldom that we find, even in homiletic works, false presentations of the historical course of this, the greatest of all historical events. We shall confine the whole into one strictly biblical parallel report, and with a climax that fits closely into the more modern Catholic exegesis.

1. *Christ risen announces Himself to the tomb and to death.* The Bible itself presupposes the resurrection of Christ in the sealed

tomb: the witnesses of the risen Christ, which it presents to us with an overwhelming objectivity, with a most majestic simplicity and with all the sacred charm that constantly surrounds the Messianic personality — all point to it with all possible clearness.

Let us first listen to the liturgy! *O, truly sacred night, which alone wert considered worthy to know the time and the hour in which Christ arose from the dead.* Thus the Church sings in her *Praeconium* at the blessing of the paschal candle on Holy Saturday. Christ is risen in the closed tomb. The stone still conceals the glory of the Son of God from the entire world. This is the first Easter message of the Church in the liturgy of Holy Saturday. In the night of Easter the soul of Christ, accompanied by the souls of the forefathers in an uniquely grand procession, went up from the closed tomb. In deep poetic lines the Church points out to us this Easter morning in the Sunday hymns of the lauds of Easter time (beginning with Low Sunday):

Aurora coelum purpurat,
Aether resultat laudibus,
Mundus triumphans jubilat,
Horrens avernus infremit.

The purple lights of the dawn send their greetings from the Easter sky. The Easter songs reverberate through the ether, sung by the heavenly choirs to whom the approaching resurrection of Christ in the tomb was made known. (See also the *Exultet* of Holy Saturday.) The world is shaken by a cry of victory. A cry of woe startles the nether world. Humanity is still asleep.

Rex ille dum fortissimus
De mortis inferno specu
Patrum senatum liberum
Educit ad vitae jubar.

From the depths of the nether world and from the realm of death an illustrious historical procession of the world ascends — at its head is Christ, the powerful King, the Victor over falsehood, sin, and death and hell: He leads the venerable senate of the Fathers, who longed for the redemption, upwards—from out of the caverns of death — *ad vitae jubar:* to the morning dawn of life.[1]

The soul of Christ appears before the body in the tomb. This

[1] This liturgical view of the procession of the Fathers from limbo, with all its historical reminiscenses, might supply a Christian poet or a composer of an Easter Oratorio with a wealth of material.

is a moment of infinite importance — of which no human eye may be witness — but the senate of the souls of the Fathers! Through the power of the divinity the soul of Christ is united to the body. Alleluia — Christ is risen! There He stands risen, in all the Easter glory, in the cave of His own tomb — Victor over death in the stronghold of death itself (p. 460).

Victor triumphat et suo
Mortem sepulcro funerat. (Hymn.)

Thus the Living One announces Himself in the realm of the dead and to death itself: *o mors, ero mors tua: morsus tuus ero, inferne!* (Antiphon of the first psalm of lauds on Holy Saturday); *absorpta est mors in victoria: ubi est, mors, victoria tua, ubi est, mors, stimulus tuus?* (I Cor. 15: 54, 55.) (See Heb. 2: 14; Osee, 13, 14.)

The Evangelists do not speak expressly of the resurrection of Jesus in the closed tomb. But they testify to the resurrection in the closed tomb indirectly, as a necessary supposition of their accounts of the apparition of the Risen Christ. For the resurrection in the tomb, just described, we likewise have the unanimous testimony of the Fathers and of the exegetical writers. The testimony of the most ancient liturgy is likewise an important exegetical voice. The just described liturgical picture of the event is set in a free form, but completely in a dogmatic-historical frame. The opinion that the souls of Limbo accompanied Christ and remained in His glorious company in an invisible manner for forty days, on the scenes of their former activity upon earth, in order to enter, on Ascension-day, with the Risen Saviour into His heavenly glory, is, though not an article of faith, still dogmatically correct and in full conformity with the plan of the redemption.

2. *Christ risen announces Himself to the world.* Christ, the victor, triumphs and buries death within its own grave. This is the first Easter act of Christ. But it is the mere beginning of His victory. Christ now penetrates through the stone of the tomb which offers Him, the glorified One, as little resistance as do the closed doors through which He entered into the presence of the Apostles, as the Gospels narrate: Alleluia to the world and to the universe: the victorious King is risen. There seems to resound through all regions and aeons: *Lumen Christi! Deo gratias.* (Compare the liturgy of Holy Saturday.) Christ, the Risen King, takes

possession of the universe. He announces His victory to the universe. (See the second psalm of the nocturn.)

3. *Christ risen announces Himself to His enemies.* The report of the Bible begins here. The comparison and the placing together of these evangelical accounts of the resurrection of Christ is one of the most interesting evangelical tasks.[1] The statements of the evangelical accounts are arranged as follows: Very soon after Christ had gloriously penetrated the stone of the tomb (*o vere beata nox, quae sola meruit scire tempus et horam!* See the *Exultet* of Holy Saturday) an angel of the Lord descends and peacefully, and in a quiet majestic manner, rolls back the stone from the entrance to the empty tomb, in order that the resurrection of Christ may become known. He seats Himself in a visible form upon the stone: "and his countenance was as lightning, and his raiment as snow." (Matt. 28: 2, 3, 4, 11–15.) All this took place in view of the guards: "the guards were struck with terror, and became as dead men." The apparition of the angels in the splendor of exalted majesty and the empty grave revealed the resurrection of Christ to the guards and through them to the enemies of Christ. The testimony of the custodians of the grave retains its world-historic significance; the tricks of bribery, perpetrated by the Pharisees, only place it in a clearer light. Thus Christ announces Himself to the enemies: Alleluia! I am risen! *Quare fremuerunt gentes? Qui habitat in coelis, irredebit eos. . . . Nunc reges intelligite: erudimini qui judicatis terram!* (Ps. 2.)

4. *Christ risen announces Himself to His friends.* In timely proximity, early in the morning, the pious women wend their way toward the tomb. (John 20: 1, 2; Luke 24: 1–9; Mark 16: 1–8; Matt. 28: 1, 5–8.) They found *the tomb empty:* Mary Magdalen rushes at once to Peter and John to announce to them, in her great excitement, that the precious contents are no longer harbored by the chamber in the rock. The puzzling announcement produces in the Apostles a veritable storm of surmises, fears, and hopes. They hasten at once to the grave. In the meantime a grand revelation takes place in the very tomb of the Lord. The rest of the women who tarried entered into the rocky tomb, after Mary Mag-

[1] Consult the last volume of the Leben Jesu of Dr. Grimm, arranged by Dr. J. Zahn, p. 312 sqq. Here we recommend to the clergy the entire work most highly. See also Meschler, Life of Jesus, Lohman, Das Leb. u. H. Jesu Christi, Evang. Harmonie; Dr. Besler, Geschichte d. Leidens u. Sterb. etc., d. Herrn, p. 454 sqq.

dalen had hurried off to Jerusalem. There two angels appeared to them in a visible form and in shining apparel, who announce, for the first time, the joyful message: He is risen! (Luke 24: 3–9 gives an extensive account; Mark 16: 5–7, a summary account in a brief and cramped form, without any details. See Matt. 28: 2–7.) The message of the angels contains three parts: the fact of the resurrection — the significance of the resurrection in the plan of salvation (especially Luke 24: 6 and 7), and the request to announce the resurrection to Peter and to the disciples. (Matt. 28: 7; Mark, 16: 6 7.) As was the birth, so, too, is the resurrection first announced by the angels. But the faithful women were to be the first to be rewarded by a revelation for their love which urged them on to the grave. But the testimony of these female disciples should, nevertheless, not be the fundamental basis for the announcement of this incalculable fact. This the further course of the evangelical narrative indicates with astonishing clearness. But even the women are not in the least too previous in believing. The message of the angels, at first, caused within them a mighty consternation. They waver between hope and hesitation, and finally carry out the request, though most probably only within the circle of the disciples. (Consult the interesting explanation by Grimm-Zahn, vol. 7, p. 331 sqq., on the apparent tension of the account of Matt. 28: 8, and Mark, p. 434. Schanz on Mark, p. 416, Belser, 1, c. p. 459, 460, and note 6, p. 469.) Why does not the Saviour Himself appear? Why should the disciples go to Galilee? — these were questions and difficulties which, in the midst of all joy, concealed within themselves many difficulties — which, however, once solved, contained in reality within themselves a magnificent revelation. (See Grimm-Zahn, p. 333.) While now the women hurriedly leave the tomb, without changing the least therein, Peter and John hasten, after receiving the message from Mary Magdalen — and probably in company with Mary Magdalen herself [1] — upon another road to the tomb. (John 20: 2–10.) They convince themselves that the tomb is empty. The linen cloths, lying well ordered in the tomb, which had covered the body of Christ, and the napkin, which had been about His head, not lying with the linen cloths, but apart wrapt up in another place — by no means pointed to any desecration of the grave by the hand of an

[1] If Mary Magdalen did not precede them. See Catharine Emmerich, Life of Jesus, p. 1066. (German Ed.)

enemy, but to something quite different: there is no trace whatever of force or of disorder. St. John, c. 20: 2–9, gives us a psychological impression: surprise, inquisitive astonishment, a troubled throbbing of feelings; in St. John himself all this arose to a faith in the resurrection, as he testifies of himself (20: 8). (Thus say St. Cyril of Alexandria and St. Chrysostom.) The two disciples return to their homes. But Mary Magdalen remains weeping at the grave (John 20: 11–18; Mark 16: 9): There she beholds two angels. She sees Jesus, Whom she at first takes to be the gardener. Her hesitation and lamentation is now met by the dear and oft-heard word from the Risen Master: Mary! Like a flash of lightning, aye more, like the full splendor of the rising of the sun, the light of Easter floods her very soul: *Lumen Christi! Deo gratias!* Glowingly and tremblingly and adoringly she sinks upon her knees: *Rabboni*, she cries: My Master, my Teacher, my Saviour, my Redeemer, my King! "Now she forgets the myrrh and the aloe and the balsam, the mortuary linens and the cave of the tomb, aye, even the disciples and the pious women she forgets: heaven and earth seem to have been united for her, space and time no longer seem to exist, she craves for this happiness to continue in the possession of the Master, refound and resurrected." (Grimm-Zahn, vol. 7, p. 347.) The climax of happiness is not yet reached. Christ desires not merely the homage of the pious women, but their deeds. "Do not hold Me fast!" (John 20: 17.) He makes her an evangelist. As the deacon now on Holy Saturday, so should she bring the first direct message of the resurrection and introduce the anticipated celebration of the full Easter glory! She should now, like the women at the request of the angels, announce the request of Jesus Himself: the resurrection, the last action of the Risen Christ in Galilee (the organization of the Church) and the approaching ascension of the Risen Lord. (See John 20: 11 sqq.) The adjustment of John 20: 11 sqq., and Matt. 28: 9, will ever remain an exegetical difficulty. The *one opinion holds* that the women had returned from the tomb while Mary Magdalen hastened with Peter and John to the tomb upon another way. Then Jesus, after the departure of the Apostles, appeared to Mary Magdalen at the tomb. (John 20: 11–18, and Mark 16 sqq.) To the other women, however, who had so far only received the message of the angel, He appeared somewhere upon their return. (Matt. 28: 8–11.) *The other opinion teaches* that Matthew hastens events in the closing

chapter—his transitions and formulas of connections are, in general, to be interpreted in a freer manner, since, in consequence of his purpose, he desires, and can lay less stress on chronology. He hastens to give the account that Jesus desires to transplant, after being risen, His final action into Galilee. Matthew mentions, at the beginning of the last chapter, the "women," and now, in due sequence in the course thereof — especially in 28: 9–11, but in a summary manner — he gives all that had happened to the "women," and how these had to transmit to the disciples the news of the resurrection and the message of the Risen Saviour about Galilee, *without distinguishing what had been done* before all the women in general, or before one alone (Magdalen); he was mainly concerned about the proclamation of the resurrection and the action of Jesus concerning the resurrection in Galilee. In Matt. 28: 9–11, the apparition to Mary Magdalen alone is found. Mary Magdalen embraces the feet of Christ. (Matt. 28: 9.) This, therefore, explains the words of John 20: 17: "Do not detain Me": μή μου ἅπτου. (About the various interpretations of these words, see Schanz, Johannes Kommentar, p. 571–73.) Belser (G. d. L. and d. A. d. H., p. 462) is of the opinion that the women had remained after the announcement made by the angels, in the excitement of their souls, in the garden or in its vicinity in some hiding-place, and, up to the present, had not announced to any one, neither to the returned Magdalen nor to Peter or John, anything about the apparition of the angels that they had witnessed nor the angelic message of Easter. (Mark, c. 16: 8.) Only after they had heard from their hiding-place the name — Mary! uttered by the lips of Jesus did they come forth, and embraced with Mary Magdalen the feet of Jesus, and with her received the admonition not yet to detain and hold Him fast as a permanent possession. Then they heard again the Easter message for the Apostles, and this time from the mouth of Jesus Himself, and they now *delivered it in reality.* (Matt. 28: 8–11.) We favor the following sequence of the joyful message of the Risen Lord to the circle of His friends: *The women came to the grave and found it empty. Magdalen hastens to Peter to announce this. In the meantime two angels announce the resurrection to the other women who, at once, hesitatingly at first, return to Jerusalem with the angelic message. Then appear Peter and John (with Magdalen), and they explore the empty grave. Peter and John return. Magdalen remains. The Risen Christ appears*

now to her first. To the rest of the women He appears somewhere on their return to Jerusalem.

5. *The Risen Christ announces Himself to the Church.* The impression made upon the Apostles and the disciples by the report of the women was most significant: "And these words seemed to them as idle tales: and they did not believe them." (Luke 24: 9–11; Mark 16: 10 and 11, and Luke 24: 13–25.) [1] The Evangelists have depicted, in the just quoted passages, "a complete psychological picture" of the feelings of the Apostles and disciples. But that inimitable and directly obvious account by Luke of the disciples at Emmaus describes especially, in a most masterly manner, the conflicts of the souls in the circle of the disciples. (Luke 24: 13 sqq.) They were oppressed and heavy at heart; they were agitated to and fro, from fear to fear, from one exciting point to another, from light to difficulty, and from difficulties back to a hazily burning light, from doubt to hope, and from hope to despair (Grimm-Zahn, pp. 351, 352, 374). No fact of the history of the world received such a searching investigation from all sides, as a serious comparison of all evangelical and Apostolic accounts prove, as did the resurrection of Christ. It was precisely those subsequent enthusiastic witnesses, those steadfast, unshakeable proclaimers of the resurrection of Christ, that surrendered only after they had received the most irrefutable proof of the reality of the miracle of miracles. But this also constitutes grandly arranged pedagogics for the faith of the world, and *it is against these difficulty-involving circumstances that all hypotheses and foolhardy attempts of explanations, from Celsus down to our modern times, are shattered to pieces, and especially the most recent theory of "enthusiasm."* (Compare Schanz, Apol. II. Grimm-Zahn, p. 359.) But let us continue to follow the close *connection.* The women had by this time announced to the Apostles and disciples the fact of the empty grave, the apparition of the angels, aye, the apparition of Christ Himself. To this was added the ocular proof of the empty grave by Peter and John and the report of the unique finding of the grave which they gave to the circle of the disciples. On Easter, possibly, something of the mysterious report of the guards and of the surprise-creating session of the Sanhedrin may also have already reached the same circle of disciples. In addition hereto re-

[1] A most important apologetic point in opposition to the most recent theory of "enthusiasm" of Harnack and Pfleiderer.

ports of other facts and of most astounding events were afloat (Matt. 27: 52 sqq.): "And many bodies of the saints, that had slept, arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many." But even all this failed to produce a solution for the Apostles and the disciples. They themselves had not been witnesses; they were merely directed to go to Galilee, by some mysterious words — *and all this by women.* But the Lord knew the weaknesses of His own. He wished to assist them and thereby us, even before the promised activity of the Risen One had commenced in Galilee, toward which all now is pressing. In the course of the Easter-day *the Lord appears* — first to Peter, amongst the Apostles, not on account of any personal consideration on the part of Peter — for he had denied Him — but on account of his office: (Luke 24: 34; I Cor. 15: 5). *This was very decisive.* Decisive for Peter, who had not seen the Saviour since that merciful glance after the denial — then a look of mercy — now and here a greeting of the peace of Easter! But *the apparition was also decisive for the whole circle of the Apostles.* For Peter begins to exercise his office at once; instantly there is awakened in his soul the remembrance of the commission which the Lord gave him on a memorable occasion: *Thou being once converted, confirm thy brethren!* And he did this with great success, for on that evening we find the Apostles greatly animated by faith in the resurrection, *a faith based upon Peter's testimony.* (Luke 24: 34.) Thus Jesus announces Himself to the head of the Church, and through the head to the Church herself, as One duly Risen. But we will follow the events to the close. The following is apologetically highly important in view *of the theory of "enthusiasm."*

On the day of Easter, true, outside of Jerusalem, but within the circle of the Apostles, there followed another and very unique revelation of the Risen Christ on the way to Emmaus, which we have already mentioned above. We can scarcely read or meditate upon anything, here in our terrestrial pilgrimage, that is more beautiful or of a deeper significance and form than the account of this journey by Luke 24: 13, 33. The complete charm of the Easter light overflows it, and its brilliant rays afford us an inestimable view into the history of the human heart and of the whole humanity, onwards and upwards to the very beginning of the old law and forward into the future of the Kingdom of Christ, but especially and mostly into the very depth of the Redeemer's own heart, of the

Risen Christ. Even those who read and contemplate this evangelical chapter perceive something of that which, after the revelation, the disciples said to each other: "Was not our heart burning within us, whilst He spoke in the way and opened to us the Scriptures?" (Luke 24: 32; see p. 441.) The disciples who, after the revelation, had returned home in a rather perturbed state of mind, and who, late in the evening, had rapped at the door of the supper-hall and had been admitted by the Apostles, cannot even succeed in making known their joyful message before the assembled eleven had already rejoicingly announced to them the absolutely sure and established apparition of the Lord to Peter. (Luke 24: 33, 34.) Now one alleluia swells into another — one proof surges up after the other, and now, too, the reports of the women are clothed with becoming dignity, though even now the swelling of the jubilation, of the joy and the disconcertedness and the fears of many of the members of the college fill them with the utmost confusion (Luke 24: 33, and Mark 16: 13), when lo! all of a sudden, *Jesus stands in their midst and completes all:* The morning rays are changed in the far-advanced Easter night into a full brightness of the sun: *I am HE. Fear not!* "Behold My hands and My feet! — a proof that it is I." "Touch and See!" The Crucified One is risen, the Redeemer of Good Friday. They now adore the Son of God; they eat with the Son of Man: *Lumen Christi — Deo gratias!* Light falls from Him over His own life, upon the Old and the New Testament, and upon the life of the Apostles and their vocation. And now, very late in the night of Easter, He elevates them to the culminating point of the greatness of the Redeemer by distributing, and guaranteeing for all times, the *grandiose* fruits of His death and resurrection: the remission of sin and the power to remit sin: the sacrament of Penance. Yes, on Easter night a grateful and redeemed world cries out to Him: *Lumen Christi — Deo gratias!* (John 20: 19–23; Luke 24: 36–43; Mark 16: 14; see below, p. 441 sqq.)

Such is the history of the day of Easter — really, the day which the Lord hath made: let us rejoice and be glad therein! *And in all these accounts there is not the slightest vestige of an unwholesome "enthusiasm" — rather a sacred realism,* which shows the errors of even historical (?) critics! (such as Loisy and Harnack claim to be).

Homiletic remarks. The facts just developed and arranged according to certain historical points, might easily be presented also in a rhe-

torical manner: but in this case the inserted harmonical questions ought to be omitted. But the preacher should be thoroughly conscious of their solution. For this very reason we have given them, in the above text, a more detailed consideration. From the contents of the above exegesis the preacher should select, for each point, the most fruitful and most pregnant ideas.

First plan. The day of Easter. What it announces and what it exacts. Text: Haec est dies, quam fecit Dominus!

1. *What does the day of Easter announce?* It announces Christ risen. *Surrexit Dominus vere!* In other words: The Saviour reveals and announces Himself on this day. The preacher should now develop, in a prolific and striking climax, the following points which have already been mentioned above, within rhetorical limitations.

(*a*) Christ Risen announces Himself to the tomb and to death.

(*b*) Christ Risen announces Himself to the world.

(*c*) Christ Risen announces Himself to His enemies.

(*d*) Christ Risen announces Himself to His friends.

(*e*) Christ Risen announces Himself to the Church: to Peter, through Peter to the rest of the Apostles, through them and their successors — as teachers, as witnesses, and as martyrs (sealed with their blood) to all men, to all generations, all peoples, and nations down to this very day (see above, Point 1-5 incl., see also p. 4 sqq.). Such is the history of the day of Easter; it is indeed the day which the Lord hath made. (Insert some apologetic points.) But

2. *What does the day of Easter exact?* When we take another good view of the greatest day of the Lord, which we have just considered, when we ask ourselves: What does the Risen Saviour seek, what does He ask of the world, of His enemies, of His friends, and, above all, of His Church? then all the glorious events of the day of Easter proclaim it and all the pages of the Gospel announce it loudly: *Faith — Faith* — true, real, full and living Faith the Risen Saviour seeks. And when we look back upon the whole life of Jesus, what was His first request? Faith. And now turn over the pages of the Gospel down to Ascension-day, and ever and always does Jesus seek — long for — praise, and strive to beget Faith. His last complaint was a complaint on account of a want of Faith, and His last act: the *mission of the Church as the teacher of Faith.* Faith is not all, it is not the only command of Christ. More exalted than faith is love. But Faith, as the Council of Trent, inspired by the Holy Spirit of God, proclaims clearly and beautifully, is the beginning of our salvation, the root and the foundation of our justification, and of our entire righteousness and justice before God. Faith is indeed the demand of Easter. (See p. 400 sqq.)

Let us consider it in the light of Easter. *Habete fidem!* Have faith!

Christ came into the world. He acknowledged Himself as the Son of God. He founded a great and an exalted religion. He worked miracles and His life surpasses all that is holy and great of whatsoever the world has ever seen. He is taken prisoner, and nailed to the cross, and He died the death of the weak. His very person seemed to be annihilated (see above p. 342). His work, His kingdom, His Church are threatened with ruination. Now He is risen: He has shown Himself to the tomb, to death, to His enemies, to His friends, to the Church, to the world: *Ego sum, nolite timere!* Now all His miracles, all His deeds, and all His words are revivified. (A concrete explanation.) What follows from this? Christ is God. But God is Truth. (Compare the thoughts developed above, pp. 232 and 233, which might be applied, in the fullest sense, to the Risen Christ; compare also p. 234.) Who stands before us? *Christus, auctoritas ipsius Dei revelantis, qui nec falli nec fallere potest* (Vatic. Council, S. III. c. 3). Look up to Him! What does He say on the most beautiful and greatest day of His life? On Easter night He stands in the circle of the Apostles and thereby also in your midst. And He says: "I am He," i.e., "I am the Son of God. I am the Truth. I cannot ever be deceived. No one can ever deceive Me, and never, through all eternity, will I ever deceive any soul. I give testimony to the truth. I have founded My Church. She brings you the religious truths, and secures for you your eternal destiny in the mansions of the heavenly Father. Were it not thus I would have told you so (compare John 14 : 2, sqq.). Hear the Church, for My sake! Be subject to Me, even though you do not understand the mysteries of this My Holy religion: *Habete fidem! Credite in Deum, et in Me creditis!* (John 14: 1 sqq.) Have faith. I am the Light. I am the Truth. And if we heed this demand, what will we do? We will utter one word with our whole soul, and repeat it solemnly when the priest and the choir intone, after the sermon, the Credo — Credo — I believe!

(*a*) Thou, Who art risen, art *the Christ*, the Son of the living God, the truth, which can never deceive nor be deceived. Thou hast the words of eternal life. To whom else shall we go?

(*b*) Not on account of our own opinion nor upon our own conception do we accept your religion, but upon Thy word, for Thy sake, Who art the eternal and the first truth (*Non propter intrinsecam rerum veritatem naturali rationis lumine perspectam*, Con. Vat., S. III. c. 3), do we accept the entire exalted, glorious, and yet the most heartfelt religion.

(*c*) For Thy sake, O Risen Saviour, we hear *the Church*. Thou, O Risen Saviour, hast said to Peter: Feed My lambs, feed My sheep. Thou hast instituted the Church, as Thy last grand work — made her a teacher of Thy truth, a witness of Thy life, and a proclaimer of Thy laws, under

the guidance of the Pope, who feeds the lambs and the sheep. (See above, pp. 3 and 4, also p. 362.)

(*d*) For Thy sake, on account of Thee, we accept the various doctrines — they are rays of Thy sun and words of Thy truth.

(*e*) For Thy sake, O Saviour! we permit these doctrines and principles of faith to control *our lives*.

(α) When, after a full week of labor, the Sunday approaches, then the Risen Christ induces us to be present at the Sunday mass, and there to pay homage to Him Who is risen. Aye, this faith in the Risen Christ becomes the principle of our lives. No Sunday without the Sunday mass. Faith in the Risen Lord leads us to the congregational mass, to the altar, and to the pulpit, that Catholic light may shine into our eyes and Catholic blood flow in our veins.

(β) If the paschal time admonishes us that: *nunc est tempus acceptabile: nunc sunt dies salutis*, then the same faith directs Christians to the confessional. We know that there we shall not merely receive the word of man but also of God: Thy sins are forgiven thee. On the evening of Easter-day the Risen Lord gave to the Apostles and to the priests the divine power to remit the sins of those who are heartily sorry for them (compare above, p. 308). Therefore to the tribunal of penance are we likewise called by the gloriously Risen Lord. Confession is merely *the practical conclusion of the Credo!* And if faith is firmly alive in us, then we will often follow the invitation of the Risen Lord to approach the tribunal of penance and receive the greeting of the peace of absolution. *Expurgate vetus fermentum. Etenim Pascha nostrum immolatus est Christus: Itaque epulemur non in fermento veteri, neque in fermento malitiae et nequitiae sed in azymis sinceritatis et veritatis.* (Epistle of Easter, I Cor. c. 5; p. 418).

(γ) Permit me now, in the midst of this Easter-day, to take a rapid view of your terrestrial, your *private life*. I shall not cast stones upon any one, but merely utter a salutary truth. Christ Risen would also like to cast His rays into that part of human life when the time approaches, which human language designates as a high (*Hochzeit*) festive time, the solemnity of a marriage. When a noble young man and a good, pious young woman resolve to take that great step which leads to the formation of a new family — then again the Risen Lord stands at the wayside of life and says: *Habete fidem!* — Believe ye! Faith declares that a noble courtship is a preparation for a sacrament, therefore, a time of living faith and not of levity (compare p. 243). "Marriage is a great mystery, but I speak in Christ and in the Church." Faith in the Risen Saviour reminds us that marriage creates an indissoluble union between man and woman, one heart and one soul, as it were. Therefore, there should reign, above all, a unity of faith in marriage. Faith is the root

and the foundation of a righteous life. And wherever the Church, though unwillingly, forced by circumstances and temporal conditions, permits mixed marriages and admits the necessary dispensation, then the Risen Lord stands before the Catholic bridegroom or the Catholic bride and exhorts them: *Habete fidem!* Hold fast to your faith! If you are a sincere and real Catholic, if conviction reigns in your soul, then you will consider it your indispensable duty to rear the souls of *all* your children in the faith of the Risen Christ. We judge not of the good-will and the extraordinary ways of other believers who seek Christ. But the Catholic is most sacredly bound, by the Risen Lord Himself, to rear his children in the Church founded by the Risen Lord Himself. Never and at no time may he withdraw them from the teacher of the truths of Christ, from the witness of the life of Christ and the proclaimer of His law. And wherever infidelity has already begun, in this regard, there the Easter-day and the paschal time urge him who is remiss to seek advice for the fulfilment of his obligation from the pastoral office and through the tribunal of penance. (We have here sketched this thought because we deem it most proper that such thoughts be treated from time to time in festive sermons. On feast-days, especially, those circles are represented among the hearers which stand mostly in need thereof. Still, such admonitions should not be given precipitately to the people. The doctrine and the joyful message of the day should first be announced, and the splendid but ever serious relation between ourselves and the Risen Lord should be developed, and then only should we descend quietly and within the light of the paschal thoughts, into the important and yet tender and difficult sphere.)

(δ) And not only on special feasts and solemn occasions, but always and every day does the Risen Lord stand, as it were, in our midst. *Medius vestrum stat, quem vos nescitis.* (John 1:26.) He addresses to us His Easter order: *Habete fidem!* Permit the Easter light of faith to shine into every condition of your lives, into the very depth of your souls, and into all the sides and shades of your character. (Compare Holy Saturday, n. 1 and 2: New fire! new light! p. 439 sqq.) There is really not a moment in which Christ does not, in some way, remind us: at times forcibly and mightily, then silently and gently, for He hath said: I abide with you forever, even unto the consummation of the world. If, therefore, He daily illumines us with the light of the resurrection, then He always puts before us again His first great question: Do you live according to faith and by faith? (A practical application might here be easily made use of.)

Upon the obelisk in the piazza of St. Peter in Rome the principle and the Easter order of the Church are graven in burning letters: *Christus vivit! Christus vincit! Christus regnat!* Engrave this inscription also

upon your souls. There Christ should live and conquer. He Who revealed and announced Himself to the grave, to death, and to the world, to His enemies and to His friends and to the Church, should likewise live therein. This is done by faith in the risen Lord, by complying with His command: faith should reign in your thoughts and in your lives. That which the day of Easter brings and demands may be expressed in a word: *Haec est victoria quae vincit mundum: Fides nostra. Quis est qui vincit mundum nisi qui credit, quoniam Jesus est Filius Dei?* Let this be our Easter principle: I believe that Christ is the Son of God, and for His sake I will observe the behests of religion and the commandments of the Church of the Risen One, in the inmost life of my soul and in my public life. (I John, c. 1–5, espec. 5: 4 sqq.)

Second plan. Easter day. The Easter light is shining. The Easter joy is jubilant. Therefore let us consider the day more closely on which we rejoice and are jubilant, and which is really the day which the Lord hath made. *How did the Lord make this day?* (*a*) He is risen and announces Himself to the grave and to death. Easter is a day that reminds us that there is a home beyond the grave. (A memorial of eternity: *aeternitatis aditum nobis reserasti.*) (*b*) He is risen and announces Himself to the world. Easter is a memorial of the fact that Satan is not the prince of the world, but that *Christ is King*, Who in His final trial, in the very midst of His downfall, proclaimed Himself such. (See above, Good Friday, p. 295, Holy Saturday, pp. 399 and 407, Palm Sunday, p. 342, Passion Sunday, p. 297, III Sunday of Lent, p. 280 sqq.) (Memorial day of the victory of Christ over Satan.) (*c*) He is risen and announces Himself to His enemies. Easter is the day on which we commemorate that the enemies of Christ and of the Church shall never be ultimately victorious. (Memorial day of the victory of Christ over His enemies.) (*d*) He is risen and announces Himself to His friends. Easter reminds us that we, too, are not servants, but the friends of Christ who are initiated into His mysteries. *Jam non dicam vos servos, sed amicos, quia omnia quaecumque audivi a Patre, nota feci vobis* (by faith, of which we celebrate today the day of rejoicing and jubilation) John 15 : 15. (Memorial of the friendship of Christ.) (*e*) He is risen and announces Himself to the Church. Easter is the day of joy which announces to us that Christ teaches and lives in His Church as *the Truth and the Life.* (Memorial of the Church of Christ). In the Church, founded by Him Who is risen, we conquer the grave, the death of the body and of the soul, our enemies from within and from without, and we enter into the eternal Church and home of Him Who is risen. (For this make a selection from the material given in the history of Easter.)

Third plan. What does the Risen Saviour announce? Himself (n. 1 and 2) to His enemies (n. 3), and to His friends (n. 4 and 5).

Fourth plan. Christ Risen announces Himself

(*a*) *on Easter morn as the Truth.* (Main thought of n. 1–5, see p. 400.)

(*b*) *on the evening of Easter as the Life.* (Main thought on the grace of Easter in close connection with the institution of the sacrament of Penance on Easter night. Compare espec. pp. 308, 309, 310.)

Fifth plan. Two fundamental Easter thoughts:

(*a*) faith (n. 1–5). (*b*) Confession (n. 6 and p. 308 sqq.)

Sixth plan. 1. Who is He that is risen? (The Lord of the grave, of the spiritual and corporal death, of the world, of the enemies and the friends of Christ and of the Church — as the Son of God; n. 1–5.)

2. What does the Risen Christ ask? Today but one thing: Away with sin: *expurgate vetus fermentum.* The command of confession on Easter night: (n. 5 and p. 309, and espec. p. 418).

Seventh plan. A festive homily on the evangelical history of Easter. A rapid progress of the homily as a climax, and a dwelling on a central thought at the end, f.i., within the limits of the text: *Scio, cui credidi.* (II Tim. 1: 12, p. 431.)

We need not be here reminded how important a clear conception of the events of Easter-day is for Easter sermons in general, and especially so for the dogmatic-historic festive sermons, f.i., for such themes as the following: "This is the day which the Lord hath made." "The greatest day within the life of Christ." "The announcement of the resurrection." "If Christ be not risen, then our faith is vain." "Christ the foundation of Easter." "The Easter foundation of our faith." "Christ the new light of Easter." "The greatest event," etc. (See St. Thom., Sum. III. p. q. 55.) [1]

§ 48. The Easter Mysteries of Faith

The entire wealth of the Easter mysteries of Faith may be developed from a dogmatic and an apologetic side. (See §§ 44, 46, and 47.)

I. *The dogmatic development.* We recommend to the student and to the preacher the selection of the *Summa* of St. Thomas, 3 p. q. 53–60, as a guide for the dogmatic development of the Easter mysteries. Whoever reads and thoroughly considers the really golden articles of these questions will obtain the richest kind of an incentive for sketching and developing the subject. We

[1] For conferences and addresses to societies the history of Easter is especially adapted, as given on p. 499 sqq. In regard to placing the date of Easter and Good-Friday, see p. 410 sqq. See also the history of Christmas, p. 215. Also the 2nd. of Kellner's Heortology, p. 29 sqq., p. 66; Theme: The History and its importance of the feast of Easter.

do not, of course, recommend a homiletic treatment of *every* article. But many of them contain an almost fully sketched and latent paschal sermon. In reference to these articles, compare *thoughts on the liturgy* already developed above. We desire to give several examples as an inducement for a wider and an independent work.

Theme A. (Question 50, A. 1.) *Why did Christ arise from the dead?*

(*a*) *ad divinae justitiae commendationem:* for the glorification of divine justice.

(*b*) *ad fidei nostrae instructionem:* for the edification of our faith.

(*c*) *ad spei nostrae erectionem:* for the uplifting of our hope.

(*d*) *ad vitae nostrae informationem:* for the conduct, the edification of our lives.

(*e*) *ad salutis nostrae consummationem:* for the perfection of our salvation.

The preacher should note the latent climax in this sketch and the fruitful scriptural texts quoted in the *corpus articuli.* The theme might properly be treated as a climax of short and constantly rising points.

The same might again be developed according to the following sketch:

Theme B. What does the resurrection of Christ effect?

1. The justification of God. See point *a.*

2. Our own justification. See point *b–e.*

The preacher might also occasionally explain the various concepts, signifying more than a mere play on words of the double expression: Justification. In the development of the second part the above climax *a–e* should again be considered. It would be proper to begin the second part with the *fidei nostrae instructio* in which the doctrine of the Council of Trent: *Fides est humanae salutis initium fundamentum et radix omnis justificationis*, Trid. Sess. 6 c. 8, might serve as a convincing proof.

Or *Theme C. The building up of Easter.* "A building by God." Describe:

1. The ground of the building: Jesus Christ Risen.

2. The foundation: faith in Christ Risen (*fidei instructio*).

3. The superstructure: i.e., Hope in Christ Risen (*Spei erectio*).

4. The exterior of the building: i.e our life through the grace of Christ risen (*vitae informatio*). Finally

5. The interior of the building: in eternity through Christ (*salutis nostrae consummatio*).

N.B. The same theme with point 3 and 4: foundation, superstructure, exterior building. See also the development of the liturgy. Compare also § 44 p. 398 and 448 sqq.

Theme D. (Q. 53, A. 2, 3, 4.) *How did Christ arise?*

1. By His own power. Q. 53 A. 4. Add hereto, above: History of Easter. The Risen Saviour announces Himself to the grave and to death and § 46: The entire homiletic-liturgical view: other conceptions *aa.* with note 1, p. 416.

2. As the first among the dead. Q. 53 A. 2. A final concentration. The arrangement of 3, 2, 1, may also be advisable.

Theme E. (Q. 54, A. 1, 2, 3.) *How did Christ arise?*

1. Vere–really. A. 1 and A. 2 (or The whole of Christ). See above § 47 A. 3, sqq.

2. *Gloriose* — gloriously (as the glorified Christ). A. 2 and 3. The more subtle investigations should be avoided. The beautiful scriptural passages which have been quoted, however, put many of these more subtle questions into an exalted light. Incentives for applications are found in the very *corpus articuli.* Compare Meschler, The Life of Christ, the Essence of the Resurrection, II Vol., III, p. 432.

Theme F. (Q. 56 A. 1 and 2.) *The Risen Christ, the source of our resurrection:*

1. of the resurrection of the spirit (see p. 418 sqq.),

2. of the flesh (see Foerster, Osterpredigt, on this subject).

Theme G. Credo carnis resurrectionem. See Thomas, q. 56 A. 1 and supplem. Q. 75–87. Cf. Portmann, Das System der Summa des hl. Thomas, I ed. p. 395 sqq. and especially Willmers, Religionsbücher, on the respective subject. Compare also the classical sermon of Foerster on "Unsere Auferstehung," also the sermons of Monsabré.

II. The apologetic development. This should be done:

(*a*) Never as if in presence of a crowd of unbelievers: because thereby the Easter joy of the faithful might be totally destroyed.

(*b*) As a basis of solemn, exact, and thoroughly described Easter facts (compare above, § 47); these carry the most convincing apologetics within themselves. Thus did the Apostles preach in Jerusalem, Athens, Corinth, and in Rome. (See the Acts of the Apostles and the Epistles of the Easter-week.)

(*c*) By developing *the entire apologetic extent of the history* of the resurrection. (Compare the Apologie of Hettinger, Schanz, Gutberlet, and Hammerstein.)

(*d*) By adducing and thoroughly refuting every new and the most recent hypotheses by positive proofs which carry already within themselves a refutation, and after which such short apologetic-polemic remarks become doubly effective.

In the exposition of the facts of the resurrection some important points on the credibility of the Gospels might be inserted, or upon

the force of the testimony of the Apostles and of the other witnesses, as well as similar apologetic *excursus*. Most excellent types of this rather difficult treatment are contained in Hettinger's Apologie, and very rich material in Schanz, and also Gutberlet, in the introduction to the New Testament by Belser, Trenkle, and Schaefer. Thus many objections melt away of themselves, and through the positive argumentation the hearer feels himself already gleefully strengthened and animated to pull down all the bulwarks which strive to raise themselves up against truth. (Compare, II Cor. 10: 4 sqq., p. 234 sqq., p. 700, and in the supplement.)

§ 49. The Fruits of Easter — "In the Newness of Life"

For a homiletic treatment of the sacramental fruits we refer to our homiletic remarks on *Lenten Sermons* and sermons on the paschal sacraments in general (p. 307 sqq.), also to the history of Holy Saturday, p. 365 sqq.: The great night in the Lateran, to the *homiletic-liturgical development of Holy Saturday* and to the liturgy of Easter itself (p. 398 sqq., and 418 sqq.). *For the homiletic treatment of the moral fruits and of the relation between the paschal graces and the fruits of character for time and eternity*, we direct especially to our exposition of Holy Saturday (new fire, new light, new life), and also to the paragraphs on the liturgy of Easter (p. 416), on the octave of Easter, and on Eastertide (§§ 50 and 51). (See the Supplement of this book.)

§ 50. The Octave of Easter

In hoc potissimum tempore gloriosius praedicare

1. The history of the octave of Easter has already been treated in the history of Easter night (p. 396, n. 9).

2. The general festive thoughts for the Easter octave are:

(*a*) A development of the history of the resurrection of Christ, from the day of Easter to Ascension-day. Compare especially the splendid cycle of the Gospels of Easter-week. The liturgy is, moreover:

(*b*) A development of the history of the resurrection of Christians from the day of their resurrection (baptism) to the day of their ascension, and in fact:

(α) The resurrection through the *baptism of Easter.* (Compare the Introits and the alternating songs in general.)

(β) The resurrection through the *Easter confession,* to which all the passages just mentioned may be applied:

(γ) The abiding resurrection through the Easter-communion. (Compare the communion verses, also below: remarks on Easter Monday.)

(δ) The new life of resurrection through the imitation of Christ risen: *in novitate vitae ambulemus.* (See pp. 162 and 163; also p. 435.)

The Church describes the paschal life in the Gospels and partly in the Epistles: The holy women, Mary Magdalen, Peter, Thomas, Saul, all the Apostles show us how, from the root of faith and from the power of grace combined with our own co-operation, the real Easter life is gradually developed.

The Church in her orations implores this paschal life according to all its bearings and activities.

The Church rejoices over this paschal life in her psalms, antiphons, alternating songs, sequences, and in the constantly renewed alleluias.

The paschal liturgy is finally:

(c) A development of the resurrection of Christ and of the Christian in the Church, which the Risen Lord finally arranges, advances, and perfects. (This is especially shown in the Gospels, the Epistles of the octave, and the concluding verses of the four Gospels, see pp. 4 and 448 d.)

3. An application of these festive thoughts by the preacher may be made either on Easter Sunday, Easter Monday, or at any time during Eastertide. In ancient times the Christian people celebrated the whole Easter-week. Even today the Feria II and III are feasts of first class, and the octave is highly privileged. Easter Monday alone had remained in many Catholic countries, up to the present time, a holy day, though it is in many places abrogated. Since the liturgy compresses the whole of the liturgy of the resurrection into one solitary week, therefore the preachers would do well, by way of a change from time to time, to deliver a cycle of sermons on the Gospels of Easter-week, or on the actions of the risen Christ from Easter Sunday to Ascension-day. Thus all the glories of the risen Lord could be developed to the people. This might be done in various ways: *as a cycle of exegetic or thematic*

homilies in a chronological order of the life of Christ, — or as a cycle of sermons closely connected with the history of the resurrection, f.i.: The Risen Lord and faith (Thomas), the Risen Lord and love (Magdalen), the Risen Lord and spiritual progress (the disciples of Emmaus), the Risen Lord and the Church (which Christ built and perfected, and in which faith and love and progress should prosper. Compare the final accounts of the four Gospels; see above, pp. 4 and 448), etc. Through the cycle of homilies a development of the extent of the several apparitions of Jesus, in all its bearings, is most lovingly attained, so that the people may learn to know the Risen Christ constantly more and more. Though several thoughts may be repeated here and there, still each portion produces a new central thought and former ideas in a new light. The consideration of the Gospels will reveal whether or not the exegetic or the thematic treatment is more advisable. We may here recommend as auxiliary means: Grimm-Zahn, Leben Jesu, VII, B.; Meschler, Life of Jesus; Lohmann, Betrachtungen; Lohmann, Evangelienharmonie; Belser and the missal. For practical applications the Epistles, orations, and the Introits of Easter-week will afford manifold incentives. (Compare herewith our former exposition of Holy Saturday.) Several reminiscences of the ancient Christian Stations in Rome might possibly be here and there properly interwoven (see p. 396). We recommend this development of Easter-week throughout the entire Eastertide very much. If this is done, the intervening Gospels of the Sundays should be merely read and not considered in the cycle of that year.

We will now add a homiletic sketch of Easter Monday.

A sketch of a thematic homily on the Gospel of Easter Monday. (Luke 24: 13–35.)

We will select the following sketch as an example.

1. Verses 13, 14. *Jesus is far away.* The disciples without Jesus! A heart filled with prejudices. Where Jesus is not — there is error, sin, and confusion, and whenever we withdraw ourselves only slightly from Him, shadows fall upon our souls (perhaps a word upon the apparent religious desolation of the tried faithful and upon the full desolation of the unbeliever and the sinner; compare Ignatius, Exercises; Lohnmann, Betrachtungen, z. Osterbetrachtung).

2. Verses 15–23. *Jesus approaches in love. Et factum est . . . Ipse Jesus appropinquans ibat cum illis.* They know it not. They know Him not. But presently a ray of light falls upon their souls: What a

happiness to walk with Jesus! Often our ways of life are confused on account of some cross, some sorrow or care, and Jesus walks beside us without our knowledge. Wherever a cross is carried — Jesus follows. Why do we not speak to Him about our cross? Our life is a woven carpet. We see its wrong side. Jesus sees the right side, which He Himself has woven. The disciples only saw the dark side, but Jesus gradually shows them the bright side of His and their suffering: *Qui sunt hi sermones, quos confertis ad invicem ambulantes et estis tristes?* What love is concealed in these tender and soft words, which caused them to be spoken! They are also an index for us, how we should not repel those in sorrow but gently and prudently strive to induce them to speak, in order that we might be able to pour a few drops of balsam into their troubled hearts. The disciples now express themselves. We become acquainted with their Jewish prejudices. We learn to know their reserve in regard to the just beginning articles of faith concerning the resurrection of Christ, especially in regard to the report of the women. We learn also to know their remissness and indifference which prevented them from examining conscientiously any further, and made them fail to recollect the grand acts of the life of Christ. Had they done so they might easily, with God's grace, have come to the judgment: *Credibile est; credendum est*, and upon this way attained faith itself: *volo credere, credo!* But there is also concealed therein a disposition and a permission of the coming Jesus. The doubt of the disciples and of the Apostles served as a secure and grand confirmation of a real act of faith. Thus their doubt aided the unbelief and the weakness of the faith of future generations. Behold, how the coming Jesus weaves everywhere the glorious carpet of divine providence.

3. Verses 24 and 25. *Jesus gently rebukes them.* After Christ had approached and gently poured into the heart the first drops of balsam, He then reproached the disciples: *O stulti et tardi corde ad credendum. . . .* We listen here to one of the sweetest pulsations of the heart of Jesus. The gentle Jesus ever demands faith. He ever longs to educate His own up to faith. He condemns unbelief. And the want of a spirit of faith He ever rebukes most strongly: *tardi corde* (a retrospection into the life of Christ, — insert eventually one or the other passage). Faith is not merely a matter of reason. It is a matter of the will and of the heart as well. With God's strengthening grace we must possess the will to accept the mysteries and the truths of faith for Jesus' sake, for God's sake, Who is truth itself. Let us learn that the first command of Jesus is: Faith! The world says: Faith matters not! Christ says: Have faith above all things! Thus it was during His whole life. And as the Lord appears in the newly glorified life for the first time, He demands faith again and rebukes the want of faith. Then the Spirit of truth had

not yet been sent. We have received Him. Therefore our obligation of faith is the more serious and stronger. The disciples, it is true, had not complete faith in Jesus, but the message of His resurrection, which they would liked to have believed, did not seem to them sufficiently guaranteed. They were seriously reproached. The Lord openly declares that down in their hearts there is guilt. How truthful, therefore, is this teaching of the Church: *fides est humanae salutis initium, fundamentum et radix omnis justificationis.* How true and correct is the Catholic principle. No instructed Catholic apostatizes from his faith without his own fault: he always has enough grace and reason for faith!

4. *Verses 26–28. Christ teaches most clearly.* After Christ had shown the duty of faith He unfolded the *contents of faith* also to them. It must have been a marvelous address which He delivered to the disciples on the way. He taught them by word of mouth, for He is the living teacher of faith. At that time He himself still administered the office of teaching. He Himself was the teacher and the rule of faith. He began to draw richly and abundantly from the sources of faith, and especially from Holy Scripture. He explained it gloriously and overwhelmingly. That must have been a most exalted hour of biblical study when He began, from Moses down, to trace through the writings of the Old Testament the paths of the Messiah, of the Redeemer, when He had gathered all the sketches of the Messiah into a magnificent picture of Christ, and put all the contributions of Holy Scripture finally together and unfolded them. He had presented the Redeemer to their souls in a clear and a bright light and in the most glowing colors — so that they were all eye and ear, and drank in the words of the teacher from His own lips, and were carried away enraptured and filled with infinite joy. He had depicted to them the coming, the suffering, and the glorified Messiah. Bright as the sun His picture stood before their souls. He had now finished His triumphant proofs. Respondently, glowingly, and enrapturously, He had answered His thesis, His question: *Nonne oportuit pati Christum et sic intrare in gloriam suam?*[1] He had concluded. Complete stillness reigned in the midst of the wanderers. But their hearts which had been touched were beating mightily. Later they declared: *Nonne cor nostrum ardens erat in nobis, cum loqueretur in via et aperiret nobis Scripturas?* The teaching Saviour impressed them mightily: they hear and they listen; their whole being, their very selves cling to Him. They hear Him. Their hearts are on fire. They long to hear more, to hear Him again. They invite Him to abide with

[1] The biblical hour of the Saviour is also a great hint for us preachers how we should present the picture of the Christ to our hearers. See above, p. 99, and 137 n. 21.

them: *Mane nobiscum quoniam advesperascit et inclinata est jam dies.* (For a selection.)

Jesus still teaches amongst us. The Risen Lord has instituted a living, teaching office. He has made the (teaching) Church the teacher of truth, the herald of His law, the witness of His life, and has placed her under the one shepherd of the lambs and of the sheep; her faith will never fail. (See the end of the four Gospels.) With this teaching Church the Risen Saviour will abide all days, to the very end of time. To this teaching Church He has sent the Spirit of truth. (See pp. 13–27.) This Church draws, as Christ did, from the fountains of Holy Scripture and tradition. Under her direction, as did the disciples of Emmaus under the direction of Christ, we enter into the mysteries of the Bible and into the very depth of all religion. What is the Catholic religion? What does it guarantee? *It is Christ Jesus and no less.* It brings us Christ and no less, but the whole Christ, His person, His truth, His grace, Christ with all the rays of His light and of His life, with all His consequences and His commands. The preacher should paint a rapid and striking portrait of Christ, from the whole Scripture, from the Gospels, or solely from the history of the resurrection. He should show the people how gloriously Christ stands before us. Once He lay, as a poor child, upon straw in a manger, like an ordinary abandoned human child. Then the heavens were opened and angels glorified the child as the Son of God: *Gloria in excelsis!* The cloud of humanity concealed the Son of God. Then the cloud was torn asunder and the Sun of divinity became resplendent. Once He appeared as a young man on the banks of the Jordan, where John baptized. He went down into the waters with publicans and sinners. But when He had been baptized the heavens were opened. In the mysterious form of a dove the Holy Ghost descended, and the Father in heaven declares: This is My beloved Son, in Whom I am well pleased. The cloud of humanity is rent asunder: the Sun of the divinity shines forth brightly. He passes through Palestine: the foxes have their holes and the birds their nests, but the Son of Man had naught whereon to lay His head. Simple, often despised, He wanders, the carpenter's son, through the cities and fields of Palestine. In Naim He meets a funeral procession, which carries the most precious of a widowed mother, her only son, to the grave. He approaches the bier. One word: Young man, I say to thee — arise! — and He gives back to the mother him who had been a victim of death — her only son — now alive. Do you see the illuminating rays of the divine Sun? A few days later He passes, in a small bark, over the sea of Genesareth; being fatigued He sleeps in the bark. Presently a mighty wind attacks the quiet waters. The uproar of the waves threaten to devour the little bark. Round about there reigns a furious storm over

the sea and also in the hearts of the Apostles an inexpressible storm of fear, of excitement, and of despair! Crying for help they awaken the Master. Amidst the pressure of the waves and of their hearts His noble form arises in undisturbed majesty: the only one calm amidst the unrest of the waves and of hearts. The winds and the waves cast the little bark, like a nut-shell, over the hills and the valley of the waves. One word: Be calm! Be silent! *et facta est tranquillitas magna:* and there came suddenly a great calm: calm air, and a calm sea. Silently the fishermen's bark sails over the smoothened surface toward the eastern bank into the dawning day: and those who were in the bark whispered to each other in an indescribable veneration and emotion: Who is He, Who commands even the winds and the sea and they obey Him? Do you see the Sun of the divinity shining from beneath the cloud of humanity? Once He prayed on Mt. Olive. Commissioned officers and spies came and put Him into chains. He is dragged from court to court. Abandoned by His own, crowned in mockery, He stands before Pilate and awaits the final sentence. The fury of the leaders and of the people roar about Him: Crucify Him! and condemned He takes up the cross and carries it over fourteen Stations. Now, fastened to the wood of ignominy, abandoned by all, He dies. But He had taught solemnly that He would die voluntarily, in order to pay and atone for the boundless guilt of the sins of humanity: Behold, the Lamb of God Who taketh away the sins of the world! It is consummated! But He is not vanquished! Now on the morning of the third day astonishing messengers frighten His own. And the message is verified clearer than the sun: He is risen in the very citadel of death. He announces Himself to death, to His friends and His enemies, and this glorious and infinite Jesus, of Whom all this had been prophesied since the days of Moses — verifies it. It is true — you are redeemed: *pax vobis:* peace be to you! Precisely *this Jesus* and His whole truth, the entire majesty of His doctrine, shine forth to us through the teaching office of the Church: In my Father's house there are many mansions: were it not so I, the Son of God, would have told you so: There is an immensely *happy eternity*, there are mansions with God and in God, where we shall see Him, in *His* light we shall see *the light*. Thus it is — Christ says this very day: I am the Truth. Thus it is, He continues: There is one way that leads thither, to that end: I am the Way: I, My law and My Church. So it is, He repeats again, and there is one *power* to make your life worthy of this end: I am the Life. From Me, through My Church you shall obtain this grace, this life, and have it abundantly! Such is the doctrine of Jesus as it is taught, in all possible clearness, by the Church. Does your heart not burn within you? Should we not beg the Lord to abide with us, with this doctrine, to the hour of our death.

And though it should become night all around us, and though the day of faith be setting through infidelity, doubt, and indifferentism — let us cry out for ourselves, for our children, for our families, for our advanced youth, for our country: *mane nobiscum, Domine, quoniam advesperascit.* And with this cry let us combine the oath of fidelity to the Church of the Risen Saviour.

5. *Verses 29–33. Jesus abides in glory.* The disciples of Emmaus had urged Him: *coegerunt eum.* Now, He, the mysterious one, remains. He sits among them in the dwelling. Presently they discover something which tears asunder the clouds which hover before the mysterious one: He takes bread, blesses it, breaks it, and gives them to eat. It was most probably the change of the bread into His body — communion, that intimate, miraculous union with Himself. He gives to those, contrite through love, and clinging in love to Him, the mysterious Bread, after He, the searcher of hearts, had purified their souls.[1] Now He disappears. But the disciples carry Him within their souls. With hearts on fire they return to Jerusalem. The assembled Apostles scarcely permit the disciples to utter a word before they themselves had related to the new-comers the apparition to Peter. And after the disciples of Emmaus had reported what had occurred on the way and how they had recognized Him in the breaking of the bread, then there stood, whilst they were still talking, the Risen Saviour again in the circle of the Apostles and of the Disciples: *Pax vobis!* Now it had become fully and entirely Easter. All brooks and streams of joy rushed together, like unto one roaring waterfall of jubilation: Alleluia: He is risen indeed; He will abide with us indeed!

We, too, have just witnessed how Jesus was first absent — and then, unknown, came in love, reproached in mildness, taught with clearness, and through His truths and doctrines desires to abide with us. But will He abide with us *personally?* With a jubilating Alleluia we say: Yes, He abides. And we point to the Easter-sacrament of the Altar. (The preacher should here intersperse quickly some remembrance of the Easter communion already received or still to be received.) We receive Holy Communion in order that the coming, the teaching, the reproaching, the blessing, and the redeeming Jesus may abide with us to the hour of our death. Every communion, and especially the paschal communion, is an immeasurable request: *Mane nobiscum, Domine!* When the Lord speaks in the sixth chapter of St. John, in a marvelous manner, of Holy Communion, then we hear, over and over again, the words: *I abide.* I abide in him who receives and he in Me until the last

[1] Though, according to some exegetic writers, it may not have been communion, still it was a reference to it, an Agape, which is a commemoration of the true eucharistic banquet of love.

day, and I shall raise him up on the last day in order that he may remain in Me in his glorified soul and body.

The Risen Jesus came today and passed us by. We experienced what the disciples of Emmaus experienced. And He the Risen Saviour gave us the divine assurance that He would remain with us and direct and consecrate our lives. *Introduxit nos Dominus in terram fluentem lac et mel, Alleluia: et lex Dei semper in ore vestro:* Alleluia (Introit of Feria II). Christ will keep His promise if we keep ours: *to hear Jesus regularly in* sermons—to receive Jesus regularly in Holy Communion and to associate with Christ during our lives. See the glorious *Postcommunio* of Feria II. This sketch is a guidance for a selection and an elaboration.

N.B. For the last point: Jesus abides in glory, which might also be treated alone, the most beautiful passage on the effects of Holy Communion might be exegetically considered: *Sicut me misit vivens Pater et ego vivo propter Patrem: et qui manducat me, vivet propter me.* John 6:58.

The Father lives eternally, He has divine life of himself (John 6:58; see John 5:26).

But the Father hath also given to the Son to have this life of Himself (this immeasurably glorious life), John 5:26. From all eternity this infinite divine life flows into the Son, Who lives by the Father.

This divine life descended upon earth. Christ Jesus, sent by the living Father, has brought the divine life on earth. This divine life penetrates also the humanity of Christ and it deifies it. And the body and the soul are immeasurably beautiful in the Risen, glorified Christ, Who is entirely illuminated by the rays of the divinity, of this glorious divine life.

And it is precisely this glorified, deified, but, at the same time, human flesh of Christ, that we received in communion and with it the entire glorified Christ. (John 6:58.)

As far as it is possible to a creature on earth, God, the Son of God, comes into us. The glorious divine life of Christ becomes within us a supernatural power of life: *in me, ego in illo, vivet propter me.* (See John 4:14.) Christ becomes within us the *fons aquae vivae, salientis in vitam aeternam.* As long as the species remain, the Risen glorified God-Man remains in us, and after this always through the glorious power of His divinity.

How effectively the abiding Christ acts upon our grace, our faith, our love, and our character!

§ 51. Eastertide

1. *Eastertide in its more limited and broader liturgical sense.* We distinguish a twofold liturgical Eastertide, one more limited from Easter to Ascension, and one more extended to the end of the octave of Pentecost. (See above, pp. 173 and 250.) The octave of Easter itself, if considered from a certain view, closes on Low Saturday with the nones of the office: this might be called the conclusion of the baptismal octave which, in ancient times, was opened on Easter-night, but now begins on Holy Saturday. (See § 43: "The great night of the Lateran.") The proper *dies octava* of the feast of Easter, however, is Low Sunday. Yet, this Sunday has not the office of the octave of Easter, but the office of the Sunday, for Sunday was really the first Easter-celebration. Thus, Low Sunday appears with its Dominical-office, which, however, bears an entirely festive character as the prototype of all Sundays, as the first Dominical echo of the resurrection which resounds throughout all the Sundays of the year. (See § 52, I, p. 451.)

The character of Easter appears likewise in all the parts of the office of Eastertide, which shines splendidly in all the festive joys of the resurrection, and partakes of the fundamental color of the time, which is the festive white. The feasts occurring after the octave also partake of Easter-joy, — especially the feasts of martyrs: *dignum est ut post laetitiam Paschae, quam in Ecclesia celebravimus, gaudia nostra cum sanctis Martyribus conferamus: et iis annuntiemus Dominicae resurrectionis gloriam, qui consortes sunt Dominicae passionis.* (*Sermo 22, St. Augustini I. Lectio II. Noc. de commune Martyrum, Tempore Paschali.*)

2. *The combination of the Sundays and weeks of Eastertide.* Of the Sundays and weeks after Easter, the first two look backwards and are placed in the full glare of the Easter light. The three last look forward unto the feasts of the Ascension and of Pentecost. Here there is at once, with the solemn continuously persevering Easter joy, a tone of sadness raised over the imminent departure of the heaven-ascending Redeemer. The Church selects her Gospels, beginning with the third Sunday after Easter, from the addresses of the departing Saviour. But to the introduced tone of sadness over the coming departure of Christ, there is joined at once a voice of immeasurable confidence in the coming Holy Ghost, the Comforter.

We will briefly sketch the Sundays and weeks as follows:

A. *Easter and the octave of Easter.* The Risen Christ, His person and His work.

B. Low Sunday. The Risen Christ, full of truth and of grace. (*a*) The author and the mover of our faith. (Gospel of the apparition to the Apostles and to Thomas.)

(*b*) The author and the dispenser of grace. (The same Gospel, with the institution of Penance.) (John 29: 19–31.)

C. The second Sunday after Easter. The Risen Christ, the Good Shepherd. (Gospel of the Good Shepherd, John 10: 11–16.)

D. The third Sunday after Easter. Our leave-taking from the Risen Christ, Whom, however, men and humanity in general, see again "after a little while." (John 16: 16–22, the Gospel of the "little while," taken from the parting addresses.)

E. The fourth Sunday after Easter. Our consolation in the Risen Christ, Who sends the Holy Ghost, the Comforter of the Church, as Judge of the world. (John 16: 5–14.)

F. The fifth Sunday after Easter. The last request of the parting Saviour made to us: Prayer. (John 16: 23–31.)

G. The feast of the Ascension. Christ ascending into Heaven. After this general review we shall add, first, several plans for cycles of sermons for Eastertide, and then endeavor to grasp more completely, in the following paragraphs, the Sundays between Easter and Ascension.

Themes. 1. *A liturgic-homiletic cycle.* The just described combination is very appropriate for a cycle of homilies or sermons in connection with the liturgy.

In paragraphs 52 sqq. we shall develop and explain, in an exegetic manner, the various principal ideas of these liturgies (see p. 452 sqq.).

2. *A cycle on the glorious life of Christ.* As remarked above, we shall propose, as a change for these Sundays, also an exegetic or homiletic cycle on the apparitions and the operations of the Risen Saviour: on the glorious life of Jesus — to His ascension into heaven.

3. *An apologetic cycle on faith.* Such a cycle on faith would be entirely in keeping with the spirit of the feast. But these sermons should be placed in the proper *light of the Easter-tide*, f.i.:

Theme A. What is faith? (The definition of the Vat. Counc. s. 3, c. 30; see also p. 232 sqq., pp. 400, and 583.)

Theme B. Who moves us to faith? (The Risen Christ: *auctoritas Christi revelantis, qui nec falli nec fallere potest — Motivum fidei.*)

Theme C. Who directs our faith? (The teaching office of the Church, which proposes whatever we must believe: *regula fidei.* This teaching office, this rule of faith, the last work of the Risen Lord, might also be proven from the conclusions of the four Gospels, in relation to the life of Jesus (see above, pp. 16, 17, consult especially pp. 400, 401, 402), Holy Saturday, and the homily for Easter Monday).

Theme D. Wherein does the rule of faith appear? Wherever the concluding scenes and facts of the four Gospels are repeated. Wherever the last acts and the promises of Christ are renewed. At the end of the life of the Risen Christ we see the Apostles (and their successors) as teachers of the truth of Christ (Matthew), as proclaimers of the law of Jesus (Mark), and as witnesses of the life of Jesus under the one shepherd of the lambs and the sheep, whose office is the foundation rock and whose faith never fails. (Consult p. 17 sqq.) We behold these teachers, these proclaimers and witnesses commissioned by Christ, Who remains with them to the end of all days, to whom He has promised and sent the Spirit of the divine truth, of clarity and certainty. Where is this renewed?

(*a*) *in the ordinary teaching office of the Pope and of the bishops* over the whole world;

(*b*) *in the general decisions and definitions of doctrine by all the bishops spread over the whole world in unity with the Pope;*

(*c*) in an Oecumenical Council.

(*d*) in the solemn definitions (*ex cathedra*) of the Pope alone in matters of faith and morals (s. pp. 13–27).

Themes E–K. Whatever has been developed by theme *D*, as a complete view, might also be treated, after Ascension and Pentecost, in a particular manner, through several sermons, f.i.: The ordinary teaching office.

The council. The infallible teaching office of the Pope. The ordinary teaching office of the Pope. The care taken by the teaching office for the purity of faith (infallible doctrine of faith). Other official teaching activities of a higher or lower degree (f.i.: Syllabus; admonitions; f.i., the index).

For the thematic series *E-K* we recommend most especially Willmer's epitomic Handbook of Religion in connection with Hurter's, Scheeben's, or Heinrich's Dogmatik; Willmer's *De Ecclesia;* De Groot's *Summa Apologetica.* Consult also our Homiletic studies, pp. 13–27.

Theme L. Must we believe? The necessity of faith, and this in several sermons. Sermon (*a*) *How does Christ judge faith?* Sermon (*b*) *How do the Apostles judge faith?* Sermon (*c*) *How does the Church judge faith?* (The Councils of Trent and the Vatican, p. 585.)

Theme M. What must we believe? (Object of faith.)

Theme N. Must we profess our faith? (Profession of faith.)

Theme O. How is faith begotten and maintained in the faithful? (The genesis of faith.)

Theme P. The life proceeding from faith. (Consult St. Paul's Letters to the Romans and to the Hebrews.)

For this cycle we recommend especially the Moral-Theologies of Göpfert, Müller and Lehmkuhl: *de fide* and the *Summa* of St Thomas, II. II, *de fide.* Consult also Meyenberg, Aus der Apostelschule: Die Glaubensschule. (Luzern, Räber, 6, 1899.) Through such cycles the dogmatic feasts from Easter to Pentecost might be made very fruitful for a considerable time.

A similar cycle might also be connected, in an appropriate manner, with the feast of SS. Peter and Paul.

§ 52. Low Sunday

The Risen Christ, full of Truth and of Grace

Low Sunday may be regarded homiletically from a threefold view-point: As the octave of Easter, as the beginning of Eastertide, and as the day of first communion. Its history, its celebration as a Station, and its name we have already considered in the treatise on Easter night and of Low Sunday. (See p. 396 sqq.; compare also p. 52.)

I

Low Sunday as the Octave of Easter

After having expressed ourselves in §§ 43 and 51 in regard to the meaning of Low Sunday, we deem here a mere repetition of the central ideas sufficient.

A. Dogmatic central thoughts.

1. Christ, the author of our faith.

2. Christ, the motive of our faith. (Motive of faith, also above, p. 401 sqq.)

3. Christ, the author of our grace,

(*a*) Through the cross and the resurrection.

(*b*) Through the institution of the sacraments.

4. *Christ, the dispenser of our grace.* All these thoughts are contained in the Gospel of the day of the first apparition of the Risen Saviour, whereon He instituted the sacrament of Penance, and in the Gospel of the apparition to the Apostles and Thomas in their midst, eight days later. (See pp. 308 and 447.)

B. *Moral central ideas:* A threefold peace:

1. *The peace of Easter: pax vobis!* the peace of Easter in the world and in souls by the remission of sin (confession, contrition), in a good conscience created by contrition and confession and in the life of grace infused into the soul by Holy Communion, in union with Christ. (Compare the sermons on the Easter sacraments, p. 308 sqq., also § 44: The celebration of Easter on Holy Saturday, p. 403 sqq.) All this brings a complete peace of Easter.

2. *The peace of Sunday.* Low Sunday is a type and a model of Sunday. (Compare § 45: Easter, Historical remarks.) Every Sunday is a *weekly commemoration of the Risen Saviour*, a weekly echo of Easter. The celebration in honor of the Risen Son of God becomes, at the same time, a celebration in honor of the Father, Who sent and resurrected Him, and a celebration in honor of the Holy Ghost, Whom He sent to us as the last glorious gift of Easter. Such is the significance of Sunday in the eyes of faith. But the celebration of Sunday means for our moral life: rest, peace in God by abstaining from servile work, and still more: rest and peace in God through the mass, the sermon, the divine service, through a Christian life. Thus, the *Sunday peace*, the Sunday rest, becomes a *religious benefit: sursum corda!* it elevates man to God, — a *moral benefit:* it places all men on an equal footing before God, it assembles all, the rich and the poor, all conditions and classes for the one interest in God and Christ, and dismisses them united in love, — a *social benefit:* Sunday shows that man is not a mere working machine, but the child and the friend of God. Spiritually and corporeally strengthened by the atonement of God, by the grace of God, and by God's word, man, coming from the altar on Sunday, returns to the week of working days. Every Sunday is a ray of Easter, of the terrestrial Easter, and of the eternal Easter in heaven. Low Sunday is a prototype and a model of this Sunday celebration. The octave of Easter, the echo of Easter — *is Sunday*, the Sabbath transferred to the day of the resurrection (p. 543).

3. *Eternal peace.* Easter and the octave of Easter are likewise an image of *the eternal Easter in heaven.* The sacred intercourse of the disciples with the Risen Saviour, the light of truth which casts its illuminating rays upon the disciples and upon us and satisfies our intellect, the life of grace which flows from Him — the source of life — into humanity and makes it happy, the kingdom which

the Risen Lord builds up from within and without amidst the jubilation of all mankind, the possession of Christ Himself which is now granted to humanity and which perseveres in the sacrament and in the Church — all this is a model, a prototype and a beginning of the eternal peace of heaven. (See P. Wenninger, Easter in Heaven, compare the oration of Easter, many Introits of Easter-week, also the dogmatic connection between grace and glory, communion and heaven, etc.)

II

Low Sunday, the Day of the First Holy Communion

The first Holy Communion ought be for every congregation what the baptismal celebration was for the early Church. It is the day which the Lord hath made, a day of an immeasurable significance for children and adults.

This is not the place to speak of the instruction to the first communicants and their training. The pastor of souls should regard this instruction and training in the same light as the early Church did the catechumenate: thus the pastor of souls will arrive, at once, at the practical conclusion that *the whole congregation* must be made interested herein. In considering Lent we often called special attention to this pastoral method. (See also p. 809.)

Here it is also of great importance to designate the task of the preacher on Low Sunday. We recall to mind the following methodical hints:

1. The exhortations on Low Sunday should not be a complete or rather an academic instruction on Holy Communion, for this has already been given.

2. The exhortations on Low Sunday may emphasize some of the important points of instruction on Holy Communion and make them doubly fruitful to the children and grown persons, by giving them under some new touching historical points, either before or after communion, f.i.: "A word of Jesus on communion," — "The most glorious effect of Holy Communion," — "The effects of communion," — "Words of Jesus to the communicants," — "Before communion," — "What should I say to Jesus after communion?" — "With the Apostles at the Last Supper," — "Our gift in return," — "The communion prayers are our greatest deeds," — "What follows from the prayers of communion, for the first com-

municants and for all communicants," — "The visit of the Lord within us," etc.

3. The exhortations on Low Sunday might dwell on some of the important points of *the liturgy of Easter*, and make them fruitful to the people and the communicants. (Compare also: The great night in the Lateran — The Easter celebration on Holy Saturday — Easter — the Easter octave — Easter Monday (the disciples of Emmaus).

4. The exhortation on Low Sunday may also have a preponderance of an *ascetic or an emotional character.*

5. The exhortation on Low Sunday should present, finally, the entire central significance of the day to advantage to the children and to the people. (Compare: the liturgy of the day, the liturgy of Holy Saturday, and of Low Saturday.)

Themes for discourses on Low Sunday. We shall give some plan, taken from various spheres:

Theme A. Ideas taken from the Gospel of the disciple of Love (John, c. 6). Today there is a miraculous multiplication of bread. Today there is a miraculous walking of Christ in our midst. Today we celebrate a miraculous coming of Christ into us. (According to John, c. 6; see also above p. 291.)

Theme B. What does Christ now require of us? That which He required of the Apostles at their first Holy Communion:

(*a*) *Love* (*cum dilexisset suos usque in finem dilexit eos . . .*); see above p. 364 sqq., 367 sqq.

(*b*) *Humility* (in connection with the washing of the feet); see above p. 364 sqq.

(*c*) *Purity* (again in connection with the washing of the feet, "To wash the feet," "To wash the tips of the fingers" (Lavabo) the smallest faults, to remove all the sins and all the faults through perfect contrition, through love). We must again approach baptismal purity as near as possible. An energetic exhortation to the congregation to join today in the celebration of these feelings. To celebrate today in such a manner as has been done for a long time! (See p. 365.)

Theme C. What does Low Sunday create?

(*a*) *A new fire of zeal.* The communion instruction created a new fire of zeal by learning — by work and by words. Today, through Holy Communion, the Saviour Himself puts the fire of zeal, of which He wills that it burn, into our souls. All the people should today re-kindle a new Easter-fire of zeal. Specialize. (See above p. 399 sqq.)

(*b*) *A new light of faith.* The instruction has already led you

constantly deeper into faith. You will be led still deeper into truth. It was a holy explanation. Today the author and the mover of faith comes — Christ Himself. What does He think of faith? Views of the future, of life, of the workshop, of the office, the factory and of popular life, of parental care for new light of faith, etc. (See p. 400 sqq., compare p. 358; The symbol of the triangle.)

(*c*) *A new life of grace.* The preparation during many weeks for first Holy Communion was a time of grace. It was said to the first communicants: *ecce nunc tempus acceptabile, ecce nunc dies salutis. . . . Exhortamus vos, ne in vacuum gratiam Dei recipiatis* (Epistle of the I Sunday of Lent). Now Christ Himself appears, He is the life, the perennial fountain of life (John c. 6 and John c. 4:14). We receive Holy Communion that we may never again die spiritually. Compare our exposition of Holy Saturday, the ceremonies of which might form a basis for this exhortation. Every particular point might be also utilized independently for an exhortation, f.i. (see also p. 458 b.).

Theme D. A new life. See above: Holy Saturday, p. 400, n. III. and especially Easter Monday, end of the homily.

Theme E. What a grand act had already taken place among you, and what was the great deed which today took place in you? (Rom. 6.)

(*a*) *We have nailed the old man to the cross.* Instruction has banished *indifference.* Examination of conscience, spiritual exercises, sacrifices which you imposed upon yourselves crucified the sinfulness of the old man.

Another glowing, energetic invitation to the first-communion children and to the people to remove again, by perfect contrition, the last remnants, the last dust of the old man!

(*b*) *We have buried the old man through contrition and general confession.* Encouragement to the people and a tender admonition to the first-communicants now to renew, during the sermon and at the offertory, the resolutions made in confession. A look into the past, into the first communion of the adults, a history of the resolutions of that day? This is the great act performed. Which is the greatest?

(*c*) *Now we shall arise with Jesus in the newness of life.* Describe briefly and vividly the fruits of Holy Communion, or, at least, the principal fruits of Holy Communion in this light. The Risen Lord is alive. He enters personally within you. You live with and in Him. He establishes within your heart a fountain of life, sanctifying grace. He plants within your soul the tree of life, holy and strong virtues. Never pollute this fountain of life. Never permit the tree of life ever to be felled by Satan. (Compare especially p. 162 sqq. on Rom., c. 6, and p. 403: Holy Saturday: New Life, or, under another historical view-point, the end of the homily on Easter Monday.)

Theme F. A lesson of catechism that should never be forgotten: "Holy Communion unites us most intimately with Jesus." Every word hereof is of more value than gold or precious stones. Today I wish to impress upon you this one word of the catechism: "Holy Communion unites us most intimately with Christ."

(*a*) *It unites us with Christ:* St. John at the Last Supper — the Apostles during Easter-week. (Here unfold lively biblical and concrete descriptions, but do not adduce pale and emaciated *loci communes.*) Christ treats you in the same manner today: *ego sum, Pax vobis. Si Deus pro nobis, quis contra nos?*

Utilize and compare especially the Gospel of the day; after communion think: Jesus is with me. Thou mayest speak to Him, thank Him. He goes home with you. *In ipso vivimus, movemur et sumus. Ego cum illo.*

(*b*) *Holy Communion unites us most intimately with Christ.* "Most intimately" — consider this beautiful expression!

(α) *Jesus enters the soul.* He lives not only beside and with thee, but *in* thee (see John, c. 6, above p. 404).

(β) *Something of Christ remains in the soul:* "The divine within us" grace, which the divine Jesus Himself protects and augments, aye, which He transforms into a paradise of grace (p. 370, p. 286).

(γ) *Something of Jesus will remain in each one of the virtues.* At baptism He sowed the supernatural virtues, like a seed, in the soul (*virtus infusa*). To all these virtues He brings today a springtime (*Augmentum virtutum infusarum*). Explain practically, f.i.; What about your obedience? Your diligence? Your purity? What about the future? and occasionally make applications suitable for the people.

Theme G. A word of Jesus to the communicant: Et ego resuscitabo eum.

(α) in the instructions for Holy Communion: the spirit.
(β) in confession: the soul,
(γ) today: grace and the virtues of the soul,
(δ) on the last day: the body and the soul.

Themes H. Thus a number of individual words of the sixth chapter of John, of the account of the Last Supper, of the conversation of Jesus with the Samaritan woman and with the disciples of Emmaus might be treated in separate sermons, f.i.:

Theme A. Ego sum: nolite timere. (Walking upon the sea. John 6: 16–21; Mark, 6: 47–56; Matt. 24: 23 sqq.)

Through Holy Communion we walk securely, like Peter, held up by the hand of Jesus, over life's ocean. (John c. 6.)

(α) *Jesus holds us.* This we can do without sinking. Jesus within us: *vivo jam non ego, vivit vero in me Christus.*

(β) *Jesus saves us* from sinking.

(γ) *Jesus leads us* to the shores of eternity.

Theme B. Operamini non cibum, qui periet, sed qui permanet in vitam aeternam. John 6: 27, 28, 29. (The bread of ashes of Elias — our bread of life.)

Theme C. Our manna. John 6: 31, 32, 49–53.

Theme D. Panis Dei; qui de coelo descendit. John 6: 23.

Theme E. Panis vitae: ego sum panis vitae. John 6: 35 sqq.

Theme F. Qui manducat meam carnem et bibit meum sanguinem, habet vitam aeternam (initium in terra) et ego resuscitabo eum in novissimo die (complementum in coelis).

Theme G. A word from Jesus and a word from thee. (Conversation with the Samaritan woman. John, c. 4.)

(*aa*) *A word from Jesus. Da mihi bibere!* (John 4: 7.) Describe the circumstances of John 4: 7. Christ being fatigued — thirsts, but His thirst seeks something higher. He wishes to gain immortal souls. Thus He also appears today at the communion-railing: *da mihi bibere!* After what does Christ thirst? After your soul — after your faith — after your love — after your sacrifices, after your self-control — amelioration of your life — all this offer to Jesus thirsting. (Specialize! See pp. 285, 286.)

(*bb*) *A word from thee. The Samaritan woman also desires a drink from Jesus.* With her we also say to Jesus: *da mihi bibere: da mihi hanc aquam.* (John 4: 15.) Jesus gives us in the Holy Sacrament of the Altar today a similar answer to that which He gave to the Samaritan woman at Jacob's well: *Si scires donum Dei et quis est, qui dixit tibi: da mihi bibere, tu forsitan petiisses ab eo et dedisset tibi aquam vivam* (John 4: 10). By the instructions you have been taught to know the great gift of God — the day of your first communion. By the instructions you have been taught to know Jesus Himself, the Son of God, Who thirsts after your souls. Therefore you, and all of us, must say to Jesus today — on Low Sunday: "Give us to drink." "Give us the living water." "Give us this great gift of God." For what therefore do we ask?

(α) *We ask for the Saviour Himself.* We know Who He is. We also know that He wishes to come: *Ecce sto ad ostium et pulso* (Apoc. 2: 20). Therefore we hesitate not to say: Give us Thy flesh as food and Thy blood as drink for the soul: *Da mihi bibere. Quemadmodum desiderat cervus ad fontem aquarum, ita desiderat anima mea ad Te Deum. Sitivit anima mea ad Deum fortem vivum: quando veniam et apparebo ante faciem Dei?* Describe, f.i., the joyful procession, the song of the longing of the candidates of baptism, who once marched on Easter-night to the chapel of baptism and thence to Holy Communion.

(See above, p. 391 sqq., p. 396 sqq.) With such sentiments you must likewise proceed to Jesus. *Quando apparebo?* After a few moments! St. Ambrose once requested the faithful to come to the religious instructions, to hear and read the Bible. He said to them: *Bibe poculum veteris et novi testamenti:* Drink the cup of the Old and of the New Testament, for out of both cups ye drink Christ. He is the rock of the living waters. Aye, drink Christ! By this he means that through the instructions you drink in, as it were, the truths of Christ: Jesus is the fountain of truth. By the long course of instructions you have also been drinking from the holy cups of the catechism and the Bible. You have drunk the truth of Christ. Now you shall not merely drink the truths of Christ. But after a few moments, you shall likewise eat His flesh and drink His blood. He Himself will come to you: the omnipotent God — as food and as drink for your soul. This good fortune is absolutely indescribable. This day cannot be sufficiently appreciated. Call out to Christ: Give us to drink! Give us Thyself, Thy flesh and Thy blood. (An appeal to all the people to celebrate together this day by a spiritual communion and by the paschal communion.) You receive communion. You receive, in very truth, the drink of Christ: Christ Himself, "You are most intimately united with Christ. (Catechism.) Here you may also introduce, into the trend of these thoughts, a prayer for communion: A desire and longing for Jesus to come! What should we do then? Nothing, but pray again as did the Samaritan woman: *Give us to drink.* What kind of drink?

(β) *We ask for His innumerable graces.* We address the Saviour Who comes into our souls and says: Give us to drink! Give us the living water! And the Saviour answers: "Oh, if thou but knewest the gift of God." (John 4: 10). I have indeed innumerable graces, my grace is great beyond all greatness. What shall we ask of Him?

(αα) *Give us the living waters of sanctifying grace.* Jesus is the author of grace, the very source of all grace. Jesus is in the soul after communion. We receive not only grace from Jesus. After communion *we possess the source of all grace.* He said to the Samaritan woman: *Aquam quam ego dabo ei, est fons aquae.* (John 4: 14.) After communion implore the Saviour thus: Now Thou art in my soul! Thou knowest the one thing I always stand in need of! One thing I should never lose: sanctifying grace. I was permitted to receive Holy Communion that Thou Thyself mayest come — the fountain of grace. From this fountain water always bubbles forth, fresh streams always flow therefrom unto us. At this fountain a new spring spreads and prospers and flourishes. Such a fountain, a divine fountain, Thou art in me. Thou desirest to *preserve* that which is most beautiful in me — the grace of God. Where the fountain of grace is, there grace is never diminished. Thou desirest

likewise to augment the gift of God, sanctifying grace in me. From this fountain of grace, grace flows upon grace. But above all grant that we may never die spiritually, that we never fall into another mortal sin! Only through mortal sin does the fountain of grace dry up. On account of this Thou leavest the soul. Only through mortal sin do we drive Jesus away, Who through communion comes with His grace. And Jesus comes solely for the purpose that sanctifying grace, the life of Jesus, may abide with us. The preacher should thus raise these thoughts to a most touching appeal of the first communicants and of the people: *Mane nobiscum, Domine, fons vitae.* He should lead the appeal on to an oath of fidelity: Never another mortal sin! He should depict the glory of the first communicants, aye, of the whole parish, *who for ever, and at all cost, desire to remain in sanctifying grace.* (Frequent confession and communion, every evening perfect contrition, perfect contrition at the beginning of mass; a resolution: No betrayal of Christ!) Again the first communicants and with them the people should cry out:

(ββ) Give us the living waters of all graces of communion.

(ααα) The living waters, which cleanse us from evil inclinations. (Holy Communion purifies us from all evil inclinations.)

(βββ) The living waters, which strengthen the power for good in us, as all things grow and flourish near a pure fountain, thus all virtues begin to grow and to flourish at the fountain of communion. Aye, if we sincerely wish it, we may plant a whole paradise of a Christian life. (Communion gives us strength to do good.)

(γγγ) The living waters, which wash away the dust from our feet, i.e., the venial sins. (Communion cleanses and preserves us from venial sin.) Our souls then become like a secure and strong island, surrounded by an ocean of grace. (Communion preserves us against mortal sin. Cf. (β) and (α). The preacher may make a selection.)

(γ) *We ask that He abide in us with all His grace.* And this prayer is heard by Jesus. He says Himself: He that eateth my flesh and drinketh my blood abideth in Me and I in him, and I will raise him upon the last day. This is the greatest of all blessings. Did you hear what He promises the first-communicants? I will abide until the day of death — until the day of judgment. Even more — Jesus says: The *communicant hath life everlasting.* Wherever Jesus is — there is heaven. We receive Him in Holy Communion. Now Jesus is still veiled. In heaven we shall see Him in His whole glory. But Jesus is already here. Communion is the beginning of heaven. Never forget this. Often have we said today: The Saviour speaketh to us as He did once to the Samaritan woman at Jacob's well. Listen to His words addressed to the communicants: *Aqua quam dabo ei, fiet in eo fons aquae salientis in vitam aeternam.* When I enter into your hearts with My grace

there springs up a fountain therein. And from this fountain there flows a stream. And this stream flows into the very heaven, unto life eternal. And the bark of our life sails upon this stream of grace until it reaches heaven. The stream of grace flows also through the abyss of death. Then grace is changed into glory, into the glory of heaven. Behold how communion, how all communions, produce a stream of grace upon which, as in a safe bark, we sail through all the crevices and the abysses of temptation, until we reach heaven itself. Is not this first communion a beginning of heaven? Will you all direct the bark of your life toward the stream of this grace which flows into heaven? This is done by frequent communion. (Communion is a pledge of a glorious resurrection and of eternal happiness). Here is therefore the answer of Jesus to our petition: Give me to drink! Should we not strive to do all, all that we can, that we, too, may present the living waters of our faith, of our love, and of our sacrifices to the great divine Jesus, Who Himself thirsts for our soul? May the few moments, which still separate you from His coming, finally prepare your gifts and your hearts. The prayers, however, before and after communion, are the golden sacrificial vessels in which you should present to the Saviour, Who thirsts, the noblest and the best you possess. (Here the homilist may make a selection.)

Themes I. Thoughts culled from the liturgy of Low Saturday and Low Sunday. Here there is garnered a positively inexhaustible wealth. The passages which refer to Easter baptism and the paschal communions of ancient times might, in all justice, be applied to the first communicants and to the co-celebrating people. We thus act entirely according to the spirit of the Church which offers us, through the liturgy, not a liturgical petrifaction, but a real fountain of life.

Theme A. The joyful first communicants and the people. Eduxit Dominus populum suum in exultatione, alleluia et electos suos in laetitia, alleluia, alleluia. (Introit of Low Saturday.)

1. *The joy of the first communicants*, of the elect (*electi in laetitia*).

2. *The joy of the people.* (*Populos in exultatione* on Low Sunday.)

Theme B. The admonition of the first Pope to the first communicants (from the Epistle of Low Saturday, I Pet. 2), or admonitions of the Church to the first communicants. Compare a thematic homily.

(*a*) *Carissimi:* Dearly beloved: The beloved of Jesus, of the Church, of the parents, of the pastor, of the congregation are precisely the first communicants.

(*b*) *Deponentes omnem malitiam:* No malice of mortal sin. Renew again the fruit of your confession (general confession, spiritual exercises) through your resolution: no malice, no malice of mortal sin shall ever

again enter into your soul. An echo in the parish which should renew the baptismal vows with the first communicants.

(*c*) *Et omnem dolum, et simulationes et invidiae*, etc. No more deliberate faults! remove and deplore once more all characteristic faults, all venial sins: for the moment cleanse yourselves, as far as is possible to humanity, from every speck of dust of sin. An encouragement to the whole parish! (p. 364 sqq.).

(*d*) *Rationabile sine dolo lac concupiscite sicut modo geniti infantes. Learn above all your religion.* You have cast away sin. You are children born for another entirely new life. Crave after unadulterated spiritual milk. You have received the unadulterated spiritual milk through the instructions for first communion. Your first desire should now be: the word of God, the pure, unadulterated doctrine of the Holy Church of God. As children are nourished by milk, so the Christian is nourished by the word of God. Man liveth by every word that cometh from the mouth of God. The preacher should convince the first communicants and the people that Christ's first command is: Remain faithful to My truth, to My Catholic Church. Here he might introduce the oath of fidelity to the Pope, to the Church, to the bishop, to Christian instruction, to sermons, in some powerful and striking word. (Compare as an antithesis p. 26, n. 6.)

(*e*) *Ut in eo crescatis in salutem: si tamen gustastis, quoniam dulcis est Dominus. Grow, therefore, in religion.* The first communion instruction is the beginning. From this there must grow a pious, a noble, and a Christian life (concrete applications). In the instructions you have learned to know Jesus. In holy confession you have learned to know Him better. Today you will really learn to know Him perfectly. You will taste how sweet the Lord is, how lovely and fortunate it is to be united with Him; to possess a good conscience in the presence of Jesus; to receive Jesus into the soul. It would be treason to abandon Jesus again. To go backwards is never permitted. Grow and increase with and in Jesus. (Show, by the one or other application, how to grow.)

(*f*) *Ad quem accedentem lapidem vivum ab hominibus reprobatum, a Deo autem electum et honorificatum: et ipsi tanquam lapides vivi superaedificamini, domus spiritualis, sacerdotium sanctum, offere spirituales hostias, acceptabiles per Jesum Christum.* Let your religion take deep root. This will be done today, in a few moments.

(*a*) *Accedentes ad Jesum lapidem vivum.* You approach Jesus. He is the living stone, the foundation stone of your religious life. No one can place another foundation save that which is laid — Jesus Christ. Deep, deep down into your soul the sacred host is descended: Christ Jesus Himself. The Jews once rejected this Jesus, this living stone: How terrible was their punishment!

(β) *Superaedificamini ipsi tanquam lapides vivi:* Be ye also as living stones built up, a spiritual house, a holy temple as Christ Jesus.

(αα) He who lives by faith, who lives according to the principles of faith, builds himself up upon Christ Jesus. You now possess the author and the source of grace. It remains for you to be of one mind with Him (toward your parents — in school — in the temple — in the depth of your hearts.)

(γ) *Offere spirituales hostias.* Offer up spiritual sacrifices. The priest offers daily the real host, Jesus Christ. You may daily offer spiritual hosts. Thus you become like priests. (The preacher might here point out, from the rich field of dutiful and recommendable mortifications, some practical examples and plans for the children and the grown people.)

The admonition of the first Pope might be given in a concentrated form to the first communicants — *deponere, concupiscere, crescere, superaedificari.* It might be better to make a short selection from these exegetical explanations.

Theme C. The honor of the communicants. (From the same Epistle of Low Sunday.) The first communicants and the whole congregation receiving Holy Communion become in these days

(α) through confession, from a *non populus*, a *populus Dei*, from *non consecuti misericordiam Dei*, a *misericordiam Dei consecuti.*

(β) through communion: a *genus electum*, a *gens sancta*, a *regale sacerdotium.*

Theme D. The apparitions of Jesus on this day to the Apostles — a type of communion (Gospel of Low Sunday). Who is it that comes?

(*a*) *Jesus comes: venit Jesus et stetit in medio* — the presence of Jesus.

(*b*) *The risen Jesus comes: pax vobis.* (United with Jesus in faith, in grace, the light, the life of the Risen One, peace with God, peace of conscience, peace with all men, the peace of Jesus.)

(*c*) *Jesus comes with His wounds.* Jesus Who on Good Friday passed over the fourteen Stations and died for you on Calvary! A retrospect. Love, a return of love, a love of sacrifice: *the atonement of Jesus.*

Theme E. The apparition to Peter (contrition), to Thomas (faith), to Mary Magdalen (the Rabboni-cry of a faithful love — love), etc., these might be developed into similar exhortations.

Theme K. The final question to the communicants in connection with the final question of the Risen Jesus in the last Gospel, John 21: 15). Lovest thou me? More than sin? more than the world? more than men? more than thyself? more than all?

Theme L. Taken from the prayer of the Church on Low Sunday (*secreta*). The offering of the Church rejoicing (*munera exultantis ecclesiae*).

(*a*) *Christ is Himself the paschal offering* (*causa tanti gaudii*). In

this offering the Church may well say rejoicingly: *Suscipe, Domine, munera exultantis ecclesiae.* (Regard the essence of the sacrifice of the mass as the paschal sacrifice.)

(*b*) *The first communicants are the paschal offering.* At this offering the first communicants and the entire congregation must see to it that the Church may say rejoicingly: Accept, oh Lord! the offering of Thy Church rejoicing.

(α) You have seen to it. (Instruction, confession, and amelioration.)

(β) See to it still. (Preparation for communion.)

(γ) See to it in the future. (Resolutions in regard to communion.) *Suscipe, Domine, munera exultantis ecclesiae.*

Theme M. Combine several Introits of Easter-week with these Easter thoughts.

Literature: We recommend Schmitt's Erstkommunikantenunterricht (p. 280 sqq.) Predigtskizzen für den Weissen Sonntag. Many of these sketches might be made more productive by thoughts taken from the liturgy of Easter, from the offices and the masses of Low Saturday and Low Sunday. Kurze Anreden zur Vorbereitung auf den Weissen Sonntag von Mgr. J. Zapletel, Gratz 1899. Anreden am Weissen Sonntag von Conrad Sickinger. Die Feier der ersten Kommunion, von H. Nagelschmidt, Paderborn, 1894. Especially also A. Blaettler, Manna in der Wüste, also Psalm 118, Eucharistisch erklärt, von Dr. Schmitt. Kösterus, Das letzte Jahr vor dem grössten Tag im Leben der Kinder.

§ 53. The Second Sunday after Easter

The Risen Christ — the Good Shepherd

We will consider this Sunday more extensively, for two reasons, though we thereby might run the risk of repeating several ideas. The first reason is, because many preachers often omit to impress, in an effective manner, the sentiments of Easter which predominate in the liturgy during the whole Eastertide upon the people. And secondly, because we too readily lose sight of the fact that this Sunday presents, as it were, a concentration of Holy Week and Easter-week under entirely new view-points. Besides, many trends of thoughts are suitable for the following Sundays.

I. *The Keynote of the Sunday. Continuous Easter Joy*

Everything is surrounded by the joyful and festive Easter light. The *Invitatorium* solemnly announces it: The Lord is truly risen,

Alleluia! Come, let us adore Him! The hymn intones an Easter song to Him Who is regenerated through the grave, and calls from the grave to resurrection. He is the eternal Shepherd of the flock, Who cleanses His sheep through baptism (and penance), which is a spiritual bath and the grave of sin (hymn of matins). The purple light of the morning dawn, the Easter jubilation of the universe, the exultation of the redeemed world, and the trembling of the lower regions—these are in honor of Him Who leads, as the eternal Victor, the fathers from the abyss of limbo, in holy procession, upwards: *patrum senatum liberum educit ad vitae jubar.* (Hymn of lauds.) A sealed stone and a cohort of guards watch at His grave. But He triumphs as a victor, and buries death within its own grave.

Sat funeri, sat lacrymis,
Sat est datum doloribus
Surrexit extinctor necis,
Clamat coruscans angelus.

What a glorious jubilation this hymn of lauds contains! The rising of the sun of the spring morning is a type of the Risen Christ. The preacher might use one or more of the rays of this Easter joy to illumine his discourse. The Sundays after Easter should not appear as days devoid of a festive character. The celebration of death, of the tears of the grave and of parting is past. The Risen Lord is Victor over death. The resplendent angel of Easter sends forth an immense cry of jubilation into the space of the universe, the Alleluia—and into the quiet chambers of the feelings of those newly born from the bitter death of sin Jesus drips the joy and the peace of Easter. (Compare again the hymns.) The conclusions of the nocturns announce the resurrection again to the whole universe, to the Church, to all souls — to the legions of worlds and all solar systems, to the hosts of the Church, and to the army of those who have been pardoned in the Church: Alleluia, the stone is rolled back, Alleluia, from the opening of the grave, Alleluia! — He is risen from the grave, Alleluia. He who hung upon the wood, Alleluia! (I. nocturn.) Alleluia, whom seek you, Alleluia—the living among the dead? Alleluia, Alleluia! The Lord is risen indeed, Alleluia—and appeared to His own, Alleluia! (II. nocturn.) Alleluia, weep no more, Mary, for the Lord is risen, Alleluia! And the disciples rejoiced, Alleluia, for they had seen the Lord, Alleluia. Thus, the cry of joy is increased. (III. nocturn.)

Like sheaves of light and Easter lightning they flare up in all parts of the office, but in the lauds, at the end of the third Psalm, immediately before the *Benedicite*, the whole latent Easter jubilations break forth in immeasurable joy, and they terminate like a cataract of jubilation into a blessed ninefold Alleluia! We have here purposely focused these joyful rays of the breviary to remind the preacher not to exclude from his sermons on the Sundays after Easter the mighty accents of joy, and to present all his instructions upon the festive golden background of Eastertide. *This, according to temperament and character, can be done in many various ways.* But no one should hold himself aloof from the exalted feeling of the Church on these days! True, according to the present liturgical development, the pure character of Easter of the mass and of the office is somewhat impaired by the oft concurring feasts. Surely the immense richness of this time ought to find its full expression in the pure (*propter festivitatem* possibly somewhat shortened) Dominican office from Easter to Pentecost! We hope a new liturgical development will soon be given us, which will privilege all the Sundays of Eastertide, so that they might displace the most of the concurring feasts.

II. *Development of this Sunday. Thoughts on Easter and Holy Week*

1. *The Risen Lord.* On the golden background of the just intoned Easter joys the Church introduces the uniqueness of the Sunday of the Good Shepherd.

First, she represents the Risen Lord, in general, as the center and the sun of sacred history, then, as the center and the sun of the circle of the disciples which is formed around the Risen Christ.

The first nocturn furnishes us a grand address on the resurrection, *taken from Holy Scripture*, from the sermon of St. Paul delivered in the synagogue of Antioch in Pisidia. (Acts of the Apostles, c. 13: 12–33; see also, 33–52.) The entire education and direction of Israel tends toward the Risen Jesus, Who thus becomes the Shepherd and the Light of all people unto the utmost bounds of the earth. The Risen Christ stands in the center of history, as the illuminating sun. These are the main ideas of that address of the Apostle. (Pedagogics in reference to and in the spirit of the Risen Lord. See p. 103–144.)

The second nocturn offers an address on the resurrection, taken

from Christian tradition: *Sermo S. Leonis Papae (de Ascensione Domini post initium).* It depicts the building and the construction of the *kingdom of Jesus* from within and from without, by Jesus the great *Shepherd Himself.* Leo recounts the direction and the education of the disciples by Jesus. Paul spoke of an education directed to Christ, here the education of the Risen Christ is itself described: *Hi dies, qui inter resurrectionem Domini Ascensionemque fluxerunt non otiose transiere decursu, sed magna in eis confirmata sunt sacramenta: magna sunt revelata mysteria.* During the forty days after the resurrection Christ completes the edifice of His Kingdom. He gathers the living building-stones of the Apostles, which during His Passion had fallen apart, and brings the building of the Church to its completion, as is described in a grand manner in the concluding parts of the four Gospels. *In iis (diebus) per insufflationem Domini infunditur Apostolis Spiritus Sanctus: et Beato Apostolo Petro supra ceteros post regni claves ovilis Domini cura mandatur.* Thus, we see in the second nocturn, in grand outlines, the heavenly Architect, Christ Jesus at His last work — at the completion of His Kingdom. We see the Good Shepherd, Christ Jesus, how He establishes His vicar on earth, and through him the papacy, and introduces this into the world as the future shepherd of the lambs and of the sheep. In the midst of the paschal time and Easter joy the kingdom of Christ appears in constantly more defined and clearer outlines. The Risen Lord desired not merely to diffuse a few ingenious ideas throughout the world, but to guarantee the deposit of His truths by His Holy Church, which is illumined by the Holy Ghost and directed by a papacy selected and created by Himself. The glorious kingdom of Christ is, however, above all, also a kingdom from within. The second and the third lessons of the second nocturn describe the same in thoughtful and manifold new and fresh-colored sketches. *Flammarum fidei illuminata corda concipiunt.* We receive the fire of faith from the Risen Saviour and His Church—a clear definite exposition of God and of His ways. Every article of faith and each dogma is a spark of the Easter fire, of Christ. Christ is the corner-stone. Upon Him the foundation of the Church rests. From this corner-stone — Christ—from Him Who is truth itself, Who cannot deceive or be deceived, the teaching office of the Church draws the new fire of truth. Every solemn decision of the Pope or of a council is newly struck fire from the corner-

stone — Christ. And the ordinary teaching office of the Church, which speaks to us through papal decisions and writings, through the bishops and the preachers sent by them, carries this new fire, the new light — like the deacon of Holy Saturday — into the temples of human souls. The teaching office of the Church is likewise the living Saviour Who accompanies us over and over again on the way of our lives as He did the disciples of Emmaus: *Tertius in via Dominus comes adjungitur ad omnem nostram ambiguitatis caliginem detergendam.* From these and similar words of Leo, Catholic faith speaks to us most inspiringly. This real Catholic sentiment ought be awakened in us, in all its freshness, during these Easter days by solid arguments taken from dogma. The just sketched lessons of the breviary indicate new ways for this purpose. The obscure places of the world receive from Christ the Easter fire of faith. Into the lukewarm and indolent hearts, however, the Easter fire of zeal enters: *corda, quae sunt tepida resonante Scripturas Domino efficiuntur ardentia.* These days of Easter, and especially all of the glorious Easter scenes taken from Holy Scripture which the preacher ought now and then intersperse, bring men out from their commonplace and lackadaisical way: *nonne cor nostrum ardens erat, dum loqueretur in via et aperiret nobis Scripturas?* No time is more suitable for renewed religious zeal than Easter: *etenim Pascha immolatus est Christus.* The old man is crucified and buried. We walk with the Risen Lord in the newness of life: for sin there is no more room. (Rom., c. 6.) What is the intention of the Risen Lord? *Ignem veni mittere in terram et quid volo nisi ut accendatur.* The fact of Easter and the actions of Christ on Easter are so full of life, of fire, and of power, so completely and entirely spring-like, that the preacher may find therein the most splendid reasons and forces capable of rekindling once more the fire of zeal. The obligations of Sunday toward God and the duties of the various vocations in the world afford two great spheres whereon the preacher might turn the Easter fire. Every Sunday is an Easter feast, an echo of Easter. Whoever experiences a spark of real Easter fire within himself will readily be able to present the Sunday mass as a sacrificial fire of gratitude for the Easter act of Christ. The preacher ought attempt, f.i., to present the Easter celebration of Sunday and of the Sunday mass as a continued Easter celebration, in a dogmatically correct manner, and bring home to his hearers a resolution for life to fulfil the

Catholic obligations of Sunday with an exceptional fidelity — barring extraordinary reasons of excuse — as a return service for the Easter act of Christ. Upon such a background the ordinary Catholic duties are more readily perceived. There they receive again the great ideal background which protects them best against a careless depreciation in a commonplace life. The fire of the Risen Saviour should likewise penetrate the duties of the various stations in life, and urge the Christian mightily to be a new man therein, more active and faithful. Thus, from the second nocturn, the Easter flame of faith and of the Easter fire of new zeal flares up. Eastertide nears its end. The Easter sacraments have reconciled the congregation with Christ, and converted and transformed it. Now there is question of preserving this holy flame and this burning fire. Many preachers fail because their ideas and their admonitions are so quickly disconnected from all Easter ideas. (See Holy Saturday, p. 399 sqq., and as an antithesis, p. 357 sqq., n. d. See p. 448 sqq.)

2. The Risen Saviour — the Good Shepherd. In a general picture of the Risen Saviour the Church paints today an image of the Good Shepherd. She puts the words of Our Lord, John 10, upon the lips of the Risen Saviour. Among the most favorite images of the Church are the images of the Risen Saviour and of the Good Shepherd. The image of the Risen Saviour occurs time and again in the ancient catacombs. The picture of the Good Shepherd greets us, over and over again, in the same ancient Christian caves. The devotion to the Good Shepherd was, if we may use the expression, the Christ-devotion of most ancient Christian times, the favorite devotion of the catacombs, whither the ravenous wolves had driven the flock of Christ. And, oh, how necessary for our days of most marked contradictions is the Good Shepherd! The Gospel of the Good Shepherd, in the light of Easter, is a most appropriate message of the Risen Saviour for our days.

Ego sum Pastor Bonus. Bonus Pastor animam suam dat pro ovibus suis. How true is this expression of the Risen Redeemer! He stands before us, in the splendor of His glorification. He shows us the now glorified wounds of His hands and His feet. He encourages us to place our hand into His side. He wishes to tell us: I am the Redeemer of Good Friday. Then He had put His life into the scales of divine justice. Sin abounded. The one side of the scale was more than filled by the faults and the sins and the

crimes of humanity. But the weight of His life, which He gave for us, was greater: it was a divine-human weight; it was not merely a weight of a human value: grace abounded more than sin. There the Good Shepherd tore the handwriting that was against us. He extinguished it with His blood; removed it from our midst and nailed it to the cross. On the cross He gave us, as a gift, the fountain of life and the sacraments, which ever since then have dispensed life to us, the second, supernatural life, from the cradle to the grave. Those who are dead through sin drink of this fountain after having fulfilled the penitential requirements of Christ, and become alive again (the sacraments of the dead). Those living in grace drink of this fountain in order to preserve life, that life may remain within them, and that they have it more abundantly: *Aqua, quam ego dabo ei, fiet in eo fons aquae salientis in vitam aeternam.* (John 4: 14; see John 10: 10.) The wounds of the Risen Saviour invite us to look backwards. Joy, liberty, honor, justice, health, love, life, and all He had lost on the way of the Cross — may He therefore not say: *Ego sum pastor bonus; bonus pastor animam suam dat pro ovibus suis?* The glory of the Risen Saviour invites us to look *into the future:* To millions the Good Shepherd has brought the second life, after having first given His own for them. If the millions were ever to meet the Good Shepherd during their lives, were to sing Him a song of gratitude, — if all the churches since the days of the catacombs, when the image of the Good Shepherd was painted in the apses of the subterranean halls, and from the days when Rome, through St. Pudentiana, founded, in the palace of the senator Pudens, one of the most ancient churches under the title of The Good Shepherd — if, I repeat again, all the churches with their baptismal fonts, their altars and their confessionals, could speak, what a mighty, irresistible canticle in honor of the Good Shepherd this would create: *animam suam dat pro ovibus suis!* Fancy all that the words: religion, grace, life, love, and peace contain — and yet, all this is but a ray of the Good Shepherd. Those flames of fire of which we spoke above, break forth from His Heart. The first communion day of the children, a well-made general confession, the return of a long wandering sinner, a magnanimous and faithful life which draws its strength repeatedly from the fountain of the Good Shepherd — all, all this confirms the one word: *animam suam dat pro ovibuss uis.* And what urged Him to do all this? *His love:* "With

a baptism of blood I must be baptized," thus He spoke before His Passion, "and how I long to receive it!" When, therefore, at the end of His life He transferred the exalted pastoral office upon His Vicar — Peter — He asked him thrice, in the quiet of an early morn on the lake of Genesareth: Simon, lovest thou Me? And to him that loved He then committed the lambs and the sheep. What the Pope is to the universal Church, that, in his own manner, is the pastor to the parish. The parish should be convinced that it receives from the Catholic priest supernatural life: life which Christ brought, and with it all the gifts of the Good Shepherd. Therefore, confidence and obedience of the parish are of a most serious obligation. But as seriously does Christ ask the priest: Lovest thou me? Parish and pastor should today answer from their whole hearts: Good Shepherd, Thou knowest that we love Thee! The Gospel gives the pastor an opportunity to open his heart and to paint, in a few sketches, the immense responsibility of his office in regard to the parish, and he should invite the same to unite itself, through Him, to the Good Shepherd. For, in all things the pastoral office seeks not itself, but solely the Good Shepherd, as is beautifully said today at the end of the Epistle, when Peter, to whom the Good Shepherd, Christ Jesus Himself, committed the lambs and the sheep, cries out: You were as sheep going astray: but you are now converted to the pastor and bishop of your souls (Christ Jesus). St. Paul expresses this idea still more forcibly: All things are yours (at your disposal for the salvation of your souls) — whether it be Paul (i.e., the episcopal office), or Apollo (i.e., the sacerdotal co-laborers), or Cephas (i.e., Peter, the papacy itself). (I Cor. 3: 22.)

Mercenarius autem et qui non est pastor, cujus non sunt oves propriae videt lupem venientem, et dimittit oves et fugit, et lupus rapit et dispergit oves: mercenarius autem fugit, quia mercenarius est et non pertinet ad eum de ovibus. How grandly the image of the Good Shepherd stands forth, in bold relief, upon this dark background! Innumerable systems, inimical to religion, to Christ and to his Church, have arisen. What can *they* offer to humanity for the deepest and inmost life of the soul? How solve the most recent questions? What can they offer in time of need and of death and on the brink of the grave? These are not shepherds. And those who permit themselves to be separated from the unity of the Church, possess truth no longer. They discard one truth after the other.

They become slaves of the opinions of the world, of the State, or of mammon. We cast no stones upon innocently erring sheep and their honest convictions. We even count many as belonging to the Church in a spiritual manner. But whatever Catholic cuts himself loose from the unity of the Church commits a horrible deed. He who presumes to be a shepherd and enters not through the door — Christ — through the Church commissioned by Him, is a thief and a robber. The counterpart of the Good Shepherd serves to urge the pastor of souls and his parish to swear fidelity in matters of faith and of duty to Christ, and to His Church on this day. The preacher may, therefore, with profit, emphasize his own duties and those of his parish, his oath of fidelity and that of the parish, in his sermons of this Sunday. *Ego sum pastor bonus, et cognosco oves meas et cognoscunt me meae. Sicut novit me Pater et ego agnosco Patrem: et animam meam pono pro ovibus meis.* The Saviour had painted a general picture of the Good Shepherd upon the background of an image of the bad shepherd. He now describes in particular His pastoral office and activity. But He compresses everything into one *single* line: the solicitude for every individual soul. As He knows the Father and the Father knows Him — as He sees the divine immensity and can alone value it — so does He likewise know and see the immense, boundless value of every individual soul. Every soul possesses something divine, is created for God, and by faith, by grace and love is destined for God. The Risen Saviour may rightfully speak thus. If on Easter morn we look back upon His life we must say: The Good Shepherd, Christ Jesus, was solicitous for every soul. He preached not only to the masses. Think of Nicodemus, of the Samaritan woman, of Magdalen, of the adulteress, of Zacheus and of the thief on the cross — what a touching solicitude for every single soul! — The preacher might here easily intertwine one or the other concrete sketch. On Mt. Olive and on His Way to the Cross, every single soul of every single man pressed heavily upon Him. The condition of your own soul lay clearly before Him. And with what touching solicitude did the Saviour seek to gather the several souls that belonged to Him, after His resurrection! How significant the meeting of the disciples of Emmaus and the apparition to Thomas! There cannot possibly exist more splendid proofs that Jesus possessed the heart of the Good Shepherd for our needs and our anxieties, for our cares and our sins. And it is just this Jesus Who treated the disciples of

Emmaus with such a single pastoral solicitude — and who replaced the lost stone — Thomas — into the Apostolic edifice: He it is Who is present at consecration, for our disposal, and in the tabernacle is our Shepherd and the Shepherd of the whole parish: *cognosco oves meas.* And He hastens after the lost sheep as if it were His only one. We know no better opportunity to move every individual singly to an unflinching confidence in the Good Shepherd. Never, therefore, is everything lost. Want of courage comes not from God. But the sheep must hear the voice of the shepherd, even though it require sacrifice. How appropriately may not the pastor of souls here express — without emphasizing his own personality — his cheerful readiness to sacrifice himself for the needs of the parish, his cheerful willingness to be himself and, through others, a Good Shepherd! Here also the urgent admonition may be practically expressed for assiduity in the attendance at religious instruction and at catechism, for a timely baptism and a timely call for the pastoral administration to the sick, for attendance at mass and at sermons. How appropriately and earnestly may he not speak, resting upon the words of Jesus, of the necessity of the knowledge of the sheep on the part of Christ and of the pastor of souls, and the relation of the pastoral care of souls and of the management of the parish, and the seeking out of the new arrivals might be easily increased and the religious interest of the parish in general, and, especially, the parental interest for children be aroused in a spirit of mutual collaboration: *cognosco oves meas et cognoscunt me meae.* And from the pastoral care in detail the Lord directs our attention to the pastoral care at large, to the care of the souls of the whole world.

Et alias oves habeo, quae non sunt ex hoc ovili et illos oportet me adducere et vocem meam audient et fiet unum ovile et unus pastor. The Good Shepherd, in the Gospel of today, parts from our midst after having assured us that it is His will to possess but one place of shelter and one fold for His sheep. Into that one Church He shall call Jews and pagans, the nations of all times and of all countries. To this one place of shelter and one fold He longs to lead back all who have separated themselves therefrom. This one place of shelter is the Catholic Church, the building up of which the Risen Saviour is completing during these Easter days. The one visible shepherd of this fold is Peter, and is and ever will remain the papacy, to which, at the end of the fourth Gospel, the Good Shepherd says:

Feed my lambs, feed my sheep! But this one visible shepherd should lead and desires to lead all the sheep delivered to him solely and alone to the one visible Shepherd, as the first Pope announces in the Epistle: "You were as sheep going astray; but you are now converted to the shepherd and the bishop of your souls." (I. Pet. 2: 25). Just a short while ago the Good Shepherd awakened our interest for every individual soul and for the pastoral care in every particular detail. Now He reminds us of the huge task of the pastoral care in general, of calling and leading home the nations of the earth into the Catholic Church, the Church of the whole world. Few words of the preacher will suffice to create, practically, an interest for the great work of home and foreign missions among Catholics, in the full light and joy of Easter, and to acquaint them with the intentions of the Pope concerning prayer and work. It is necessary to make Catholics fully conscious that their Church has a world-wide mission. Again and again must the echo of those last words of the Good Shepherd resound: Go and teach all nations — preach the Gospel to every creature! Feed my lambs, feed my sheep!

Thus the liturgy of today has impressed upon the renewed golden background of the image of the Risen Saviour the characteristic traits of the Good Shepherd. A grand image, which shows us what the Good Shepherd is and how He works in particular and in general.

. . . . . .

In conclusion we wish to draw special attention to one unique feature of this Sunday. What an overpowering contrast there is in the joyful Eastertide between Good Friday and the day of Easter. The Sunday of the Good Shepherd constructs a bridge, as it were, between Good Friday and the day of Easter. It is the same Good Shepherd Who gives His life on Good Friday and Who gloriously precedes His flock as the Risen Saviour during these Easter days. We find this double idea in the oration and in the Epistle in a striking manner. On Good Friday the scriptural words were fulfilled in the Good Shepherd: Smite the shepherd and the sheep will scatter. During these Easter days the Good Shepherd gathers His sheep again until He turns them over to His representative in the newly established Church, with which He will abide until the end of days.

Themes for sermons for this Sunday and for the Sundays after Easter

We do not wish to encroach upon the individuality of any one by presenting more homiletic plans from the ideas just developed.

Theme I. The Risen Saviour as the Good Shepherd. This Sunday announces (*a*) once more the Risen Saviour in the full light of Easter (compare the above thoughts: Development of Sunday I. The Risen Saviour, a short selection, also fundamental thoughts of Sunday). It announces the Risen Saviour (*b*) as the Good Shepherd, again in the light of Easter (see II: The Risen Saviour as the Good Shepherd, thematic selection).

Theme II. The Risen Saviour at the end of the paschal confession and communion. He gives Christians (*a*) the Easter fire of faith (compare: the development of Sunday I.), (*b*) the Easter fire of zeal (see above I, with applications of Easter resolutions, f.i., regarding the Sunday obligations, the duties of the various stations of life or as a day of rest in God (Sunday), and of labor in itself or as a vocation. Such applications, however, should not be made in mere commonplace language. (See Holy Saturday, p. 399 sqq.)

Theme III. The parting address of the Good Shepherd to the paschal communicants. I. I am the Good Shepherd: *I give my life for my sheep.* Good Friday — Easter — day of communion: *ut vitam habeant et abundantius habeant! qui manducat me, vivit propter me.* We receive Holy Communion in order to have the life of grace, the fountain of life within us. Therefore, a resolution for life: never to lose life — grace. "Could I have done more? May I not ask this much?" II. I am the Good Shepherd: I know my sheep. I know your Easter resolutions. Therefore: *conversi estis ad pastorem et episcopum animarum vestrarum.* Some forceful reminiscences, f.i., the Good Shepherd and your thoughts (faith), the Good Shepherd and your family (IV Command.), the Good Shepherd and your heart (VI Command.).

Theme IV. The Good Shepherd in Holy and Easter Week. (*a*) He gives His life for His sheep (see the above ideas and the Epistle): (*b*) He gathers His sheep (see the exegesis on the Good Shepherd): (*aa*) He knows every single soul, (*bb*) He knows and calls the parish (the paschal sacraments lead all to Him), (*cc*) He knows and calls all the sheep of the whole world (compare the end of the exegesis). He is the one and the same Good Shepherd, Who stands before us

with His glorified wounds (see above the conclusions on the Sunday, p. 472).

Theme V. Homily on the Gospel (see above, p. 468 sqq.).

Theme VI. A thematic homily. (*a*) The Good Shepherd: His image; His counterfeit; (*b*) The Good Shepherd's work, in detail and in general.

Theme VII. The last work of the Good Shepherd on His Church. Loquens eis de regno Dei.[1] He gathers the dispersed building-stones of His Church. (*a*) He appears to Peter, the foundation-stone, and this one confirms his brethren. (*b*) He rebuilds the rest of the Apostles upon this foundation-stone as living stones (the apparition on Easter night). (*c*) He places within the edifice of the Church certain powers for the inmost life of the soul: *Accipite Spiritum Sanctum: quorum remiseritis peccata*, etc. — *Pax vobis* — *Baptizantes eos in nomine Patris*, etc. (*d*) He puts strength and power into the exterior of the building (end of the four Gospels); He appoints the Apostles: (α), teachers of His truth (Matthew), (β) heralds of his law (Mark), (γ) witnesses of His acts (Luke), (δ) He unites and solidifies all in the foundation-stone — Peter (John: *pasce agnos meos, pasce oves meas*). (ε) He Himself will abide with the entire building, and so will also the Spirit of truth whom He will send. These are the last acts of the Good Shepherd in our behalf.

VIII. Themes for several Sundays. A cycle upon the Good Shepherd would be very appropriate at times — this could be done by making the whole image of the Good Shepherd, given by John 10: 1–21, the basis, and by gathering the other splendid scriptural passages on the *pastor* and the *oves* and sketching a cycle from the second Sunday after Easter to the feast of the Ascension.

§ 54. The Third Sunday after Easter

The Risen Christ — Taking Leave from us

I. Fundamental thoughts on the Sunday — Easter in Heaven.

A little while on earth. As already remarked (§ 51, p. 448 sqq.), on the third Sunday after Easter there is suddenly a tone of sorrow mixed with Easter joy. The departure of the Risen Saviour is approaching.

[1] The forty days of the Risen Saviour are entirely taken up under the view-point of the revelations concerning the *regnum Dei.* See Acts of the Apostles, 1: 3; Grimm's Leben Jesu, VII. B., p. 463.

From this Sunday on, the Church selects very thoughtfully the Gospel lessons from the addresses of the parting Redeemer, which she took into account in her liturgy of Holy Thursday. She perseveres in this disposition until the vigil of the Ascension.

We most earnestly recommend to the preacher for this ecclesiastical time, Bishop Keppler's *Unseres Herrn Trost*, an excellent explanation of the address of the Lord at the Last Supper, containing very rich homiletic stimulations. This work is admirably suited for fruitful stimulations, for a cycle of Lenten and Sacred Heart sermons.

The entire Sunday contains one mighty and exalted cry: *There is an Eternity!* But it is not the trumpet cry to Judgment which resounded on the first Sunday of Advent, but the solemn Easter chimes which announce Easter in Heaven to us.

II. Development of the Sunday. *The Risen Saviour points out to us our Easter in heaven with Him, when we shall see Him again and "the little while"* on earth when we shall not see Him.

1. The Apocalypse, the reading of which begins today, describes Easter in Heaven (I. nocturn). Of this Easter in Heaven Jesus speaks in today's Gospel. And the Easter jubilation of the office is but an echo of that heavenly Easter.[1] (See n. 1.)

2. The last preparation for the heavenly Easter is the resurrection of the flesh, of which St. Augustin speaks in the lessons of the second nocturn in a grand manner.

3. The present preparation for the heavenly Easter is "the little while" of our terrestrial probation, in which we are

(*a*) Wanderers and pilgrims (Epistle I. Pet., c. 2), and we must live as such (fruitful exposition of the Epistle); in which we are

(*b*) Tried and persecuted fighters in many tribulations (see the Gospel), who

(*c*) Expect to see Christ again, Who precedes us, "after a little while" (see below), as the Gospel points out and the thoughtful homily of St. Augustin fully explains in the third nocturn.

Therefore we pray, and we sing the prayer and the song of the pilgrim through this valley of tears, in honor of the parting Good Shepherd Who ever guides us: *Deus, qui errantibus, ut in viam possint redire justitiae, veritatem tuam ostendis, da cunctis, qui Christiana professione censentur, et illa respuere quae huic inimica sunt nomini et ea quae sunt apta sectari!* (Oration of the day.)

[1] See Father Wenniger's "Easter in Heaven."

This oration precisely contains *the last admonition and the parting advice of the* Risen Saviour to all who have now received the sacraments of Easter.

(*a*) You are completely and entirely Catholic Christians: *Christiana professione censemini: in viam salutis rediistis.* — You have had yourselves fully and completely inscribed again in the book of life and of the Church (paschal confession and communion and a religious community life).

(*b*) *What follows from this?*

(α) *Respuere, quae huic inimica sunt nomini.*

(β) *Apta sectari* (αα), *sectari lumen veritatis Christi.*

(ββ) *Lumen exempli Christi, qui vadit ad Patrem!*

A homiletic digression on "a little while." We still emphasize the universal meaning of "a little while," of which the Saviour speaks so emphatically.

What is this "little while"?

(*a*) *The expression refers to the nearest time before Easter.* From the evening of Holy Thursday, on which day these words were spoken, to the Passion and the death of Jesus, it was but a "little while," in which they see Him no more. But after a little while of Passion and of rest in the grave they shall see Him again. The time of the Passion and of the grave shall be a terrible time. But how little it will appear compared to the glorious day of Easter.

(*b*) *The expression refers to the time after Easter.* This glorious time is likewise a little while, and after this little while they will no longer see Jesus ascending into heaven. But then a little while again will follow: the quiet and serious time of prayer during the novena of Pentecost. Then the Holy Ghost will come and through Him they shall see Jesus, in a spiritual manner, in the Church again: He continues to live in the Church and in the most adorable sacrament of the Altar.

(*c*) *The expression, according to the sense of the Church, refers likewise to the ecclesiastical time after Easter.* Even with the feasts of the Risen Saviour we are loath to part. We do not long for the approach of the feast of the Ascension. At present we seem to walk personally with Christ. And the Church consoles us now with the little while before the feast of Pentecost. *This feast* announces that the Saviour will abide with us in His truth and in His grace, even personally.

(*d*) *The expression refers to our lifetime.* To this, in fact, the expression which we hear from the lips of our Saviour tends. Life with its battles and its woes, especially the life of the faithful who are engaged in war with the world and during which they themselves battle in the

army of Him Crucified and risen — this life is but a little while. (John 16: 19, 20, 21, of the Gospel of the Sunday.) As the time before birth rests most heavily upon a mother, but after birth is exceedingly joyful — so our lifetime weighs heavily upon us and is often oppressive and crushing: but, though we now experience sadness, we shall see the Lord in the hour of death again, and our joy no one can take away from us. To the old world *this assured*, confident expression, firm as a rock — of seeing Christ again after death — of Christians being with Christ, was an unheard-of new idea. It is as if the Risen Saviour were saying to us: There is an Eternal Easter! the joy of which no workday, no ill-fortuned time shall ever disturb, the joy which no one will ever be able to take from you. "With my Father there are many mansions: and were it not so, I would have told you." Thus the while of our lifetime is

(α) *short:* therefore, labor whilst there is day, therefore, suffer: *compatimini, conglorificabimini! Obsecro vos tanquam advenos et peregrinos abstinere vos a carnalibus desideriis*, etc. (Epistle of the day, I Pet., c. 2.) The lifetime is

(β) *precious:* purchased by the crucified Redeemer in order that we may be able to see Christ again and to pave the way to the mansions of the Father: *Deus, qui errantibus, ut in viam possint redire justitiae, veritatis tuae lumen ostendis: da cunctis, qui christiana professione censentur, et illa respuere, quae huic inimica sunt nomini: et ea quae sunt apta, sectari.* Our general, Christ Jesus, precedes us: He has suffered with us all the hardships of the way: *nunc est tempus acceptabile, nunc est dies salutis.* What the Church thus held out to us at the beginning of the Eastertide (I Sunday of Lent) is doubly applicable at the end thereof.

(ε) *The expression may be applied to the whole world.* The Apocalypse, the reading of which the Church begins on the III Sunday after Easter — represents the whole duration of the world, compared to eternity, merely as a little while. With St. John in the Apocalypse, let us measure the life of the world and of culture, of secular and ecclesiastical history, in the light of eternity and of God's eternal plan of the world! This Sunday is likewise a mighty war-cry against the world and a call to the banner of Christ. The echo of the Easter oration reverberates most powerfully through this Sunday: *Deus, per Unigenitum tuum aeternitatis nobis aditum reserasti.* All things are gathered under the portals of eternity. Today the paschal candle and the candle used at the funeral coalesce. And death appears as the means of seeing Christ again after "a little while." The fire of Easter and the fire of the day of judgment combine: history is a migration of nations to the seeing of Christ again: *obsecro vos, advenae et peregrini.* (Epistle.) Compare also the thoughts of the I Sunday of Advent (p. 176 sqq.,

p. 183, Theme X, p. 185. Theme XI, B., p. 187, Theme XI, D., and p. 796, Theme XI, I and II Sunday of Advent, p. 176 sqq. and p. 193 sqq.) See also: Meyenberg, Eine Weile des Nachdenkens über unsere Seele. Luzern, Räber, 1904.

§ 55. The Fourth Sunday after Easter

The Risen Christ — our Consoler

Christ takes leave. And He calls all the lapses of time which separate us from Him, which manifest Him to us not unveiled, but in a veiled manner, — "a little while." Yet He speaks of this time of separation and of the conflict on all sides, so lovingly, because He promises *the Church and all souls* a comforter — *the Holy Ghost*, precisely for this time. This promise is the consolation of Christ of which we speak, and the Holy Ghost is Himself the comforter through the commission of Christ.

In the liturgy of the fourth Sunday after Easter we find these thoughts presented under the following historical views:

The Risen Christ promises the Comforter. (The first picture of Pentecost. The first fiery tongue of the Holy Ghost.)

(*a*) *The Comforter comes for the children of God.* On last Sunday Christ spoke in very serious words, of "the little while": *Amen, amen, dico vobis: quia plorabitis, mundus autem gaudebit.* For this time of pilgrimage (see the Epistle and the Gospel of last Sunday). The risen Saviour sends the comforter. Thus it is. He comes. The Son of God has pledged His word. The Holy Ghost is the power of God — He can comfort in time of conflict, in our going astray, and in suffering. *The Holy Ghost is the love of God* — He desires to comfort. (See p. 500.)

(*b*) *The comforter comes for the children of the world.* During "the little while" of the time of the world, the Holy Ghost will already begin the judgment of the world. This we gather from the lessons of the Apocalypse. The judgment, by the Holy Ghost, takes place to prove the good, to save the sinners, or to punish them. During the course of the history of the world and of the Church, He will *convict the world:*

(*a*) *De peccato: quia non crediderunt in me.* The Holy Ghost will *render a fearful judgment of infidelity* during the course of the history of the world, before all who have eyes to see. He will show that infidelity *is a crime* in the eyes of God. Christ has said: He

who believes not is already condemned. He called the unbelief of Korozain, Bethsaida, and Capharnaum a greater guilt than the sin of Sodom (Matt. 14: 11). In complete conformity with this spirit St. Thomas teaches: Sin is the greater, the more it leads us away from God. But unbelief leads us as far away from God as it is possible: it tears asunder the last bond that binds us to God, it destroys and poisons the root, the source, the principle of conversion (*habitus fidei*), which every other mortal sin does not destroy. What an enormous difference between the judgment of Christ and the judgment of the world! How this truth is confirmed when, in crossing the Roman forum, you pass the tombstones of Judaism (the arch of Titus) and of paganism (Rome's ruins!) etc.

(β) *De justitia, quia ad Patrem vado.* The Saviour spoke these words before His passion. God permitted Christ to descend into the valley of suffering and of death, that during His whole life, in fact, He may be the despised servant of God. The world would also like to deny the resurrection of Christ and especially to walk over His Church. But the Holy Ghost has provided that the resurrection, the ascension, and the sitting at the right hand of the Father become world-wide known, that the justice of God, Who does not permit His sacred cause and its defenders to perish, stand forth gloriously vindicated. The same is manifested by the Holy Ghost, from time to time, in the Kingdom of Christ: *Christus vivit, Christus vincit, Christus imperat* (the inscription on the obelisk in the piazza of St. Peter). The preacher should demonstrate this by some striking sketches taken from profane history. There is AN ETERNAL JUSTICE: this is taught by the history of the Church from the days of the writing of the *De mortibus persecutorum* and *De Civitate Dei* unto this day. It vindicates the holy cause of God and of the Church (p. 345 sqq.).

(γ) *De judicio: quia princeps hujus mundi jam judicatus est.* The Holy Ghost shows also, in the course of the ecclesiastical history, that the prince of this world, Satan, the liar and the murderer of men from the beginning, is already conquered, judged, and cast out. We have but to recall the history of the councils, and of the heresies and of the confessional. Every Easter time is a new, grand proof given by the Holy Ghost, of how the prince of the world, the spirit of falsehood and of death, is cast out. (See the third Sunday of Lent, p. 280.)

The third and the fourth Sundays are especially well adapted

to recall to mind, with emphasis, the antithesis between Christ and the world, between faith and unbelief, between the kingdom of God and of the world, between culture with God and culture without God.

Fecerunt amores duo civitates duas, terrenus terrestrem usque ad contemptum Dei — coelestis vero coelestem usque ad contemptum sui. (*Aug. de Civit. Dei.*) See p. 126, n. 14.

§ 56. The Fifth Sunday after Easter

The Last Request of the Risen Redeemer: Pray! Orate!

The Risen Christ reigns in His Kingdom. The Christians are arisen with Him. Christ has become to them the author of faith, the motive of faith, the author of grace, the dispenser of grace, the vine of the supernatural fruit, the shepherd of the kingdom from within and without, the promiser of the Comforter and of the judge, and also withal the prototype and the example of His followers. If this splendid kingdom of Easter is to grow from within and from without, if, after the Ascension of its founder, it is to embrace and to penetrate us and innumerable others of this world, then a supernatural mighty power is to be invoked, viz: Prayer. Today we arrive at the Sunday and the week of prayer.

On the first Sunday of Advent we expressed ourselves *ex professo* (p. 60 sqq., pp. 179, 180 sqq.), and throughout these homiletic studies we have done this repeatedly, to the effect that the command and the direction of prayer, its preparation and introduction, is one of the main duties of the preacher (see pp. 60, 61, 62, pp. 179–180 sqq. and p. 44 sqq.). Therefore we shall here merely treat briefly of this subject.

Directions for prayers and especially the petitions of the liturgy on the Rogation days.

I. *We must pray.* Prayer is postulated by

A. Our own condition. The fruits of the Crucified and the Risen Lord simply do not thrive within us without prayer. (The necessity of prayer: *necessitate medii.*) Compare herewith the entire fundamental character of the fifth week after Easter. Consult also the rich materials of moralists, f.i., Göpfert, I. n. 324; Lehmkuhl I. v. n. 338 II. and *ad* II. n. 340; Müller I. B.: *de oratione.* Noldin, *de praeceptis*, n. 138 sqq. Quote likewise the triumphant proofs of the entire Christian order of salvation, which

represent prayer as a *medium necessarium ad aeternam salutem* (Trid. Sess. VI. C. 11), and those writers who speak of the *necessitas medii*, f.i., Eph. 6, 13 and 15: *Orate ut possitis resistere in die malo et in omnibus perfecti stare.* Consider also the necessity of prayer for the *donum perseverantiae*, Trid. I. c. and St. Augustin: *de dono perseverantiae.* Consider likewise the Gospel of the Sunday, which says: *Petite et accepietis, ut gaudium vestrum sit plenum.* The parting Saviour, the Risen Saviour says: Prayer, prayer alone fills our Easter joy, makes it an infallible source of heavenly joy. Prayer is also imposed by

B. The inexorable solemn command of Christ. (*Necessitas necessitate praecepti.*) This is made known to us by the Sunday and the week of prayer.

(*a*) *The command of Christ:* Luke 11: 9. *Petite et dabitur vobis: quaerite et invenietis: pulsate et aperietur vobis. Omnis enim qui petit accipit, et qui quaerit invenit, et pulsanti aperietur: alleluia!* (Gospel and communion of the *Litaniae majores.*) This liturgical passage may be confirmed by Matt. 6: 9; 26: 41; Luke 18: 1, sqq. I. Pet. 4: 7; Col. 4: 2 sqq., I Thess. 5: 17. These powerful precepts of Christ are confirmed by

(*b*) *The encouragements and the promises of Christ.* Use the splendid *argumenta a minore ad majus*, given in the *Litaniis majoribus* of the mass of these days;

(*α*) *Of the intempestuous begging friend*, who is heard in spite of all difficulties. How much more readily will God hear you, Whom you are obliged to ask (Luke 11: 5 sqq.)

(*β*) *Of the father who is asked, who will not give to the begging child stones* instead of bread, nor scorpions instead of fishes. Consider the irresistible touching *argumentum a minore ad majus:* What will the heavenly Father do? (Luke 11: 11 sqq.)

Confirm these parables of prayer by the others

(*γ*) *Of the unjust judge and the publican*, Luke 18:1-8; Luke 18: 9–14. (Compare also Lehmann, Betrachtungen auf alle Tage des Jahres, IV. B. S. 136 sqq. and II. B. S. 172 sqq.) These demonstrations of Christ will contain *an irresistibly popular force*, should the preacher succeed in developing the power and the depth of the sentiment of these *parables of prayer.*[1])

This theme: *We must pray* — should often be treated in new

[1] Consult Fonck S. J. Die Parabeln des Herrn im Evangelium. Innsbruck, Rauch, Pustet, 1902, S. 439–452; S. 662–667; S. 668–676.

forms. Consult the writings of the Fathers of the Church on prayer in general and *de oratione dominica* (see the collection of Hurter, pt. II.).

II. *How must we pray?* Holy Scripture and liturgy reduce all properties of prayer to a *solitary one.* And this is especially done by the liturgy of these days. (See the Gospel of the Sunday):

In nomine Jesu. This property contains all others. Let the preacher mark this. His explanation will thus become more fruitful and less pedantic. To this property infallibility is promised. The Gospel of this day pronounces this solemnly. Add hereto the words of the Lord, of John 14: 10: *quodcunque petieritis Patrem in nomine meo, hoc facio.* Prayer for salvation is always heard. The proper prayer for temporal affairs is heard either in the manner desired, or it is surely heard *in some other manner, one much better for us;* f.i., we obtain most extraordinary graces for the persevering sufferings, etc. But we pray — *in nomine Jesu* — when we pray *in unione cum Jesu,* in union with Jesus, also

(α) *In union with the intentions of Jesus* (with the Heart of Jesus), especially if it be for our salvation and never against the will of God. (See the prayers of Christ in Gethsemane; pp. 40–43.)

(β) *In union with the atonement and the merits of Christ.* (Recommend, especially, prayer at the atoning sacrifice in consecration: *sacrificium propitiatorium removet obstacula gratiarum et salutis: sacrificium impetratorium viam parat gratiis salutis,* and also prayer after communion).

(γ) *On union with Christ in faith, hope, confidence, and perseverance: adeamus igitur cum fiducia ad thronum gratiae* (Heb. 4: 16). On perseverance, consult Luke, c. 11, the Gospel of the *Litaniae majores,* etc.

(δ) *In union with Christ, in sanctifying grace.* (Consult the parables of the vine and the grapes and the doctrine on prayer so often overlooked therein, John, c. 15.) Emphasize these testamentary words of Christ. Let the preacher increase the confidence of the sinner, but also emphasize, especially with a forceful energy, prayer in the state of grace. Invite the hearers especially: to begin prayer, and, above all, the holy sacrifice of the mass, with perfect contrition: *Confiteor! Kyrie!* The publican! Consult also John 14: 13, and especially 15: 7, 16 and 16: 23.

Concerning the doctrine on the *efficacia infallibilis* of the prayer of petition, Suarez emphatically says, *De religione,* t. IV. c. 27: *The*

faithful must strongly believe the doctrine of the infallibility of genuine prayer, and should often be thoroughly instructed therein. The passages of the Gospel and of Scripture: Matt. 7: 8 and 11, Luke 11: 9 and 10, John 14: 14, 16: 23, and others are conclusive proof of this command.

We would remind the preacher also of the following themes on prayer, taken from moralists and ascetics: What is prayer? How often must we pray? (Consider the principle: Whoever does not pray regularly, generally prays not at all.) To whom must we pray? (See below, *litaniae majores*). For whom must we pray? For what must we pray? What is the effect of prayer? *Literature:* above all: the moral theologies of Noldin, Göpfert, Müller, Lehmkuhl, Simar, Probst, Linsenmann, Sailer, Hirscher; also ascetic works on prayer, above all: Alphonse of Liguori. The great means of prayer. (The examples taken from the ascetic writings of the Saints are not always very judiciously chosen.) Then the respective chapters of St. Francis de Sales, Brucker-Lehen. The way to interior peace; Gihr, the holy sacrifice of the mass: The mass as an imperative sacrifice; Fr. Schmid, Wirksamkeit des Bittgebetes; Gutberlet, Lehrbuch der Apologie, 1. s. 25 sqq. Pesch, *Praelectiones dogmaticae*, IX. n. 312–358; Th. Meyer *Institutiones naturae*, II. p. 24. Immensely practical ideas might be occasionally found in the Apologie of Hettinger, P. Weiss, in the writings of Alban Stolz (f.i., Das Vater Unser and Der Unendliche Gruss). The respective works of the Fathers of the Church may be used with great profit by the preacher. (See p. 170. V.)

§ 57. The Litaniae Majores et Minores or the Processions on Rogation Days

1. The *litaniae* are solemn processions of the clergy and the people amidst alternating prayers and chants. During such *litaniae*, f.i., visits were made to the different station churches in Rome on feast or fast-days. (See above, p. 262 sqq.) Besides these there were other more independent *litaniae* and such are the *litaniae majores* on April 25 (St. Mark's day), and the *litaniae minores* of Rogation-week, on the days before the ascension of Christ. These became in time fixed parts of the ecclesiastical worship.

2. The processions on April 25 are called *litaniae majores*. On April 25 (VII Kal. Maias) occurred the solemn ambarvalia (from "arva" — field), processions around the field with the victims

for the sacrifices for the preservation of the fruits of the field, and specifically for preserving the corn from mildew. The procession began on the Via Flaminia, the present Corso, and it went as far as the fifth milestone, i.e., to the Milvian bridge. There a sacrifice was offered to the god Robigus to avert (robigo) mildew. The procession and the celebration were called Robigalia. It is most probable that the Church transformed the pagan procession of prayer into a Christian one. Besides, we have for this the express testimony of the erudite medieval writer Beleth, in Rationale, c. 123, though of a somewhat late date, who mentions that Pope Liberius established the Christian procession instead of the pagan sacrificial ones. The Gelasianum does not mention it, it is true, though the custom might have been, nevertheless, of a prior date. Gregory the Great organized the already existing processions, transferred other rogation processions precisely to this day, formed them into especially solemn processions of prayer for public purposes of various kinds: the idea, however, of the invocation of the blessing of God for the fruits of the field remained. The order of the celebration established by Gregory, who collected the various processions into the one church, became a norm for the order of the processions unto this day: many parishes proceed, with preference, to a general station or pilgrimage church. On the evening prior to the procession Gregory delivered (most probably in St. Peter's, where in former days at that time a feast in honor of the entrance of Peter into Rome was celebrated) a homily as a preparation. On the following day the people came divided into seven processions, from seven churches, to Maria Maggiore: *Litaniae septiformis* (Gregory Epistle II. 2). The procession probably was concentrated already earlier in St. Peter's on April 25, on the rogation days on Monday in Maria Maggiore, on Tuesday in the Lateran, and on Wednesday in St. Peter's. This procession on St. Mark's day was gradually adopted everywhere and finally prescribed by special law. It is supremely interesting to know that the procession is not connected by any close liturgical relation with the feast of St. Mark. If the feast of St. Mark is transferred on account of the concurring Easter octave, then the procession still remains for the 25th of April. Only when St. Mark's day occurs on Easter is the procession transferred, but, again, not upon the transferred St. Mark's day, but to the Tuesday after Easter. We see in the still existing rubrical regulation a memorial of the *dies fixa* of

April 25, which was tenaciously observed in Rome in order that some new kind of a pagan field celebration might not arise. The Roman order, which had an entirely unique reason in the city, became afterwards a common law: all celebrated and still celebrate with Rome and on the same day as Rome — the mistress of the grand covenant of love.

3. The other rogation processions were called *litaniae minores*, in contrast to the solemn *litaniae* of April 25, especially so the field processions on the three days before the ascension of Christ. They were first introduced by St. Mamertus, Bishop of Vienne, in the year 470, when earthquakes and other calamities devastated France and his diocese. The procession, having been once introduced, remained and became a general practise, and was made by the synod of Orleans in 511 (c. 27) a legal prescription for the kingdom of Gaul: in this appears already the expression: *rogationes*. In Rome the *litaniae minores* were not adopted until under Leo III. (795–810). For a long time there was some opposition in Rome to the introduction of penitential days into the solemn Quinquagesima between Easter and Pentecost. In connection with these rogation days and processions there originated in various dioceses various other rogation and procession days, according to the changing necessities or occasions and manifestations of graces.[1]

4. *Litaniae omnium Sanctorum.* The principal prayer at these rogation processions, from the earliest days, was the litany of all Saints. The Greek λιτανία signified in classical language: a festive prayer: λιτανεύω — *supplicor, rogo.* In the earlier Christian days the name was used for solemn rogation prayers with repeated cries of intercession. A model of the Old Testament we find in Psalm 135, which repeats twenty-seven times the answer of the people: *quoniam in aeternum misericordia ejus.* The oldest form of the litany — in the shape of a prayer — is the *Kyrie* of the mass, the number of which was formerly indefinite: an alternating chant between the clergy and the people, until the celebrant gave a sign. Therefore, there is mention of a *litaniae septernae, quinae, planae.* The *Kyrie eleison* Κύριε ἐλέησον, transformed into the *eleison* of new-greek "Itacism" — is really the beginning cry of the psalm *Miserere*, which the Canaanite woman (Matt. 15: 22) addressed in touching and humble faith to our Saviour: ἐλέησον με, Κύριε. Some other invocations were mixed therewith, of

[1] See the interesting exposition by Kellner, Heortology, p. 128 sqq.

which some were retained in the *confiteor*. The longest development of the litany of the mass we find on Holy Saturday, when the candidates of baptism marched in solemn procession from the chapel of baptism to the Lateran for the Easter mass. Here the *Kyrie eleison* of the mass was developed into a great litany, of which the conclusion afterwards formed the proper *Kyrie* of the mass. This is most probably the oldest form of the litany of All Saints (see p. 395). The litany of the mass was also introduced into the office (*Concilium Varense* v. 475, see the present preces.), and finally developed into the great litany of the Saints with its intercessions. (See the intercessions on Good Friday and the historical remarks thereon on p. 372 sqq. Compare also, especially, Dr. Heinrich Samson: Die Allerheiligenlitanei, historically, liturgically, and ascetically considered, Paderborn, 1894. This book is well adapted to inspire the homilist to deliver a cycle of sermons from All Saints' day to Advent.)

5. The subject matter of the litany of All Saints is a grand exposition of prayer to God through and with His saints. Adoration is due to God alone. (A homiletic appreciation of this exalted act, see p. 234.) But intercessory prayer is also ultimately and principally directed to God alone, the giver of every good gift, the dispenser of every perfect gift: *solus Deus orandus est tanquam principalis bonorum auctor et largitor.* But it is an article of faith that it is useful and wholesome to invoke the intercession of the saints. (*Trid. Sess. XXV. de invoc. Sanctorum.*) And for this we have the most touching testimonies of most ancient times. A precept proper for honoring the saints does not exist. Yet, according to the general opinion, it would be a sin against the virtue of religious piety and of well-ordered self-love, if any one were not to pray to them from time to time, and especially to Mary, the Mother of God, the mediatrix of the incarnation and of the grace of Christ. This, in itself, would be only a venial sin, but an indication of a poor condition of a soul and possibly also of an heretical disposition. Everything invites us mightily and powerfully to invoke the saints, the first and the mighty friends of the all-powerful God and of weak man, with whom we are united by a mysterious communion. In the litany of All Saints the *lex credendi* and the *lex orandi* are plainly reflected.

(*a*) Prayer to God. The litany is immediately directed to God Himself.

(*α*) Man, a weak and sinful creature is humbled to the dust before the one strong and holy God, and he recognizes his complete dependence and God's immeasurable exaltation, the guilt of his sin in contrast to the justice and the love of the law-giver: *Kyrie eleison!*

(*β*) Man, a weak and a sinful creature, is humbled to the dust before the *one mighty and holy God* in adoration, praise, thanksgiving, atonement, and contrition: *Pater de coelis Deus, Fili, Redemptor mundi Deus, Spiritus Sancte Deus, Sancta Trinitas unus Deus — miserere nobis.*

(*b*) Prayer to God through the saints. Now those splendid and fervent invocations begin in an exalted and sacred order, beginning with the Mother of God down to all the choirs of the angels, to all classes and states of the saints. These invocations bring before our souls the most touching reminiscences of ecclesiastical history, especially of the most ancient part thereof, and of the most exalted sanctuaries of the world. The prayer is thus interwoven with a wreath of holiest thoughts.

(*α*) All times and all states and all classes of people produce saints. "If these could, why cannot I?" Why should not I attain that degree of sanctity which God has allotted to me? (*Unicuique nostrum data est gratia secundum mensuram donationis Christi.*) (Compare the Epistle of the vigil of Ascension, taken from Ephes., c. 4.)

(*β*) The saints of all times and of all classes and states animate us by their example: much is to be admired in them, very much more to be imitated. Where is our zeal, the new fire of Easter? We have implored it through the saints.

(*γ*) The saints of all times and classes and states offer us their power which they possess with and in God. Always more joyfully and more powerfully does the confidence of those praying grow. Upon the wings of the angels and saints, as it were, our prayers ascend to the one and the triune God. Every one puts his intentions and needs into the golden vase, in which the saints carry the incense of our prayers to the throne of the Lamb. Far from drawing us away from God, the thoughts of the saints rather give prayer, and the individual humble petitions a perfectly pure direction to God: *ut desideratam nobis tuae propitiationis abundantiam multiplicatis intercessoribus largiaris per Dominum nostrum Jesum Christum.* (Oration of All Saints.)

Thus strengthened and encouraged and accompanied and borne up by the saints, we appeal in boundless confidence again immedi-

ately to God Himself: *Propitius esto: parce nobis, Domine.* Then follows

(*c*) The carrying of our needs before God, from whom every good and every perfect gift comes. This is done in a marvelous climax of prayers. These are

(*α*) Appeals to God to deliver us from evil—above all, from the greatest of all evils, sin and death through sin and the danger of falling into this, the greatest of all evils. Then follow tender appeals which implore the sparing of earth and country from all terrestrial evils and catastrophes. These appeals recall to mind those great days of visitation through which they originate. But the Church always reverts to the first greatest petition: *a morte perpetua —libera nos, Domine.* The Lord alone is now invoked: *Apud quem est misericordia et copiosa apud eum redemptio.* But the Church constantly reminds us of *our insufficiency.* After having first directed us to the saints and the power which they received from Christ, the Church brings the prayers to a climax and there follow

(*β*) Appeals through Jesus Christ our Lord. The whole life of Jesus, the Redeemer, passes before the souls of those who pray: the litany becomes a dialogue with Christ Jesus Himself, our High Priest, our first, divine, and human mediator with the Father: *Per mysterium sanctae incarnationis tuae, per adventum tuum, per nativitatem tuam!* It becomes now Good Friday, Easter, Pentecost: the Blood of Christ, the gigantic work of Christ is inserted and invoked as the first grand power. After a longer and the very best preparation the litany becomes literally the unfailing prayer in the name of Jesus, and as all hope who pray, an appeal filled with the sentiments of Christ. The Church now gains new force in the name of Jesus. Whereas before we prayed for the aversion of evil, now follow

(*γ*) *Appeals to God to send us good things:* to the *propitiatio* follows the *impetratio.* The heart and the love of him who prays is expanded, the needs of the Church and of the world, of the great and the humble, flow like a cataract of powerful and common prayer. And now there follows — upon the prayer to God and through the saints, to the presentation of needs in the name of Jesus,

(*d*) A rest in God Who hears our petitions through Christ Jesus. It is now Easter in the litany: *Agnus Dei, qui tollis peccata mundi!* Those who pray gather around the Paschal Lamb and follow it in

unflinching confidence. And a ray of the eternal Easter rest, of the eternal Easter joy, beams upon the souls of those praying: thoughts of the unfailing and ultimate hearing through Christ Jesus: *Petite et accipietis, ut gaudium vestrum sit plenum.* This prayerful disposition of Easter finally ends in Psalm 69: *Deus in adjutorium meum intende!* — so sure of victory.

After the liturgy and the people have ascended all these steps of prayer, the one who leads in prayer and with him the Church herself, sums up all into those glorious common petitions at the end of the litany, and all this is finally

(*e*) Not mere private prayer, but the prayer of the Church, of the Bride of Christ herself, who appeals to God and appeals with all the saints, and is the *sponsa sine macula et ruga* surely heard.

§ 58. The Vigil of Ascension

Opus consummavi — Clarifica Filium tuum

The solemn vigil of the feast of the Ascension is a magnificent *retrospect into the life of Jesus from the heights of Mt. Olive.* The Church selects for the Gospel one of the most touching paragraphs of the parting address of the Redeemer (John, c. 17), and puts it upon the lips of Christ ascending into heaven, and thereby gives the preacher for Ascension a vast richness of thoughts.

1. *Clarificavi Patrem super terram:* I have glorified the Father. It is the hour of departure. From the *Gloria in excelsis* of the first Christmas night to the Easter *alleluia*, the whole life of Jesus was, solitary and alone, *one grand glorification of God.* The preacher should endeavor to fathom these words and unfold them to his hearers. What, in the eyes of God, is the value of the life of Christ — from the manger to the cross — from the night on Mt. Olive to the noon of the Mt. Olive of the Ascension. From the first thought of Christ: *ecce venio, et faciam, Deus, voluntatem tuam* (Heb. 10: 5 sqq.) unto the last: *Pater venit hora, clarifica Filium tuum, ut Filius tuus clarificet te!* (See the liturgy of Candlemas-day, on the first thought of Jesus, p. 59 sqq.; compare also p. 239 sqq.) Is our life also a glorification of God? (Compare p. 594; p. 104; p. 210, note 1; p. 233 and 234; p. 74.)

2. *Opus consummavi: I have finished the work.* The preacher should present a lively, animating, and dogmatic-concentrated picture of the

redeeming work of Christ, possibly in connection with the hymn of Corpus Christi:

Se nascens dedit socium,
Convescens in edulium,
Se moriens in pretium,
Se regnans dat in praemium.

In the stable He was our brother, our food in the hall of the Last Supper, on the cross our ransom, and our precious price in the world to come. A similar concentrated picture is contained in the hymn of the Ascension: *Sautis humanae Sator!* The great work of Christ which broke the chains of our sins (*vinctis catenas detrahis*) and through grace made us free and opened heaven for us, is now *finished.* For an exegesis of the finished work consult: (α) The act of the Child, p. 238. (β) The act of the Man, the miraculous deeds of Christ in proof of His divinity and truth. Briefly collected and richly colored, f.i., on pp. 731–735 and in addition thereto, p. 430 I. (γ) The act of the High Priest, p. 773. (γ) or p. 298, n. 4. But we are not yet entered therein: He must show us the way; but even this He has done.

3. *Manifestavi nomen tuum hominibus:* I have made Thy name (thy truth) known to men: *Haec est autem vita aeterna: ut cognoscant te, solum Deum verum et quem misisti Jesum Christum . . . verba quae dedisti mihi, dedi eis.*

The preacher should paint a concentrated picture of the truth of Christ, of the faith which Jesus brought us, which points out to the redeemed the way to their eternal destiny (see pp. 13–17; also p. 400: Holy Saturday: New Light). Or: *Christ* has made the name of God known to man. He revealed to us: the one God and Father — the one and the triune God — the one aim with and in God — the one really great misfortune which may befall us: apostasy through sin — the one Redeemer from the power of sin and our Saviour in our need, whose name is above every name, Himself the God-Man — Christ Jesus, the one religious truth which leads us to our end, the one supernatural power, grace which strengthens us on the way, the one great holy law, in which the name of God, the essence of God, the work of God is constantly more and more developed. Yea, verily: Christ ascending to heaven has indeed made known to us the name of God, God's essence, God's design, God's family mysteries. (See p. 519, II, second line.)

Are our actions and omissions a fulfilment of life's task? Upon our tombstone ought be truthfully written: *Opus comsummavi!* Yes, the word ought be applicable to every one, to every one's own position, own vocation, as the Epistle so beautifully expresses it: *Fratres: uni-*

cuique data est gratia secundum mensuram donation Cishristi, etc. (Eph., c. 4.) Father? Mother? Employer? Employee? etc. — Active life? Suffering life? Is our life a manifestation of the divine name by faith, by principles of faith, by profession of faith? or do we only give testimony of the world? What has been the state of our soul since our Easter confession? Do we aim to reach our eternal destiny?

Thus the glorified Christ takes His departure. He has glorified the Father. He has finished the work of redemption which the Father had given Him: He has made manifest the name of the Father. Coming into the world He said: *ecce venio, ut faciam, Deus, voluntatem tuam* (*Heb.* 10:5–7; see above p. 58–59). Parting from this world He says: *opus consummavi quod dedisti mihi ut faciam.* On the day of His death He said in a loud voice: *Consummatum est!* and today He says in unspeakable glory: *opus consummavi, et nunc clarifica me tu Pater apud temetipsum, claritate, quam habui, priusquam mundus esset, apud te! Et jam non sum in mundo et hi in mundo sunt — et ego ad te venio.* And as glorified God-Man He disappears from the eyes of His own; He is carried above the heavens of heavens: He ascends and sits at the right hand of the Father. And His own follow Him, by and by, legion after legion, after the souls of the forefathers had first entered the opened gates with the ascending Christ Himself: *Vocem jucunditatis annuntiate . . . alleluia . . . alleluia . . . annuntiate usque ad extremum terrae: liberavit Dominus populum suum, alleluia, alleluia!* (Introit of the Vigil.)

§ 59. The Ascension of Christ

I. Historical remarks. From the earliest days the fortieth day after Easter was celebrated as the feast of the Ascension. Tertullian and Origen, it is true, do not mention it in their catalogue of feasts, but Socrates [1] gives testimony thereto in the middle of the fourth century, as πάνδημος ἑορτή, as a general feast. We also possess a whole series of sermons on this day by the Fathers. Silvia Peregrina gives us an account from Jerusalem of a grand celebration. On Wednesday, about noon, they marched to Bethlehem, and on Thursday celebrated there divine service. It was a sort of a retrospect of the life of Jesus. Silvia says nothing of a celebration on Mt. Olive, but of this we have accounts, dating from the eighth century. The custom of celebrating the feast of the Ascension with an outdoor procession dates from most ancient times. The octave is of a later origin. (Kellner, Heortology, p. 71.)

[1] Hist. Eccles. VII, 26.

II. Homiletic liturgical remarks. The liturgy is entirely and completely dominated by

A. A celebration of the fact of the Ascension. (See the Epistle and the Gospel.)

(*a*) The fact itself.

(*b*) The retrospect of the life of Christ. (See the paragraph on the vigil.)

(*c*) A glance into the future of the Kingdom of Jesus.

Next, there appears in the liturgy

B. The essence of the fact of the Ascension. For this the lessons of the second nocturn of the feast and its octave afford very rich material. One point is especially emphasized which the preachers of the present day consider too little: the final glorification and exaltation of the human nature of Christ: *Super excelsa coeli terrenum corpus imponitur: Ossa inter sepulchri angustias paulo ante conclusa angelorum coetibus inferuntur: in gremium immortalitatis mortalis natura transfunditur.* (Augustinus, II. noct. of the octave.) Therein is contained likewise an immense honor to human nature in general, which itself is to be resurrected and glorified in soul and in body. (See p. 353, § 37*a*; also p. 499.)

The fact of the Ascension, the glorious essence of the fact, the thoughts of the Fathers thereon and also the entire dogmatic and ascetic treatment of the same *St. Thomas has united and divided* into one admirable whole (III. Q. 57 *de ascensione Christi*). We desire to draw the preacher's attention to this *quaestio* in six articles, most earnestly, because it is a most appropriate gathering of homiletic and sketching material (Cf. also Portmann, System der Summe, p. 310; Sheeben Dogma., III. vol., pp. 307 and 1233 sqq.). There you will also find (n. 1235) an important advice in regard to the exegesis of the ancient theologians, which they explained to us in the sense of the ptolemaic system of the world, and who interpreted, in a biased manner, the scriptural mode of expression accommodated to a view in conformity to our senses. St. Thomas developed the dogma of the Ascension as follows: Heaven is due to the *glorified Christ* and also to His glorified humanity (*a*. 1). He ascends into heaven by the power of His glorified soul, which directs and carries the body whithersoever she wills (*a*. 2). Thither He ascends amidst the homage of the whole universe and of entire nature as its glorious King (*a*. 3, modern exegesis). There He enters amidst the homage of the jubilation of the spirit world (*a*. 4). Thither He

ascends as *the cause* of our salvation: *mentem nostram in ipsum movens* (Cf. also the orations) — *viam nostram in coelum pandens.* (Compare the rich and practical article VI, which alone contains within itself a series of themes.) As a completion of this thought *quaestio* 58, on the reign of Christ, may also serve the purpose very well. (See also the Rom. Catechism, p. 1, c. VII, q. 7.) In the spirit of these thoughts we may rejoice with the *communio* of the mass of the feast: *Psallite Domino qui ascenditur super coelos coelorum ad Orientem: Alleluia!* In the spirit of these thoughts the preacher might also construct, from the dogma of the feast, practical ways into the life of the world and of the people: the ascension of Christ and the world poor in faith — Christ's ascension and humanity weak in will, for which Christ has accomplished a gigantic work and which He strengthens through the Holy Ghost for a gigantic work and conflict — Christ's ascension and those overtaken by misfortune, by suffering and death (did not Christ likewise suffer and die and then entered into His glory?). Christ's ascension and the ways of divine providence — all these are ways of thoughts on which the individual soul may be approached and very closely approached. (See p. 688, n. 12.)

These explanations may serve as an admonition to the preacher on Ascension-day not to draw here simply from diverted little brooks, but to strike water directly from the rock, which is Christ, through the Gospel, the liturgy, the Fathers, and the great theologians.

The Sunday within the octave of the Ascension is a suitable occasion to instruct the people about the *novena of Pentecost*, lasting from the evening of Ascension to the morning of Pentecost. It is really the first novena arranged by Christ Himself for the Apostles, and seriously recommended to us as the prototype of all Christian novenas. This novena is sacred and venerable on account of its founder, on account of its first participants, and on account of its object — of the Holy Ghost Himself and on account of the special desire of the Pope in modern times. (See Meschler: The Gift of Pentecost, p. 491 sqq.) The preacher should strive to interest the people especially in the pentecostal thoughts of the one fold and one shepherd, for missions and conversions. The Sunday *infra octavam* is appropriate for a field of such ideas. It shows us

(*a*) The prayer to the Holy Ghost, the Comforter, Who continues the life and work of Christ, in union with Mary and the Apostles, in the room of the Last Supper: *exaudi Domine vocem meam, qua clamavi*

ad te, quaesivi vultum tuum Domine, ne avertas faciem tuam a me! (Introit, Ps. 26.) These are the words of an inexpressible longing after the countenance, after the vision of Christ again, Who is parted from us. The Holy Ghost will show us again the veiled Christ Who abides with us, and after a little while will show Him unveiled. We then pray especially for those who stand afar, who are without. The Sunday shows us

(*b*) Confidence in the Holy Ghost, Who is promised to the Church through and in the Apostles (see the Gospel),

(*c*) Life in the Holy Ghost, according to the example of Mary and of the Apostles (see the Epistle).

The *vigil of Pentecost* is the renewal of the thoughts of Holy Saturday, interwoven with pentecostal thoughts (see §43, p. 386 sqq. and § 44, p. 399 sqq.).

§ 60. Pentecost

Historical Remarks

1. Pentecost as a period of time. Pentecoste — the Greek expression, was likewise preferred by the Latin people and has been retained to this day as a liturgical name. It signifies properly the fiftieth day after Easter, but also *a period of fifty days.* It is equivalent to the Latin *Quinquagesima.* But this *Quinquagesima* must not be confounded with *Quinquagesima* of the time that precedes Lent. The Jewish Pentecost was called a weekly feast, because it was celebrated immediately after the end of the seven weeks after Easter. Later on the name Pentecost was adopted into the Judaic-Greek language. It was the feast of the promulgation of the Law on Sinai, the birthday of the mosaic Church, and at the same time the harvest feast. Divine providence designedly arranged the sending of the Holy Ghost precisely on this day, on which the Israelites and the proselytes gathered from all countries and thus became witnesses of the birthday of the Church of the New Testament and of the first supernatural harvest. This happened on the fiftieth day after the resurrection of the Lord, "when the days of the Pentecost were accomplished." (Acts of the Apostles 2: 1): *cum complerentur dies Pentecostes.*[1] This conception brought the liturgical thought very closely that Pentecost is the conclusion of Easter —

[1] The Greek text makes Pentecost the fiftieth day — Pentecost, also the conclusion and accomplishment of fifty days.

the fulness of Easter — high Easter. The sending of the Holy Ghost is the last act of the Risen Saviour, with which He blesses us from high heaven. The Risen Christ sends the Holy Ghost. Therefore, originally and for a long time, Pentecost had no octave. It was a magnificent and solemn conclusion of Easter — *pentecoste* — of the Easter time. Even today this concept partly obtains, though now it has its octave. Only with the masses of the Saturday after Pentecost does the Easter celebration of the offices disappear *and the rubric says: terminatur tempus paschale.* (See the Italian name "pasqua rossa.")

2. *Pentecoste* as the feast of Pentecost. The time of the fifty days was always considered a festive time. The feast of Pentecost was certainly known from most ancient times. Whether I. Cor. 16: 8 meant the Judaic or the Christian Pentecost is uncertain. Proofs for a feast during the first century are wanting. *A fragmentary writing, which is attributed to Irenaeus, maintains an Apostolic origin of the feast.*[1] *Origen, the Canons of Hippolyt and the Apostolic Constitutions, mention a feast of Pentecost.* Silvia, the pilgrim of Bordeaux, gives an account of a grand and definitely regulated feast of Pentecost in Jerusalem, with a nocturnal vigil and early services in the Anastasis church, with a solemn procession to Sion, where the chapter of the Acts of the Apostles on the descent of the Holy Ghost was read, and with a celebration on Mt. Olive and in the garden of Olives where Vespers were chanted and from which place the procession returned late in the evening, with a torchlight procession, back to the principal church.

§ 61. Pentecost

Homiletic-liturgical Remarks

1. *Pentecost, the feast of Christ and of the Holy Ghost.* Pentecost is the fourth solemn feast. It is the feast of the last act of the Risen Christ: *Qui ascendens super omnes coelos, sedensque ad dexteram Tuam promissum Spiritum Sanctum in filios adoptionis effudit: quapropter profusis gaudiis totus in orbe terrarum mundus exultat.* (Preface of Pentecost.) But Pentecost is also the feast of the Holy Ghost, of His divine person and activity: *Diem sacratissimum Pentecostes celebrantes quo Spiritus Sanctus Apostolis innumeris linguis apparuit.* (*Communicantes* — of the canon of Pentecost.) Pente-

[1] Irenaeus, Fragm. VII, ed. Stieren, I. 827. See Kellner, Hiertol., p. 73.

cost is, finally, the harvest feast of the Church, the feast of the first harvest and the solemn commemoration of all the harvests of the Church, to the very last and the greatest on the last day. Pentecost is the birthday of the Church. But since the Church appears in the Gospel as having been already founded and established and carries within herself the immortal essence of life, therefore Pentecost, according to another concept, is the day of the dedication of the Church; Epiphany was her birthday. We also designate Pentecost as the day of the sailing of the bark of the Church upon the ocean of this world.

2. Pentecost — the feast of the Holy Ghost. In the foreground of the entire celebration appears, however, the Holy Ghost Himself, His person and His glorious and solemn mission. We honor the loveliness of His person and of His immense activity. The office is a canticle in honor of the Holy Ghost and of His effusion, of His being and of His gifts. The psalms of the feast, considered in the light of their antiphons, are, from this viewpoint especially, worthy of study. (See Wolters: *Psallite sapienter.*) In the Introit the mass contains the *pentecostal cry*, in the Epistle the pentecostal fact, in the Gospel the pentecostal life, in the orations, and especially in the splendid sequence: *Veni Sancte Spiritus, et emitte coelitus*, the pentecostal petitions. A special celebration is also contained in the *terce* of the pentecostal office.

Still, in spite of these guiding principal thoughts, the office of the Holy Ghost can be less systematized, according to a definite series of thoughts, than any other. Of the office the declaration of the Lord, concerning the Holy Ghost Himself, may be applied in a certain sense: *Spiritus ubi vult spirat et nescis unde veniat et quo vadat.* (John 3: 8.)

We shall, therefore, strive to gather the fires of the tongues of the pentecostal celebration into a focus, as it were, under a somewhat freer paraphrasing of the liturgy. We shall thereby combine the thoughts of the dogma and the emotions of the liturgy into one whole. We mean: the Home of the Holy Ghost.

§ 62. The Home of the Holy Ghost

"Alleluia, the Spirit of the Lord filleth the whole world! Come, let us adore Him! Alleluia!" Thus there swells up from the roaring of the pentecostal storm, and amidst the lightning of the fiery

flames of the tongues the Pentecostal cry of the Church, and is carried out into the wide world. With this joyous cry the office and the mass of the fourth solemn feast begin. Pentecost is High-Easter, the last glorious Easter blossom: it brings the Easter harvest ready to be cut. Therefore, the liturgical Eastertide ends only on the Saturday after Pentecost with the conclusion of the higher Pentecost octave, which is itself inaugurated by the morning celebration of the vigil of Pentecost and dies away with the *nones* of Pentecost Saturday. Then only does the ecclesiastical year return to its ordinary course: until now all is a still, glowing Easter light. This is likewise solemnly proclaimed by the preface of Pentecost, which ascribes the glorious pentecostal deed and the entire pentecostal mystery to the Risen Saviour: "Who ascending above all the heavens and seated at the right hand of the Father, poured out on this day the promised Holy Spirit upon all the children of love." And, again, as mentioned in the *Invitatorium* and Introit, there resounds upon the surging waves, stirred up by the roaring pentecostal winds, a solemn festive joy throughout the sacred song: *Quapropter profusis gaudiis totus in orbe terrarum mundus exultat!* And justly so. Through the Holy Ghost Who descends upon the Church and abides in her, the gigantic work of Christ and the fruit of the redemption through Him are secured for all times, for all people, and all souls: Alleluia, the Spirit of the Lord filleth the whole world."

From the roaring of the chasing winds, from the lightning of the flames of tongues, and from all the glory and the greatness of the pentecostal wonders we, however, guided by the liturgy, ascend first to the divine Spirit Himself, to the author of all these wonders, graces, gifts, and joys: *Venite adoremus!*

The pentecostal feast is primarily in honor of the Holy Ghost. This is but just and right. For alas! the person of the Holy Ghost is too little known even among Christians. We are now and then almost reminded of the words of the men of Ephesus who, in response to the question of St. Paul: Whether they had received the Holy Ghost, replied: "We have not even heard that there is a Holy Ghost." (Acts 19: 2.) It is comparatively easy to speak of the acts and the works of the Holy Ghost, but it is difficult to say something graceful about the person of the Holy Ghost Himself. "The Holy Ghost does not meet us like the Son, as a conceivable child of man, upon the road of this terrestrial life: He dwells in the inex-

plorable depths of the divinity (John 3:8), and in our hearts also. His activity is exercised in the quiet chambers of feelings. He is, as it were, the wonderfully planned abyss of the divinity and of our souls — who can comprehend Him? But the more do we covet to see the countenance of the uncreated love, from which all good proceeds." [1] Even the angels long to see the countenance of the Holy Ghost, as St. Peter testifies (I. Pet. 1: 12): "on Whom (the Holy Ghost) the angels desire to look." Thus Pentecost is primarily for the priests an invitation to delve into the depths of the dogma concerning the Holy Ghost, and there to permit the entire religion and ascetics to act upon us for a time, especially during this solemn festive octave, in the light of the Holy Ghost. This would also diffuse over us, in our activity of preaching and hearing confessions, illuminating pentecostal flames. Do not object and say: This is soaring too high. Though the homilist were to intersperse into his sermons a few high and mysterious thoughts on the Holy Ghost in order that his hearers might pause in an adoring, admiring, and an overwhelming manner before the exalted third person of the Blessed Trinity, it would by no means be a mistake against legitimate popularity. No one preached more popularly than the Saviour Himself. And yet deep, inscrutable, and overpowering thoughts on the Holy Ghost and the Blessed Trinity often flash through His addresses, so that we hold our breath in astonishment and say: He speaks divine things indeed. These are flaring flames of fire from the ocean of the flames of divine love — which is the Holy Ghost Himself. Of course, we must presently descend from these heights again into the concrete and popular life of souls, as the Holy Ghost Himself Who gathers His first Pentecostal harvest amidst the roaring of the pentecostal hurricane and amidst the flashing of fiery tongues, enters into the souls of the Apostles, seizes them in their inmost marrow and smallest fiber, and transforms them and, through them, thousands of souls in a touching and overwhelming manner. Delving into a tract of dogma, which has drawn largely from the bottomless fountain of Holy Scripture, indicates always a fructifying source for a sermon and for the confessional, both directly and indirectly. The great indispensable principle of the preacher, which St. Paul proclaims in the letter to the Romans, is this: *Justus meus ex fide vivit.* My just man lives by faith. The roots of Christian morality penetrate, like the tree

[1] Meschler, The Gift of Pentecost, p. 2. (3rd. ed.)

upon a rock, deeply into precious stones and into the fertile soil of dogma, and suck from hidden sources their perennial power. For this purpose, however, dogma must not merely be studied with the intellect: as there is a scriptural reading that seeks edification and still is an exegetic earnest reading of Scripture — so there is likewise a penetration into dogma that seeks edification. And, moreover, if God has revealed to us some things of the inmost mysteries of the Blessed Trinity, may we not read them? One does not reveal family secrets to a stranger on the wayside. But if God has revealed to us some of the deepest of His mysteries, it is a sign that we are His friends: "I will not call you servants, for the servant knoweth not what his lord doeth. But I have called you friends: because all things whatsoever I have heard from my Father, I have made known to you." (John 15: 15.) We recommend on this occasion most urgently the classical little work of Meschler to the clergy: The Gifts of Pentecost. The reading or meditation of this splendid work will explain the object of these lines better than words can. From this book, which speaks in a higher and more theologically cultured attractive popularity to the reader, whole parts might be translated into popular eloquence for the people,—an inviting task for individual activity and preparation for the preaching office. We speak here of the home of the Holy Ghost.

1. *The Home in Heaven.* The first and the true Home of the Holy Ghost is the depth of the divinity: Heaven.

The Father and the Son recognize each other from all eternity. They fathom their infinite essence. The light of recognition flows from the one to the other. But from the mutual cognition there arises from all eternity — an infinite mutual love. Love can perform within man also gigantic work. Think of the love of a John, a Paul, an Augustin, a Bernard, a Francis, and of a Philipp of Neri! and yet all-created love, down to the fiery affections of a cherub, is but a passing breath — and even the supernatural power of love and the habit of love (*virtus infusa*) are but supernatural properties of the soul. But in God, between the Father and the Son, love is so powerful, so omnipotent, so interiorly alive, so great and essential — not a mere passing breath or a mere power, ever so grand or conceived — that from all eternity it is an infinite living person. And this eternal, infinite love which is a person, is the Holy Ghost, the divine fruit of the love of the Father and

of the Son, the Holy Ghost, Who proceeds equally from the Father and from the Son — the breath, the respiration, the expression, and the bearer of the life and of the love of God. It is the property of love to communicate, to diffuse, and to spend itself. But the Father possesses all, and like Him, so, too, does the Son possess the divine life. Thus the Father and the Son give from all eternity — in eternal love the fulness and the boundless ocean of their common nature to a third person, which they breathe and pour forth, as it were, from the fulness of their common heart: the Holy Ghost, the third, independent, and perfect bearer, possessor and owner of the divine nature: the immense light and flaming love, of which every supernatural love in the heart of man is but a flame and wave in likeness. Such is Pentecost in Heaven: the Home of the Holy Ghost, in the profundity of the divinity. These are the gates of its eternal exit! *Venite adoremus!*

2. *The Home in nature.* Again, the Home of the Holy Ghost is nature. When the first creative act was accomplished, when the earliest morning mists of the cosmos had been lifted, then — so tells us the book of Genesis — "the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved (fructified, formed, gave life and love [1]) over the waters." This is the first mysterious word of Holy Scripture on the Holy Ghost. The Holy Ghost is the great former, vivifier, and developer of nature. Psalm 103 (104), which is read in the nocturn of the office of Pentecost, describes in a grand manner the Home of the Holy Ghost in nature; the psalm belongs also, from a linguistic point of view, to the most exalted descriptions of nature existing. This idea is well adapted to our modern times. The gigantic progress made in natural science is evidently a breathing of the Holy Ghost over our generation. Moving upon the dark abyss of nature the Holy Ghost cries out to the spirit of man: Let there be light! Therefore, precisely, is the intentional tearing away of the noble science of nature from God a veritable blasphemy — a sin against the Holy Ghost! God grant that the pentecostal flames may fall upon the explorers of nature! May the pentecostal light illumine many wide circles and make them perceive that nature is the Home of the Holy Ghost. (See p. 102.)

[1] See the Hebrew text of Gen. 1, 2; compare also Psalm 32: 6; Ps. 103: 27; John 26: 13 and the splendid imitation in poetry of this psalm by Stork, Die Psalmen in stabreimenden Langzeilen. (Aschendorffmuenster.)

3. *A home in the Church.* A still more glorious Home of the Holy Ghost is in the Catholic Church. This is described to us in the Epistle of the feast taken from the Acts of the Apostles. The Lord had carefully planned the Church from the very first step of His life and established, organized, and completed her and infused life into her (p. 4). But the boat of the Church still lies anchored upon the strand of the world. No wheel is turned, no sail inflated. Pentecost now dawns: the builder of the boat, Christ Jesus, now redeems His divine pledge. The Holy Ghost descends amidst the roaring of the winds. See how the sails are swelling, how everything puts on life and motion. The Vicar of Christ, Peter, stands at the helm. At his pentecostal word the first thousands enter: representatives of all countries, — as the Acts of the Apostles testify. Happy course, oh, holy Church of the Lord! The Spirit of truth is with thee: Alleluia, the Spirit of the Lord filleth the whole universe. And now, in the twentieth century, the gigantic boat is still floating upon the ocean of the world, in spite of the storms of the past and of the future, and establishes stations in all parts of the world. And when the hand of an aged great Pope sinks from the rudder, the invisible pilot of the Church cannot die, and, while the world laments the illustrious dead, He finds again the invisible pilot of His boat: it is His home. Such is Pentecost on earth: "Alleluia, the Spirit of the Lord filleth the universe: come, let us adore Him!" [1]

4. *The home in the soul.* The Holy Ghost has still another home — the depths of the human soul. We will not now describe extensively what He accomplishes therein in a mysterious manner. Beautifully, beyond conception, does the Gospel of Pentecost and that glorious sequence, called after its beginning words: *Veni, Sancte Spiritus!* paint it. He, the great Holy Spirit, enters into the quiet depths of our hearts. He cultivates the fruitful field, the constantly increasing rich and heavenly soil of the Christian soul: sanctifying grace. Heavenly supernatural seed does He scatter into this holy land: the infused supernatural virtues, that they might develop, in spite of all storms and battles, with our co-operation and cultivation into a Christian character. And in order that this development and growth might be accomplished more richly and more fully and more joyfully and more decisively, therefore does He send His sevenfold gifts like the fructifying

[1] On sermons for Pentecost, see p. 555 sqq. and 764 sqq., also pp. 13–27, p. 448 sqq.

breezes of a spring. And as God dispenses upon nature the dew and rain and sunshine and a thousand other aids, according to wisely created laws, in due time, so does the Holy Ghost bestow upon the supernatural kingdom untold help and actual graces, illuminations, inspirations, fiery tongues, and pentecostal flames, supernatural sunshine, dew and rain from above, also terrifying, dazzling, and glaring lightning which warn and awaken, thunderclaps and electric storms — yet so that to those who love God all things turn out for the best. And whithersoever, through dire need of the times, His holy Church cannot penetrate, there the Holy Ghost, the invisible regent and dispenser of graces breathes, often quietly, so that no one knoweth whence He cometh or whither He goeth. Upon unknown paths He leads to great conversions, or He unites with His Church in a spiritual manner and with salvation upon extraordinary ways honest souls of good faith, who follow His motions and, without their own fault, fail to enter the bosom of the Church. All this is again the Home of the Holy Ghost, "of the Father of the poor," of the "dispenser of gifts," of the "light of hearts," of the "best of all comforters." *Veni, Sancte Spiritus . . . dulcis hospes animae!* O nearest and inmost home of the Holy Ghost, hail! It is therefore just and right, becoming and wholesome, that we dedicate, with a most solemn liturgy, the octave of Pentecost to the Holy Ghost: It is the most beautiful and most worthy homage of Him. The office is a solemn canticle in His honor, in honor of His essence and works. The Introit of the mass proclaims the joyful pentecostal cry, the Epistle the fact of Pentecost, the Gospel its life, the preface its jubilating gratitude, the orations and the sequence the holy pentecostal petitions, the fast, so exceptionally proper to this festive octave, the pentecostal seriousness: The Bridegroom (Christ), as the Saviour once said, is now taken from the disciples, and therefore they fast! The boat of the Church launches forth — it brings peace, and yet, it is a *battleship*. With the Alleluia there is mingled the pentecostal cry of the *ecclesia militans*.

But, with the Church we pray and we address the exalted Spirit thus:

Da virtutis meritum
Da salutis exitum,
Da perenne gaudium!
Amen! Alleluia!

§ 63. The Octave of Pentecost

The octave of Pentecost is constructed similarly to that of Easter: each day has its own festive mass. The Epistle, like that of Easter, is mainly taken from the Acts of the Apostles. With the festive commemoration of the Holy Ghost baptismal thoughts are interspersed. (See the Introits.) The first three days, like in the Easter octave, are days of great solemnity. Thursday shows likewise a great similarity to Sunday. Very interesting also are the relations of the thoughts of the Introit of Pentecost Monday to those of Easter Monday. The Roman stations of the feasts prefer the churches of St. Peter and of the Apostles. Very unique are *the ember fast-days* which are inserted into this week. (See above, p. 274 sqq.) We shall sketch the connection of these thoughts as follows:

1. *Feria secunda.* The Holy Ghost and the faith of Christ. The Holy Ghost emphasizes and demands, above all, as did Christ, faith as the *initium salutis*, and condemns infidelity: the Gospel renders a chapter of the conversation with Nicodemus on faith (John, c. 3.): *Qui credit in eum, non judicatur: qui autem non credit, jam judicatus est. . . . Hoc est autem judicium: quia lux venit in mundum et delixerunt homines magis tenebras, quam lucem.* The truth, this light of Christ, is preserved by the Holy Ghost: *Spiritus Sanctus docebit vos, alleluia, quaecumque dixero vobis, alleluia, alleluia!* (*Communio*). Wherever faith is, thither does the Holy Ghost descend (the Epistle), there grace operates, there the works of light, the works of God, prosper (Gospel). Pentecost Monday is a solemn announcement of faith as the *initium salutis et radix omnis justificationis.* The Holy Ghost announces that Christ continues to live in faith. (Cf. Index: faith.)

2. *Feria tertia.* The Holy Ghost and the Church of Christ. Faith prospers in the Church under the true shepherds ordained by Christ: *qui non intrat per ostium in ovile ovium, sed ascendit aliunde, ille fur est et latro.* (Gospel, John 10.) Christ is the door. Ordination and the mission of the priests effect the entrance of the shepherds through the door, which is Christ, and that they thus announce the true faith and pasture and guard the sheep by the authority of Christ and, like Christ, give supernatural life. The Holy Ghost therefore provides the teaching office: *ego sum ostium: per me si quis intrat, salvabitur.* The Holy Ghost provides the

office of the priesthood: *ego veni ut vitam habeant et abundantius habeant.* The Holy Ghost provides, as did Christ, the office of shepherds: *ante oves vadit et oves illum sequuntur, quia sciunt vocem ejus: alienum autem non sequuntur.* These words of the Gospel are attributable to Christ, to the Holy Ghost, and to the followers of Christ who are called, ordained, and sent by the Holy Ghost into the Church. For all this we owe the Holy Ghost our deepest gratitude: *Accipite jucunditatem gloriae vestrae, alleluia; gratias agentes Deo, alleluia: qui nos ad coelestia regna vocavit.* (Introit.) The Holy Ghost testifies that Christ continues to live in the Church.

3. *Feria quarta.* The Holy Ghost and the grace of Christ. The Gospel, John 6, shows the life of grace which Christ has brought and which the Holy Ghost sustains and renews in the Church. The life of grace, however, is secured through the sacrament of the Altar, through the personally abiding Christ. We read in the Gospel of St. John, c. 6: *Ego sum panis vitae. Hic est panis de coelo descendens: ut si quis ex ipso manducaverit non moriatur. Ego sum panis vivus, qui de coelo descendit. Si quis manducaverit ex hoc pane, vivet in aeternum: et panis quem ego dabo, caro mea est pro mundi vita.* The Holy Ghost, whose coming and operations are mightily emphasized in the Epistles (Acts, c. 4 and 5), provides that through holy orders and consecration Christ, Who continues to live in the sacrament of the Altar, *remain with us* and with Him His grace. (On ember-days, see above, p. 274 sqq.)

4. *Feria quinta.* The Holy Ghost and the servants, the representatives of Christ. The Gospel, according to Luke, c. 9, describes the vocation and the spirit of the representatives of Christ, the Epistle (Acts, c. 8) the operation of the representatives of Christ. The Holy Ghost provides that Christ continue to live in and through His several servants. Thus the words of Holy Scripture are fulfilled: *Spiritus Domini replevit orbem terrarum.* (Introit.) *Egressi autem circuibant per castella evangelizantes et curantes ubique.* (Gospel.)

5. *Feria sexta.* The Holy Ghost and the greatest evil — sin; the Holy Ghost and the remission of sin, in Christ. The Gospel narrates the touching history of the palsied man and of the word of divine love which Jesus then pronounced for the first time and which was verified, in a glorious manner, by a miracle: *homo, remittuntur tibi peccata tua. . . . Ut autem sciatis, quia filius homi-*

nis habet potestatem in terra dimittendi peccata (ait paralytico): Tibi dico surge . . . et confestim consurgens coram illis, tulit lectum, in quo jacebat: et abiit in domum suam. The Holy Ghost provides that the sons of men, even today, may pronounce this word of almighty love effectively: *homo, remittuntur tibi peccata tua.* For this purpose they receive the Holy Ghost. (John 20: 23, and pp. 334–336.)

6. *Sabbatum.* The Holy Ghost and the physician for all ills. The concluding station is in St. Peter's. (See above, pp. 292, 293, 295: The great night in St. Peter's.) The Gospel takes us to the home of Simon Peter at Capharnaum, where Jesus cures the sick mother-in-law of the Apostle. There, late in the evening, and until late into the night, the whole of Capharnaum gathered at the threshold of the house of Simon. The sun had already set and the shades of night had fallen upon the city and the lake. But Jesus, the glorious sun, the great light, which arose in Galilee (Isaias 9: 1; see the I. nocturn of Christmas, p. 219, also p. 130), is still shining: He is solicitous about each one sick or in distress: He lays His hands upon every one individually. And into the stillness of the night the cry of the cast-out demons is heard: "Thou art the Son of God!" Is not this marvelous page of the Gospel (Luke 4) a grand picture of the Catholic Church, in which the Holy Ghost provides that Christ, the physician, still works unto the very end of all days? And when this Gospel was once announced in the great night in St. Peter's, in the very ancient basilica, and when it is still sung today in the new St. Peter's dome on Pentecost-day — then the Church of Peter — "this house of Simon — becomes on this last Pentecost and Easter-day a *grandiose* image of that world-encircling house of Simon" — of the Catholic Church, in which Christ, the physician, continues to operate in the night of the world and takes cognizance of all evils. And gratefully do we rejoice and cry out on this last pentecostal and paschal celebration: *Charitas Dei diffusa est in cordibus nostris per inhabitantem Spiritum ejus in nobis, alleluia!* (Introit of the mass) and throughout all ages are the grand words of Christ verified in the Church: *Spiritus ubi vult spirat: et vocem ejus audis alleluia, alleluia, sed nescis, unde veniat aut quo vadat: alleluia, alleluia, alleluia* (*communio* of Pentecost Saturday). After this cry of jubilation: *exspirat tempus paschale* (the Rubric after mass). (See p. 501.)

§ 64. A Retrospect of Easter

With the Saturday after Pentecost the grand Easter time ends. It began on Septuagesima, with the sighs of death: *Circumdederunt me gemitus mortis.* Now it ends in an immense Pentecostal jubilation: *Quapropter profusis gaudiis totus in orbe terrarum mundus exultat.* We will give once more a hurried review of the entire liturgical development of the *opus redemptionis.*

1. *The vineyard of God in the history of the world.* (Septuagesima: Gospel of the laborers in the vineyard.)

2. *The field of Christ.* (Sexagesima: Gospel of the sower and of the seed.)

3. *The vineyard of God and the field for sowing, purchased and fructified through the Passion of Christ.* (Quinquagesima: Gospel of Christ's proceeding to Jerusalem to suffer.)

After this general and grand picture of the work of the redemption, Ash Wednesday conducts us into the more proximate and serious celebration thereof.

4. *The collaboration of God and of men in the vineyard and the field of God.*

(*a*) On the part of God: the work of the redemption; and:

(*b*) On the part of men: the work of conversion: penance, love, interior life. (Ash Wednesday and the following Triduum.)

Now the work of the redemption, into the focus of which Christ Himself enters, is fully and entirely developed: it is a grand conflict followed by a most glorious victory.

5. *Christ, our humiliated prototype, in the conflict.* (I. Sunday of Lent: Gospel of the temptation of Christ.)

6. *Christ our transfigured law-giver in battle.* Our obedience to law: our examination of conscience, according to the law and our transfiguration through grace and the law of Christ. (II. Sunday of Lent: Gospel of the transfiguration of Christ.)

7. *Christ Jesus the great victor in the battle. The stronger opposed to the strong Satan:* our victory in confession. (III. Sunday of Lent: Gospel of the driving out of Satan.)

8. *Christ Jesus the host after the battle:* He leads us, who have been liberated, to the banquet of victory in Holy Communion. (IV. Sunday of Lent: Gospel of the miraculous multiplication of the loaves, John 6.)

After having contemplated the vineyard and the field of God, which Christ purchased through a most terrible battle, wherein He became our example, our lawgiver, our victor, and our host, — it may be asked: How did He conduct this victorious battle? Only as the High Priest in His Passion. Therefore, the liturgical trend of thoughts is developed as follows:

9. *Christ Jesus, the suffering High Priest, throughout the entire picture:* the cross appears on Calvary as a balance, as an ark, as the tree of life, as the banner of victory, and behind it and upon it the crucified, the high-sacerdotal Victor. (Passion Sunday and Passion-week. The Gospel describes the Son of God, the Epistle the High Priest as the God-man.)

10. *Christ Jesus — the suffering High Priest, in separate pictures.* We behold:

(*a*) The march of triumph with palms and with the cross, in glory and in shame. (Palm Sunday.)

(*b*) The Way of the Cross and all its Stations (the Passion).

(*c*) Love to the end. (Holy Thursday.)

(*d*) Love unto death. (Good Friday), and in fact:

(*α*) The history of this atonement and love (the Passion, by the disciple of love);

(*β*) The extension of this love (intercessary prayers);

(*γ*) The unveiling of this atonement and love (the unveiling of the cross, the *improperia*);

(δ) The fulfilment of this atonement and love (the *missa Praesanctificatorum*).

But after the stillness of the grave, around which the light of Easter is already playing, the liturgy likewise unfolds the glorious fact of the work of redemption.

11. *Jesus Christ risen — bring us:*

(*a*) New fire.

(*b*) New light.

(*c*) New life.

These are the thoughts of Holy Saturday and of Easter night.

12. *Christ risen — announces the greatest fact of His life*

(*a*) To death and to hell.

(*b*) To heaven.

(*c*) To the universe.

(*d*) To enemies.

(*e*) To friends.

(*f*) To the Church, which He completes and in which He renews us all: our resurrection.

These are the fundamental thoughts of the feast of Easter and of the Easter octave. The Sundays after Easter unfold these still more according to various views.

13. *Christ risen — the author of our faith and the source of our grace:* He brings peace of conscience, peace of communion, peace of the Sunday, eternal peace. (Low Sunday.)

14. *Christ risen — the Good Shepherd.* (II. Sunday after Easter, the Gospel of the Good Shepherd.)

15. *Christ risen — takes leave.* (III. Sunday after Easter: Gospel of "a little while.")

16. *Christ risen — consoles us.* (IV. Sunday after Easter: Gospel of the comforter.)

17. *Christ risen — urges prayers in His name* (the Sunday and week of prayer).

18. *Christ ascending into heaven* (feast of the Ascension).

19. *Christ ascended — and yet abides through the Holy Ghost in His Church.* (Sunday within the octave: Gospel of the comforter Who is to be sent.)

20. *The Holy Ghost — sent by Christ risen.* (Pentecost.)

His home is:

(*a*) Heaven.

(*b*) Nature.

(*c*) The Church.

(*d*) The human soul. He comes as *the finisher of the work of the* redemption, as the last glorious Easter gift, with all the fruits of a supernatural summer.

He completes the work of Christ: the Church and her servants, faith, the remission of sins, redemption, salvation, grace, and glory.

The harvest time of the Church is at hand. During the dark wintry night the great Light appeared and illuminated all: *Nativitas Domini! Epiphania Domini!* It taught us, it animated us, and then it appeared to disappear in the night of the Passion. On Easter it flared up victoriously, and the Holy Ghost puts it upon the meridian height, in order that it might ripen, within us, the most beautiful fruit of the Passion of Christ, the summer fruit of supernatural life and call us to a serious harvest work. (Octave of Pentecost.)

The house of Simon is finished and the Lord operates from this house, healing and saving through the Holy Ghost, from within and from without. But all tends toward love, wherein our union with God and our perfection consists: *charitas Dei diffusa est in cordibus nostris, alleluia, per inhabitantem Spiritum ejus in nobis, alleluia, alleluia!* What Christmas desired to begin — *ut in invisibilium amorem rapiamur* (preface of Christmas) ought now in a manner be finished: *charitas Dei diffusa est in cordibus nostris per inhabitantem Spiritum ejus in nobis.* (Introit of the Saturday after Pentecost, as a conclusion of the Easter celebration.)

This entire gigantic work of the redemption, however, is a supernatural act of Christ, of which mere human reason knoweth not whence it cometh or whither it bloweth. And precisely this gigantic work of the supernatural the Holy Ghost accomplished among and in us, and His work is likewise a grand act which exceeds all human power: *Spiritus ubi vult spirat, et vocem ejus audis: alleluia, alleluia; sed nescis unde veniat aut quo vadat: alleluia, alleluia, alleluia!* With this Alleluia cry of an immense joy over the supernatural and the abiding and operating of Christ in us, guaranteed by the Holy Ghost, the Church concludes both the paschal and the pentecostal time at Holy Communion of the mass on Pentecost Saturday.

Precisely these latter restrospective thoughts of the liturgy may easily be popularized. But the whole connection, from Septuagesima to and with Pentecost, might be utilized as a basis for a cycle of liturgical, dogmatic, and moral sermons throughout the entire ecclesiastical time.

§ 65. The Time after Pentecost

I. *The Sundays after Pentecost in general.* Pentecost, with its octave, concludes the paschal time. The balance of the ecclesiastical year is called the time after Pentecost, often Whitsuntide, or the pentecostal cycle of Sundays. The Sundays and weeks after Pentecost are less connected among themselves and with the rest of the ecclesiastical year than all other times. First, there is no continuous historical matter for this part of the year. Then again, the present historic-ecclesiastical grouping originated much later than the other parts of the ecclesiastical year. During the first six centuries the ordinary Sunday, generally speaking, had no fully pronounced liturgical position — *dominicae quotidianae.*

There existed for them a *quasi Commune Dominicarum*, a selection of Sundays and Votive masses. In the *Gregorianum*, at the end of the eighth century, the ecclesiastical year exhibits already pretty well the present formation. The Sundays after Pentecost, however, were still connected by other view-points, down to the middle age. Thus, f.i., a homiliary of Charles the Great counts but three Sundays after Pentecost, seven after the feasts of SS. Peter and Paul, five after the feast of St. Laurence, the ember-week of September, six after the feast of St. Michael. Gradually a common calculation for the time after Pentecost was adopted, and this brought the Sundays and weeks into a common, larger, and more ideal connection: they present the continuation of the life of Jesus on earth through the Holy Ghost — in other words: the continuation of the life and the operation of Christ in the Kingdom of Christ upon earth, the continuation of the life, the doctrine, and the grace of Jesus. Hereby the person of the Saviour comes entirely to the front — the idea of Pentecost remains hidden.

II. *The connection of the Sundays after Pentecost.* The Sundays after Pentecost present, above all in the Gospels, a continuation of the life of Jesus in the Church, and, in fact, in a more ideal, unconstrained, and yet emphatic connection. Now and then the lessons of the breviary correspond, in a striking manner, with the main thoughts of the Gospels or of the festive time, thus, f.i., the beautiful lessons on Samuel and the ark in Silo with the feast of Corpus Christi.

But a connection of thoughts between the various Sundays should not be too anxiously looked for. More surprising are the connections between the Introit, the Epistle, and the Gospel of the same Sunday, though here, also, the most obvious and fruitful, generally, are the great points of view, such as: *dogma*, *faith* (in the Gospel), *moral*, *application* (in the Epistle) — or: the grace of Christ (in the Gospel), the fruit of the grace (in the Epistle) — or: prayer for this grace (oration), joy over grace (in the Introit and communion) — or: the demand of Christ (in the Gospel), the execution of the demand (in the Epistle).

Often a single verse of the Epistle fits closely into some central thought of the Gospel. And probably the Epistle was precisely chosen on this account.

Three periods of these Sundays might properly be distinguished, according to Amberger:

(*a*) *The closer pentecostal cycle,* from Pentecost to the first week of August: it presents the propagation and intensification of the Kingdom of Christ.

(*b*) *The time from the first Sunday of August to the last Sunday of October:* it describes the *blessed activity in the Kingdom of Christ;* herewith the commonly occurring lessons of the first and the second nocturns correspond. During this time occurs likewise the beautiful summer feast of the Assumption of the Blessed Virgin Mary who, after *a most complete and exalted and blessed activity* in the redemption through Christ and in His Kingdom — is taken up into heaven.

(*c*) *From the first Sunday of November to the first Sunday of Advent:* this presents *the completion and the conclusion of* the kingdom of Christ. In favor of this idea, we have:

(*α*) The feasts of All Saints and All Souls: the Church militant passes into the Church suffering and triumphant.

(*β*) The lessons from the prophets Ezekiel, Daniel, and the minor prophets who point mainly to the completion and the end of all things.

(*γ*) Many Gospels, and, above all, the last Sunday of the ecclesiastical year, which brings before us the end of the world and the last Judgment: The Introit gathers once more the intentions of God of the whole ecclesiastical year: *Dixit Dominus, ego cogito cogitationes pacis.*

III. *The feast-days after Pentecost.* A series of feast-days have been inserted into the time of Pentecost, which partly complete, with an intentional sequence, the thoughts of Pentecost, and have partly and merely accidentally crept into the pentecostal cycle, but are in a marvelous harmony with its fundamental thoughts.

(*a*) The first consequentially formed series of feasts consists of the feast of the Blessed Trinity, the feast of Corpus Christi and of the Sacred Heart. After the great work of the redemption is accomplished, but perfected by the Holy Ghost and guaranteed both in the Church and in the souls of all times, we look up to:

(*α*) The author and the perfector of the entire and great work and Kingdom of Christ, to the ever Blessed Trinity. (Sunday of the Blessed Trinity.) Then we descend again to the Kingdom of Christ on earth and we find:

(*β*) The continuation of the life and the operation of Christ

through His power in the Church — during the whole Whitsuntide. Herein we celebrate:

(γ) The continuation of the life of Jesus in His person in the most adorable sacrament of the Altar: *Corpus Christi* — and

(δ) The deepest soil, the deepest root of this continuation of the life of Jesus amongst and in us — His love as our Redeemer, the heart of the Redeemer: the feast of the Sacred Heart.

(*b*) The second, more accidental, yet surprisingly harmonious connecting series of feasts constitute the festive celebrations of the Apostles SS. Peter and Paul, the Assumption of the Blessed Mother Mary, the feast of the Holy Rosary, and of All Saints. We see:

(α) The continuation of the life of Jesus through the Church of Christ, i.e., through the primacy, the Apostolate and the episcopate: the feast of the Apostles Peter and Paul is really the feast of the Church, of its primacy and apostolicity. We see furthermore:

(β) The continuation of the life of Jesus through the imitation of Christ: no one ever followed so perfectly into the footsteps of Christ as did our great Mother Mary: therefore, the life of Mary, the Marian ecclesiastical year, and the end of the life of Mary on the feast of the Assumption of Mary passes before our souls once more — Mary is the most glorious prototype and example of the imitation of the Lord, of the contemplative and the active life (see the Gospel); but, at the same time also, the first intercessor, protectrix, and fosterer of our imitation of Christ: She has chosen, considered from all sides, the best part. (Gospel.)

The Church develops also finally:

(γ) Two whole pictures of the continuation of the life of Christ.

The two last great feasts of the ecclesiastical year furnish, in fact, an entire picture of the life of Christ and of the imitation of the life of Christ. After the Church celebrated the entire life of Christ and of the Blessed Mother during the ecclesiastical year, she weaves once more all these mysteries of the life of Jesus and Mary into one devotion and one feast: into the devotion and the feast of *the Holy Rosary.*

The ecclesiastical year reaches its end. The sun which arose within it and the light which illumined it is — Christ Jesus. We should all absorb within ourselves the rays of this light. We should all become transformed during the course of the ecclesiastical year, aye, Christ Himself should be formed within us. The numerous

feasts of saints, which are interwoven into the ecclesiastical year, are so many encouragements and assurances that this is possible. "The rays of Christ are divided by falling upon the earth and upon souls, and they are scattered, but not lost. One ray falls upon this soul, another upon another soul: in the one it clothes itself, the other it brightens again, and such is the peculiarity of its supernatural beauty and glory."[1] At the end of the ecclesiastical year, however, the Church gathers all into one large picture of the imitation of Christ on the feast of All Saints: "All the saints form again one glorious and immense rainbow, the exalted image of Christ: but each saint yields again, like the individual dew and raindrop, but one ray of the immeasurable central sun — Christ Jesus. The unity consists in the central sun, which is Christ, the diversity is displayed in the various groups of the saints and in every individual part of these groups. . . . Thus the saints and the feast of All Saints are merely the living expression of the doctrine of the grace and of the example of the life of our Lord."[2]

From this general connection we shall select some days, some feasts and festivals, in a particular manner, because they are especially important for the homilist and exact from him peculiar considerations.

§ 66. The First Sunday after the Octave of Pentecost

A. *The first Sunday after Pentecost*, or the condensation of the moral law of the ecclesiastical year: Love, and especially the love of neighbor. In ancient times the first Sunday after Pentecost, the present Trinity Sunday, had no special higher rank among feasts. Though now and then called *Dominica octavae pentecostes*, still the pentecostal octave closed with the morning, respectively, the night service of the Saturday of Pentecost, of which the last service only ended early on Sunday morning. (See pp. 275 and 277 sqq.) The *Dominica* I. p. P., of which the formula is still in the missal and is commemorated, takes up the thought of love and of mercy with which the octave of Pentecost was closed (pp. 506 and 510). The Holy Ghost had diffused the law of God into our hearts: therefore, we, too, should walk in the spirit of love. The Epistle, I John, c. 4, gathers once more the central thought of the ecclesiastical year: the love of God; *Carissimi: Deus caritas est.*

[1] Meschler, Life of Jesus, II. vol. The saints of the Church of Christ.
[2] Meschler, Life of Christ, I. C.

In hoc apparuit caritas Dei in nobis, quoniam Filium suum Unigenitum misit Deus in mundum, ut vivamus per eum. . . . Then follows, in the Epistle and the Gospel, the answer to this love of God: our love of neighbor. *Carissimi, si sic Deus dilexit nos, et nos debemus diligere alterutrum. Si diligamus invicem Deus in nobis manet, et caritas ejus perfecta est.* (Epistle.) *Estote misericordes, sicut et Pater vester misericors est*, etc. (Gospel, Luke, c. 6.) Thus the first Sunday after Pentecost condenses, once more indeed, the whole moral law of the ecclesiastical year into the principal law of love, but emphasizes especially — in answer to the love of God for man — our love of man. (See the whole tenor of the Epistle.)

These thoughts might also be partly treated, in various ways, in connection with the thought of the Blessed Trinity.

In connection with these thoughts some retrospective sermons of the ecclesiastical year might also be delivered, f.i.

(*a*) *A retrospect of the week of Pentecost:* an entire picture or only the Saturday after Pentecost. (See pp. 496 sqq., and 507.)

(*b*) *A retrospect of Eastertide.* (See a selection from the series of thoughts in § 64, p. 508 sqq., f.i., our walking from Easter to Pentecost with Christ.)

(*c*) *Our love in answer to the divine love.* (See above, point A, and Pentecost Saturday, p. 507.)

B. *Trinity Sunday*, or the condensation of the doctrines of faith and the ecclesiastical year. Reports of the tenth century recount that already in those days a votive mass *de Trinitate* was celebrated preferably on the first Sunday after Pentecost, and here and there an entire office *de Trinitate* was recited. Even the *Gregorianum* contains for this Sunday a proper (votive) mass in honor of the Blessed Trinity, with the present customary preface. Stephen of Liége (903–920) edited an office, and the feast found entrance into the Netherlands, England, Germany, and France. The Pope hesitated, in spite of repeated petitions, with its general introduction, until John XXII, A.D. 1334, adopted the feast and prescribed it for the universal Church. The more ancient office had already been revised by the Franciscan John Peckham (— 1292).[1]

The jubilation of Pentecost is passed. The ecclesiastical year has again entered upon its ordinary course. The place of the paschal and pentecostal emotions is taken by a quiet meditation.

[1] See the interesting and more extensive accounts by Kellner, Heortology, p. 76 sqq.

And as the quiet, clear Alpine lake reflects the blue dome of Heaven, so, too, is the eternal, immeasurable mystery of the Blessed Trinity reflected in the liturgy of this Sunday. From the field of thoughts, taken from the office and mass, we will select a few.

1. *The doctrine of faith concerning the Blessed Trinity.* A glorious example of popular catechesis we possess in the *symbolum Athanasianum.* In developing the mystery it is well, occasionally, to launch into the deep. If the subsoil of the sermon is plain and clear, in the spirit of the catechism and of the Athanasian hymn, then the one or other alpine climb of faith and of thoughts might be of great advantage. The hearers will then learn to divine the height and the depth of the immeasurable mystery and be incited to adoration in the spirit of humble faith. Consult good dogmatic writers: great service may be here rendered by such works as Willmer's Handbook of Religion and "The Gift of Pentecost," by Meschler. Above, when treating of the feast of Pentecost, we gave several plans for a somewhat deeper treatment of these doctrinal mysteries. (See, The Home of the Holy Ghost in Heaven, p. 500.) The applications should simply be: faith and adoration. The most fruitful incitements are given in the Epistle. (See also above, pp. 246 and 247, and especially Meschler, "The Gift of Pentecost," 3. ed., p. 13 sqq.; Willmer's short Handbook of Religion, §§ 85–93, pp. 214–236; see below, themes.

2. *The acts of the Most Adorable Trinity, of the Father and of the Son and of the Holy Ghost.* For practical applications the Epistle and the Gospel of the first Sunday after Pentecost give the best directions. (See above, A.) This theme is also well adapted for the repetitions of the renewed grand deeds of God and of the ecclesiastical year.

3. *The divine providence of the Most Blessed Trinity.* (See good dogmatic writers; Brückerleben, A Way to Interior Peace, the first chapters — and the Epistle of Trinity Sunday.)

4. *Baptism and the Blessed Trinity*, f.i.:

(*a*) Baptism and the Blessed Trinity.

(*b*) The revelation of the Blessed Trinity at the baptism of Jesus.

(*c*) Fruits of baptism (p. 162 sqq.; see also Holy Saturday and Pentecost Saturday).

(*d*) The baptismal order of Christ: in the name of the Father and of the Son and of the Holy Ghost. (See the Gospel of Matt.,

c. 28.) This cycle of thoughts affords many opportunities for *practical remarks* on the holy sacrament of baptism.

Themes. On account of the difficulty of dogmatic themes we will here present several plans for sketches.

Some themes might be adduced under entirely single interrogatory forms, f.i.:

Theme I. What is the Blessed Trinity? How does it exist?

I. *What is the Blessed Trinity?* This sacred feast leads us into the depths of the divinity. What does the doctrinal mystery of the Blessed Trinity tell us?

1. *In God there is personality. In every rational and free being we must assume personality.* We are all independent persons, i.e.: we are thinking, willing, and free beings; we are masters of our own actions, we possess our bodies and souls independently, with full consciousness, with inviolable rights, and a certain unlimited dominion. We say to ourselves: I am; I think; I will; I am a whole man, autonomous and independent. How noble and exalted is human personality? How much more is this the case in God? In God there is personality. He is a personal God, not an undetermined, heedless being, possibly a soul of the world without spirit and power, without consciousness and force. Otherwise God would be less than we are. There lives a personal God, Who thinks all-wisely, Who wills and loves almightily, and Who is solicitous about every needful cry of every one of His creatures. This our sound, common human sense tells us. But faith tells us more.

2. *In God there are three persons; the Father, the Son, and the Holy Ghost*, i.e., in God there are three glorious divine possessors, containers, and bearers of the divine nature, three, who jointly and indivisibly possess full enjoyment of the divine nature, the entire ocean of the divine essence and of the divine blessedness. The Saviour Himself spoke of these three in a marvelous manner. Aye, He gave us their most sacred names: Father, Son, and Holy Ghost. But He reveals still more. God Himself, eternal truth, has told us still more exalted things of the mysteries of heaven; He has opened the heavens, as it were, still wider for us.

3. *Each of the three persons is God.* The Father is God. The Son proclaims Him as such. When taking leave He announces to us in mysterious words: I go to my Father and to your Father, to my God and to your God (John 20: 17). The Son is God. This is loudly proclaimed in the beginning of the Gospel of St. John. And the whole life of Jesus is full of the most glorious proofs that Christ is God, the Son of God. How gloriously did we just celebrate this — from Easter to Pentecost. And this doctrine the infallible and holy Church has solemnly pro-

claimed against all the errors and storms of the world. The Holy Ghost is God. This we celebrated again, believingly and gratefully, on last Sunday, on the high feast of Pentecost. We have adored and glorified the Holy Ghost, the Lord and the Vivifier, at the same time with the Father and the Son! This is likewise loudly proclaimed in Holy Scripture (Acts 5: 3, 4; II Cor. 12: 8–11; I Cor. 2: 10,12). But our holy faith takes us still deeper into these mysteries.

4. Each one of these three persons is God — in the one common, divine nature. The Saviour Himself, on a certain occasion, revealed this most solemnly to the great astonishment of the faithful and the great consternation of the unbelieving Jews, when He said: I and the Father are one. (John 10: 30.) Though different in personality, we are nevertheless one in essence. We have the same nature and essence. The same is precisely announced most solemnly by Holy Scripture. (I John 5: 7) and by the Church guided by the Holy Ghost. (Symb. Athan.; symb. Later. Conc. Later. IV, c. 2.) Therefore, we not only speak of the Trinity but also of the Tri-unity. And one thing more does faith add:

5. Each one of the three persons is independent of the other and really and truly different from each other — therefore it is not a mere image of thought, not an invention of some pious imagination. I can and may pray to God — the Father, the Son, and to the Holy Ghost. Brethren, this we may not entirely understand and perceive! (St. Augustin and the child which would empty the ocean into a little cavity made of sand.) It is a mystery! But God, Who is truth itself, is back of this mystery. He Himself, the Eternal, testifies: It is so! And He has a full right to our understanding and intellect. And the same God moves us cheerfully to accept this doctrine. (Further explanations of the nature of faith, see pp. 232 sqq. and 401 sqq.) God, the eternal truth and authority, which can neither deceive nor be deceived, has taught us. Cheerfully we say: Credo, I believe! After having adored and tried to serve, ever since Christmas, now with inner joy, then in deep sorrow, and again in most solemn jubilation, the Father, the Son, and the Holy Ghost, we today condense all into one silent and quiet confession, into one sacred prayer and adoration: There is but one God. This I firmly believe. In God there are three persons: The Father, the Son, and the Holy Ghost. The Father is truly God; the Son is truly God, and the Holy Ghost is truly God. And yet these three persons are but one God. This I cheerfully believe. And — Father, Son, and Holy Ghost — You are therefore one God, because You all have the same nature and essence. You differ in person, but You are one in essence. And with Holy Scripture I ascribe to Thee, oh Father, the creation, to Thee, oh Son, the redemption, to Thee, oh Holy Ghost, the salvation.

And yet these three works are common to each one of You: for all that the Father does, the Son does likewise and also the Holy Ghost. (See John 5: 19.) Thus I pray and I cheerfully confess.

Brethren, this is the answer which the Saviour and His Holy Church give to our marveling question: What is the adorable Trinity? But

II. How does the Holy Trinity exist? *Ecce jam incipiunt mysteria.* Now the mysteries begin. (For an homiletic explanation of the idea of a mystery see the splendid remarks in Willmer's short Handbook, p. 232, § 91. The doctrine of the Blessed Trinity is a mystery.) But herein also the Saviour has vouchsafed us several insights. And the Church and her learned divines have briefly followed Him. Listen for a short while. The preacher should briefly develop the trend of thoughts which we have developed above on the feast of Pentecost, in n. 1, p. 500 of the paragraph on: The home of the Holy Ghost — all this should be done in a tone of supreme veneration and with sentiments of humble admiration over the greatest existence possible.

But of what use are these great thoughts which we have considered today? Are they not superfluous? The Saviour once said to His disciples: I call you no longer servants, but my friends. For I have made known to you all that I have heard from the Father! (John 15: 15). Brethren, one does not reveal family secrets to every stranger on the street. Still, God has revealed to us poor, sinful men some of the inmost secrets of His essence and of His life, things which our reason could never have attained. What follows from this? One thing: we are children of God, God's family. This is a sign that we really belong to one family. This is for us an immeasurable honor. And, in truth, to every common laborer, to every ordinary servant, to every forgotten being, God has revealed some of His most exalted mysteries. And what follows, moreover, from this? We should honor these sacred mysteries of the Blessed Trinity, we should love and fully appreciate them. No power on earth should be able to turn us away from God, the Father, the Son, and the Holy Ghost. We should rejoice to express the truth in our confession of faith and pray. How often do we not say: Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Is it not true that we have often said these words thoughtlessly? Pronounce them today in holy mass, and especially when the priest sings the preface, over and over again, *slowly, devoutly, with an exalted and humble thought of the Blessed Trinity.* Then later on you will pause a little while during this exalted prayer. What are we poor, insignificant creatures in comparison to the Blessed Trinity! *O altitudo divitiarum sapientiae et scientiae Dei:* Oh, depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments and

how unsearchable His ways? For who hath known the mind of the Lord? or who hath been His counselor? . . . For of Him, and by Him, and in Him are all things: to Him be glory for ever. (Epistle of the feast, Rom., c. 11; see pp. 83, 84.) We have every reason to submit ourselves to Him! We should be grateful, upon our knees, that we are privileged to believe in Him and to serve Him. And in leaving the church today, on the feast of the Most Adorable Trinity, take holy water, sign yourself once more devoutly with the sign of the holy cross and place your reason, your speech and your heart, your life and your vocation under the mighty protection of God, under the blessing of the Adorable Trinity and Tri-unity: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

(Point I. with a closing remark of this sketch, might suffice.)

Theme II. What does the life of Christ tell us of the Most Blessed Trinity?

(*a*) *the beginning of the child life* (proof from the message of the angels).

(*b*) *the beginning of the public life* (proof from the baptismal revelation).

(*c*) *the conclusion of the public life* (proof from the address at the Last Supper).

(*d*) *the conclusion of the whole life of Christ* (proof from the command of baptism and the conclusion of the Gospels).

Submission to revelation: *Credo!*

Gratitude for the revelation: *Gratias ago* (cf. the preface *de Trinitate*).

§ 67. The First Weeks after the Octave of Pentecost

The Sacerdotal Week

The two first weeks after the octave of Pentecost are, as it were, a golden casket wherein two great jewels are concealed: the feast of Corpus Christi and the feast of the Sacred Heart of Jesus. The lessons of these weeks, taken from the first book of the Kings, on the law of Silo, its good and bad servants, on the ark of God and its history, are now most intimately connected in thought with the feast of Corpus Christi. They describe:

(*a*) *God's sanctuary of the Old Law*, and they point to the Most Holy in the New Law (Law of Silo). They paint:

(*b*) *The popular devotion of the Old Law*, and urge our people to visit and honor the Sanctuary of the New Law. They furthermore describe:

(*c*) *The priesthood of the Old Law*, and prefigure the priesthood of the New Law.

The account in detail consists:

(*α*) Of vocation to the priesthood. (Samuel.)

(*β*) Of the flourishing of vocations to the priesthood in pious families (history of Anna and Elcana).

(*γ*) Of the service of the priest in the sanctuary:

(*aa*) *Ideal priests.* (Samuel.)

(*bb*) *Priests forgetting God* (the sons of Heli).

(*cc*) *Half-priests* (Heli's sons).

(*d*) *The blessing of the service of God and the curse of robbing God.* (Contrast between Samuel and the sons of Heli.)

(*e*) *The sanctum of the sanctuary.* The ark and its history, its course of blessing and of curse, is a prototype of the many effects of the sacrament of the Altar and of the feast of Corpus Christi.

We would respectfully suggest to the homilist to touch, from time to time, upon these ranges of thoughts in his sermons during the time of Corpus Christi. (Cf. Dippel, Kirchenjahr, and Breiteneicher, sermons on the Old Testament.)

§ 68. The Feast of Corpus Christi

I. *The history of the feast of Corpus Christi.* The feast of Corpus Christi is the renewal of the *Coena Domini* of Holy-week in a most solemn and unlimited festive jubilation. That which was denied to the sacrament of the Altar during Holy-week, on account of the sorrow of Holy Thursday, is here supplied in the jubilation of Whitsuntide. (Cf. the breviary, II. Nocturn.) The occasion of the feast was furnished by a nun, Juliana of Mount Cormillon, near Liége, who had a vision with a divine request to work for the introduction of a feast still lacking to the honor due to the sacrament of the Altar. This she communicated to the Archdeacon Jacob Pantaleon of Liége, who afterwards (in 1261) ascended the chair of St. Peter as Pope Urban IV. After many difficulties Juliana obtained from the Bishop of Liége, Robert de Thorete, in 1246, the introduction of the feast into the diocese of Liége. At that time bishops still possessed the right to introduce feasts into their dioceses. The feast was adopted by the diocesan synod of 1246, and was celebrated for the first time in 1247, after the death of Bishop Robert. When Jacob Pantaleon ascended the

papal throne in 1261, as Urban IV, the then existing Bishop of Liége addressed a letter to him relative to the feast. Urban IV showed himself willing to comply with the request, and was confirmed in this disposition by the well-known occurrence which happened to a Bohemian priest in Bolsena (in 1262). One year before his death Urban IV published the bull, *Transiturus*, whereby he introduced the celebration of the feast on the Thursday after Trinity Sunday for the universal Church. At the order of Urban IV, St. Thomas of Aquinas composed the glorious office which unfolds, in a marvelous manner, the dogma (cf. the sequence, *Lauda Sion* and several other hymns), the pragmatics (in the hymns of matins), the ascetics, and the mystical theology (cf. the selection of the psalms, the antiphons, and the lessons of the II. Nocturn) of the sacrament of the Altar. Urban IV, however, died before the publication of the bull. The affair came again to a standstill. In the meantime the feast was gradually introduced into several dioceses. Clement V took up the idea of Urban IV. The council of Vienne introduced the feast in 1311 for the entire Christian world. The procession was at first adopted in several dioceses, and under John XXII was made universally theophorous. The bull of Urban IV was incorporated into the *Corpus juris canonici*. (Clement, *Si Dominum*, III, 16.) The humble Juliana, to whom we owe the first impulse to this glorious feast, after having been driven from convent to convent, and from hermitage to hermitage, died piously and resigned to God's holy will as a weak instrument in the hands of divine providence, on April 5, in 1258, in the cloister of Fosses, and was buried in the cemetery of the convent of Villier in the diocese of Namur.[1]

The permitted, recommended, and partly ordered expositions of the Blessed Sacrament during the masses and at all the offices on this feast are something unique. The pastor should endeavor to make the celebration of Corpus Christi and the procession of the same as solemn as possible. The stations at the Altar and the singing of the four Gospels are a *usus germanicus*, which has obtained from a long developed practise particular rights and, ever since 1820 (cf. R. D., September 13), an expressed Roman approbation. The images of saints, however, and relics are not permitted to be carried in the theophorous processions. In the several parishes the Blessed Sacrament should be exposed in the mon-

[1] See fuller details in Kellner's Heortology, whom we have followed here mostly.

strance during the parochial functions, vespers, and the evening services of the octave, and at the end benediction should be given.

Trinity Sunday and the Sunday within the octave, also the month of June and the immediately approaching feasts, afford rich opportunities to the preacher to preach on the Blessed Sacrament.

II. *Homiletic remarks on the time of Corpus Christi.* We will mention here a few cycles of ideas corresponding to the feast itself.

1. *The dogma of the Blessed Sacrament.* Study especially the *Lauda Sion*, and compare this dogmatic hymn with the scientific dogma and John, c. 6; in connection with this dogmatic work, compare the homiletic exegesis of John, c. 6. We have already expressed ourselves upon such sermons on the fourth Sunday of Lent (p. 287 sqq.), on Holy Thursday (p. 367 sqq.), and on Low Sunday (cf. p. 446, n. 5, and, especially, p. 453 sqq., p. 455 sqq.).

2. *Divine Providence and the Blessed Sacrament* (the pragmatics of the Blessed Sacrament). The extent of the fruit derived from the central position of the Blessed Sacrament in the plan of salvation is shown in these days, f.i., the greatest deeds of Christ: *Se nascens dedit socium convescens in edulium — se moriens in pretium — se regnans dat in praemium.* Or: *God with us* — Our Emmanuel. In Paradise God walked with man — near him. Through sin man lost God. But there remained an immeasurable longing for God. Even the pagans sought a God near them and imagined Him, though through fearful error, existing in pictures and temples. God returned to man again, in the midst of His chosen people, in the tabernacle and in the temple. (Compare the Psalms and the prayers of the dedication by Solomon.) But Isaias announces a far different God of approach: The Emmanuel — the Saviour. He comes and is near man for thirty-three years. But He wishes to be near all generations, and in all times and all souls and VERY NEAR. Therefore, He instituted the sacrament of the Altar; He is with us and dwells amongst and in us. Above the Sacrament of the Altar there is but one thing — heaven; there alone God is nearer to us — here He is veiled, there unveiled. Oh, how grand is the Sacrament of the Altar: Our Emmanuel, "our God with us": *ut me a Te nunquam separari permittas!* (Compare also the themes of Low Sunday.)

3. *The glorification of the Sacrament of the Altar.* Sermons should occasionally be delivered on the procession of Corpus Christi,

f.i., Christ, the King of our churches, of our homes and dwellings, of our ways and steps, of our farms and fields, of the earth and the universe, and, above all, of our hearts. (Cf. the hymns of the feast and the thoughts of Epiphany in relation to the Blessed Sacrament.) Or, describe Christ as the Good Shepherd in the procession of Corpus Christi. (Compare the II. Sunday after Easter, p. 463.) Also according to the *Lauda Sion*, to the people as their *Saviour*, their Teacher, their Shepherd, and their Nourisher. In connection with these thoughts are sermons on the solemn celebration of the Blessed Sacrament, as celebrations of adoration, of thanksgiving, of atonement, and of propitiation. The Blessed Sacrament is also practically explained as the last glorious fruit of Easter and of Pentecost: it is the abiding of Christ with us, personally and entirely. The festive thought on Trinity Sunday and Corpus Christi might similarly be connected within two brief points. This Sunday presents God to us as the infinitely exalted distant God (Trinity Sunday), the coming Thursday as the infinitely loving God near to us (Sacrament of the Altar). How distant are we poor creatures from God's exalted Trinity, and how near to the exalted divinity in the Sacrament of the Altar! The week after the octave of Pentecost preaches to us the two fundamental sentiments of a Christian: *The feast of the Blessed Trinity:* the fear of God (see the Epistle), and the feast of Corpus Christi: the love of God.

A rich selection of themes is presented by the above explanation, and also in the series of thoughts mentioned therein on the IV. Sunday of Lent, on Easter Monday, and on Low Sunday.

The Sunday before and the Sunday after Corpus Christi are especially adapted for a sermon, and also the eve of the solemnity itself. (Cf. Holy Thursday, p. 361 sqq.)

On Trinity Sunday the thought of the Blessed Trinity and of the Blessed Sacrament might be very appropriately connected, f.i.:

Theme I. God above us (dogma of the Blessed Trinity, the Epistle of the feast). *God amongst us* (the Blessed Sacrament).

Theme II. The distant and the near God.

Theme III. Fear God! (in the contemplation of the Blessed Trinity). *Love God!* (in the contemplation of the Sacrament of the Altar).

Theme IV. Our procession into heaven (in the contemplation of the Blessed Trinity). *God's procession on earth* (procession of Corpus Christi).

III. *The Sunday within the octave of Corpus Christi.* The grand thoughts of Corpus Christi continue and invite the preacher to develop them. The mass of the Sunday depicts Holy Communion on the background of the ideas of the Blessed Sacrament. (Gospel of Luke, 14: the great banquet.)

A. *The Gospel a picture of Holy Communion.* 1. The rich of the world (i.e., the children of the world, the self-righteous) remain away from the banquet for vain reasons (from Holy Communion — from mass) — first part of the parable. (See the first beatitude, cf., p. 114.)

2. The poor in spirit (i.e., the children of God, the humble, who feel themselves to be spiritually blind, lame, leprous, and poor with Christ) come to the banquet (to Holy Communion or to the Sunday mass):

(*a*) After having purified themselves from sin through confession (*praeparatio substantialis et accidentalis*) for Holy Communion or through contrition (*confiteor*) for mass, and having thus

(*b*) Ornamented themselves with the wedding garment of grace and of love (from a kindred parable) — second part of the parable.

With God there is an eternal banquet. He who despises the banquet at the Altar and of the Altar, will not taste of the eternal banquet: *dico autem vobis, quod nemo virorum illorum, qui vocati sunt, gustabit coenam meam.* (Cf. above, John, c. 6.)

B. *The Epistle—a supplement to the picture of Holy Communion.* The Epistle on love, taken from I. John, 3, announces a subject familiar to liturgy, but alas! too little known to the preacher: communion among ourselves.

1. *The love of Christ for men* in the Sacrament of the Altar casts a light into and around us.

2. *Our love for men*, after the reception of the Sacrament of the Altar (the exegesis of the Epistle as a homiletic examination of conscience) should cast its light into our lives.

The liturgy reminds us, time and again, *ex professo*, that after the reception of the grand acts of divine love for men — we should examine our lives and our character in regard to the most minute points on the love of neighbor. Why do the preachers so seldom point to this. (See, f.i., Pentecost Monday, the Saturday and Sunday after Pentecost; see thoughts of Christmas, p. 246 B, p. 217 (γ), p. 243 A. Cf. p. 537 n. 5, pp. 538, 544, etc. Besides this, compare the themes for Low Sunday.)

§ 69. The Feast of the Sacred Heart

I. *The History of the feast of the Sacred Heart.* The feast is celebrated on the Friday after the octave of Corpus Christi. Blessed Margaret Alacoque gave the occasion to the widely spread special devotion of the Sacred Heart of Jesus in its limited sense. She made it a task of her life to propagate throughout the Church the worship and feast of the Sacred Heart. The most celebrated apparition of our Blessed Lord, which was vouchsafed to this blessed woman, took place June 16, 1675. The Church at first hesitated to give her approbation to the devotion and to the feast until a more exact examination of the private revelations made to Margaret Alacoque had been instituted, and especially until a more exact examination of the dogmatic foundation of the object and the character of the devotion of the Sacred Heart had been established. According to the hierarchical organization of the Church, which regulates and directs in the name of Christ and of the Holy Ghost worship and liturgy, new devotions, though manifested as particular requirements of the age, require the examination and the approbation of this same Church of Christ.

The life of Blessed Margaret Alacoque itself is very instructive to the preacher. (Compare, f.i., Noldin: The Devotion to the Sacred Heart, p. 35 sqq.) Though, as a rule, it is well not to give private revelations any prominence. Even in the office they are relegated to a remarkable degree into the background. Even though private revelations be approved of, their communication is not inspired as are the Holy Scriptures, and, therefore, they often bear a strong personal impress which does not appeal to every one. It is more important to develop the entire dogma, the ascetics and the pragmatics of the devotion.[1] Nevertheless the preacher might speak from time to time of the weaker human instrument, which God has chosen to confound the strong and the proud, and to cast a glance into the inner glory of such a soul. (Compare Noldin, Devotion to the Sacred Heart, p. 35 sqq.) But the preacher should never present private revelation, even though approved of, as part of the *depositum fidei.* The devotion of the Sacred Heart itself, however, belongs to the *depositum fidei*, though not solemnly defined. Clement XIII first approved of the devotion and of the feast for single dioceses and countries. By the constitution:

[1] See Noldin, p. 27.

Auctorem fidei of Pius VI, the devotion was protected against attacks, in the year 1794. Pius IX was especially active in the propagation of the devotion and for the splendor of the feast, and by a decree of the congregation of rites of Aug. 23, 1856, he raised the feast to a *dupl. majus* with a proper mass and office. In 1875 Pope Pius IX recommended the dedication of the faithful and of all Christian countries to the Sacred Heart of Jesus, after he himself had dedicated the universal Church to the Divine Heart. Leo XIII raised the feast to a feast of the first class.

II. *The object of the feast of the Sacred Heart is the real divine-human heart of Jesus*, which pulsated and still pulsates in the bosom of the Redeemer — united with the divinity of Christ and not separated from the person of Christ — however, necessarily and mainly the *supersensitive* Heart of Christ, i.e., the divine-human will of Christ, the entire interior life of the will and feeling of the Lord. The devotion of the Sacred Heart, therefore, does not radically exclude the veneration of the sensitive, real Heart of Jesus, but rather turns to the same, but always rises up to the supersensitive heart, to the divine-human will and feeling of the Lord, and, above all, to His love, and remains there adoring, admiring, deploring, atoning, and imitating in love. The festive celebration shows us the deepest root and source of the redeeming acts of Christ, which we have already celebrated — the divine-human love. (See p. 345 sqq.)

III. The liturgy of the feast of the Sacred Heart. The mass proclaims, in the Introit and the Epistle, *the love and compassion* of the Redeemer for the children of men: *Miserebitur* (Lamentations of Jeremiah, c. 3, and the Epistle taken from Isa. 42). The Gospel points out the source of this love of the Redeemer, the Heart of the Redeemer pierced on the cross.

The pastor will, no doubt, strive to foster the devotion of the Sacred Heart, and eventually introduce the confraternity of the Sacred Heart, and likewise awaken a sense and appreciation of communions of atonement, of the Apostleship of prayer, and of the adoration of the Adorable Sacrament. Above all, however, will he reasonably acquaint the people with the object, the source, and the aim of the devotion of the Sacred Heart, with its celebration of adoration, of thanksgiving, of atonement, and of propitiation, and lead the people into the school of the inwardness and character to which the Heart of the Redeemer invites us.

Sermons on the Sacred Heart. Sermons on the Sacred Heart belong to the most difficult, but, once properly understood, to the most fruitful themes.

A Dogmatic sermons on the Sacred Heart of Jesus. These are necessary from time to time. But the preacher must guard against subtle, almost hairsplitting anatomical investigations, which destroy all force and unction. Besides solid dogmatic works, we recommend especially: H. Noldin, S. J.: Devotion to the Sacred Heart of Jesus. A thorough study and complete meditation of this booklet will furnish the preacher a clearness, an inspiration, and practical security. For the further preparation J. Jungmann's, S.J., five propositions for the explanation and scientific foundation of the devotion of the Sacred Heart of Jesus will do excellent service. (Innsbruck, Wagner, 1869.) We will here add a few suggestions for the preacher on the subject of this devotion. We shall first propose, instead of the expression which is strange and so little understood by the people: "the object of the devotion" — the paraphrase.

What do we honor in the devotion of the Sacred Heart? We desire here to remind the homilist of the following questions:

1. What do we mean by the word: heart?

We distinguish between the corporeal and the spiritual, the sensitive and the supersensitive heart. The word: heart, in common language, is taken in a double sense. In the proper, literal sense, heart means our bodily, real heart which pulsates within our bosom and is so important and necessary for our bodily life. In a transposed sense, however, the word heart means, almost in all languages, also our *spiritual, psychical heart,* i.e., our will, our entire striving force, our feeling with all its agitations, emotions, and activities. But that especially which is most beautiful and exalted in our will and our feeling is designated by the word: heart-love. The basis of this linguistic usage is the incontrovertible fact of popular experience and science: no organ of our noble human nature is so mightily and diversely influenced by the psychical forces and agitations, by the emotions and activities of our feelings, as is precisely the heart: even our bodily heart is mostly affected by the waves and motions of our feelings, of fear and love, of sorrow and of joy. (See above, pp. 35–40.)

2. *What do we mean by the sacred words: Heart of Jesus?*

By the most sacred words: Heart of Jesus, we mean the same as by the word heart: two things. First, we mean the real, the sensitive, the corporeal, the visible Heart of Jesus, which pulsated and pulsates still in His bosom. Then we ascend to His spiritual, supersensitive Heart: we think of the divine-human will of Jesus, of the entire, glorious interior life of Jesus, and, above all, of the greatest and most glorious of

the inner life of the Lord: of His divine-human love: this is, in the fullest sense, His heart: the Heart of Jesus. The basis is the same which we have already touched upon above.

3. *What do we honor in the devotion of the Sacred Heart?*

In the devotion of the Sacred Heart we honor the Heart of the Lord, in a double sense of the word. We honor the corporeal Heart of the Lord which beats in His bosom, but is united with His divinity. And we honor the spiritual, the supersensitive, the invisible Heart of Jesus—His will, His entire and most sacred inner life, His love. The real devotion of the Sacred Heart honors, therefore, not merely the love of Christ, but the love of Christ in its symbol — the real Heart. But even as little, aye, far less do we honor the corporeal Heart of the Lord *alone*, though united with the divinity, but the real, corporeal Heart of the God-Man as the symbol, the way and the gate of love. But this is not meant in the sense that the praying and meditating Christian must, in an anxious, academic, or mechanical manner, never lose sight of either the corporeal or the spiritual Heart of Christ. The fundamental character of the devotion extends to these *two* most sacred objects, which are never torn asunder nor separated from each other, but are rather united among themselves and with the person of the Redeemer in a vivid and a marvelous manner. The exercises of the devotion itself move within a holy freedom: *Spiritus ubi vult spirat. Ubi Spiritus Dei, ibi libertas.* The exalted aim of the devotion is to know Jesus better and more thoroughly, to penetrate devoutly and with veneration into the inner life of Jesus, and, above all, to comprehend and honor His love and to be honored by it.

If we desire to enter more fully into the holy cause and spiritual exercises of the Sacred Heart devotion we might say:

(*a*) *We honor the Sacred Heart of Jesus which beats in His bosom.* Of course, we do not honor it independently of His living humanity and of His exalted divinity. Just because the humanity of Christ is so marvelously united to the person of the divinity, therefore is the Sacred Heart of Jesus also most worthy of honor. We should love and honor it, aye, we may and must adore it. The preacher should occasionally emphasize the significance and the sublimity of the real Heart of Christ, but in a most dignified, noble language consecrated by the conceptions of Holy Scripture and of liturgy. The homilist should not dwell too long and too academically on the corporeal Heart, because it is in keeping with the spirit of the devotion to ascend from the symbol and the portal of the corporeal Heart to the spiritual Heart to love. The Heart of Jesus, that dwells in the bosom of the Redeemer, may certainly be honored and adored alone: it is united with the divinity. This would be a worthy, a reasonable, and a real exercise of honoring

God. But if the divine-human love and the inner life of Christ were not made the aim of the entire devotion, it would not be devotion of the Sacred Heart. But the more sublime the conception of the Sacred Heart of Jesus is briefly and devoutly perceived, the more easily is this portal of love opened to us. The Heart of Jesus is the treasure of the humanity of Jesus, which is entirely deified and glorified and filled with divine gifts and miraculous powers: of this His humanity the Gospel says: "for virtue went out of Him, and He healed all." (Luke 6: 19.) Jesus Himself testifies thereto: "Somebody hath touched me; for I know that virtue is gone out from me." (Luke 8: 46.) The Heart of Jesus is the sacrificial vessel of His Sacred Blood, which was shed for us and by which we have been ransomed (see the thoughts of the feast of the *Pretiosissimi Sanguinis*, of July). From His morning sacrifice, at His entrance into this world (see above p. 56 sqq.), to His evening sacrifice on Calvary, when the last pierce of the lance opened it, it was the sacrificial vessel and altar. The Heart of Jesus is an ocean, upon which all the agitations and emotions of His soul-life cast their waves: The Heart of Jesus was a Paradise of sacred rapture and joy, since the Lord performed His great miracles and delivered His exalted sermons in honor of the Father and for the salvation of men. But it was also a great battlefield, an elective field of terrible conflicts, since all the woe of sin fell upon the feelings of the Lord. When fear and dread of sin and of suffering pressed, on the night of Mt. Olive, the blood into this poor Heart during the gigantic battle, and pressed it together, until, finally, the heroine, love, conquered all noble and justifiable fear, and the Heart, in its deepest beating and its marvelous power and might, forced its blood into all the veins and even out of the pores: then it was that "He suffered a bloody sweat for us!" Oh, how His Heart was herein engaged! And thus, in fact, this Heart, at times beating joyfully in the bosom, then trembling in His inmost being, now expanded, then this tightly pressed Heart, united with the divinity of the Lord, becomes the one great, sublime symbol of His entire divine human love. It becomes the gate of the glorious, mysterious, and new life of love to which the Saviour invites us: *Venite ad me — Venite et videte — Discite a me!*

(*b*) *We honor the spiritual, supersensitive Heart of Jesus*, i.e., *His love, His will, His whole inner life, His feeling borne, glorified, and submerged by the divinity, the divine human-love*, and all the agitations and emotions and deeds thereof.

For development of this love we may now emphasize the great sublime characteristics of the Redeemer's Heart and permit, now this, then the other passage of Holy Scripture, of liturgy, of dogma, or of experience to shed its rays of the brightest illumination. We honor and love:

(α) *the Heart of Sanctity, the truly most Sacred Heart.* From this Heart came forth the words: Who of you can convict Me of sin? And what a school of sanctity is the life of Jesus and, above all, the inner life of Christ, into which Holy Scripture has vouchsafed us a glance? (Compare, f.i., Hettinger, Apologie: Vorträge über die Person Jesu Christi.) We honor:

(β) *the Heart of love,* truly the Heart of which it may be said in the fullest sense: *it loves. Cum dilexisset suos, usque in finem dilexit eos. What an immense wealth is here offered by the Gospels and the Pauline letters* (see above, Holy Week, pp. 364–374). We honor:

(γ) *the heart full of suffering,* the heart which suffered, was despised, forgotten, misunderstood, and yet sublime as no other, whose love was never extinguished. Inexhaustible riches for these thoughts are furnished by the history of the Passion contained in the Gospels and the liturgy of Holy Week (see, f.i., above, pp. 345–354, § 36). We honor:

(δ) *the Heart full of glory.* Who could possibly complete the description of the divine-human glory and sublimity with all the riches of its divinity and the beauty of its human character (see above, pp. 138, 139)? This is most sublimely manifest in the narrative of the resurrection (compare our explanations of Holy Saturday and Easter and the Sundays after Easter, f.i., pp. 421–428, 441–447, 465–478).

All these descriptions should unfold the entire interior hidden glory of the Redeemer into one magnificent and characteristic portrait, in order to introduce, in a practical manner, the impressed imitators into the school of this noble Heart.

For such representations we would recall to the minds of the preachers especially Hettinger's Apologie: Vorträge über Christus, but, above all, the writings of Grimm and Meschler on the Life of Jesus, also several sermons on Christ by Bishop Sailer, and some of the homilies of P. Patiss, S.J.

B. Biblical sermons on the Sacred Heart. Among the most fruitful sermons on the Sacred Heart are the biblical sermons on the Sacred Heart, whether they be images of the Sacred Heart in connection with the Gospels, or proper exegetic or thematic homilies which permit the inner life of the Lord to shine forth from the evangelical chapters. The most beautiful book of the Sacred Heart is and ever will be the Gospel. For nothing opens to us deeper views into the inner life of the Lord than the Gospel.

1. *Meditations on the several Gospels.* A meditation upon some particular chapter of the Gospel should be made occasionally from the special view-point of the inner life of Jesus, of all the sacred and glorious thoughts and sentiments which moved and guided Jesus in these and other words and deeds. Then a sermon on the Sacred Heart may be

prepared from such meditations on the respective scenes: f.i., The rich draught of fishes: an image of the Sacred Heart.

The rich draught of fishes, an image of the Sacred Heart, Luke 5: 1 sqq. The Gospel of the fourth Sunday after Pentecost.

(*a*) *Christ thinks of the terrestrial needs of men:* (α) He thinks of the fruitful work of the Apostles. (β) He blesses the work of the Apostles in a marvelous manner. The Sacred Heart of Jesus and our own work. Work without Jesus, in the name of Jesus, at the command of Jesus. All the duties of the various states of life and of all classes are draughts of fishes at the command of the Sacred Heart.

(*b*) *Jesus thinks of the superterrestrial needs of men.*

(α) *He thought of the souls of the Apostles and of our souls.* The miracle produced not merely a rich capture of fishes, but likewise a rich gain of graces. When the bark which had been filled by the capture almost to the point of sinking glided quietly over the calm and lonesome crest of the lake, then the greatness and the majesty of Jesus rose to an infinite degree in the eyes of the Apostle Peter. Being in the boat with the almighty Son of God, he was so near Him. But how far away, how infinitely far away from Him was a poor, weak creature, as a poor, miserable sinner! His manly power now collapses in view of the draught of fishes. He sinks upon his knees and cries out: Lord, depart from me, for I am a sinful man! He perceives in a manner the marvelous, the mysterious greatness of the Lord, and now he lies adoringly and contritely at His feet. What a sublime devotion of the Sacred Heart on the crest of the lake of Genesareth! Applications of our sentiments toward the Heart of Jesus during consecration, after communion, at benediction of the Blessed Sacrament might be made: how we, too, ought to be inwardly entirely like Peter!

(β) *Christ thinks of His entire Church and of His Kingdom to the end of the world.* Within the Heart of the Lord there existed a still deeper and greater thought. He wished to reveal, through this miracle, a mystery of His Heart and of His love: the solicitude for the Church and for all souls to the very end of the world. Peter was far from comprehending, at that time, this thought fully. Later on, after the resurrection and the feast of Pentecost, He comprehended its full import. We also understand the depth of the language of this miracle, which originated in the Heart of the Redeemer. The bark of Peter is the Church. The lake is the world. Peter, the first Pope, and his successors are the fishers of men. The Lord of the draught of fishes is the Saviour Himself. He occasioned it, orders it, and blesses it. Peter directs the work. His fishing net is the sermon, the care of souls. His co-laborers are the Apostles, their successors and co-laborers. This is a rich, an immensely rich draught of fishes. Think of all the missions, of the sermons, and

the entire cure of souls since the days of Peter down to our own time, and from our days to the end of the world; of the papacy, to the last of parishes. The draught of the fishes on the lake of Genesareth is like a lovely promise from the depth of the Sacred Heart of Jesus, which He always fulfils more and more gloriously and mightily to the very end of days. And there seems to come from the Heart of the Lord and descend into our hearts a serious and a friendly warning: love the bark of Peter, love the Church! Enter into the net of this fisher of men! A few applications concerning the hearing of sermons or fidelity to the Church fit naturally into this. Thus we fulfil one of the desires of the Sacred Heart of the Saviour.

And when we consider these things, when we see how the Saviour is solicitous and concerned about our terrestrial work, about our spiritual work and about the continuation of His gigantic work among men through the Church, then we cannot but humbly and contritely love and love again, to the very end, such a Heart of the Redeemer.

In a second sermon there might be treated very appropriately: The second draught of fishes with its accompanying manifestations, as a sermon on the Sacred Heart of Jesus. (John 21: 1–24.)

(*a*) *Jesus is solicitous about the least:*

(α) about the repast of His Apostles (the coal-fire, the fish-fry, and the bread, John 21: 9);

(β) about the additions to this lovely repast (the rich draught of the 153 fishes, John 21: 4–14);

(*b*) *Jesus is solicitous about things most important:*

(α) *about the most important in the soul of Simon and of all souls:* about love: *Simon diligis Me?* (John 21: 15 sqq.)

(β) *about the most important in the world:* about the papacy, which He conferred upon Peter, and with it the lambs and the sheep, fishes great and small, individually counted and valued in the one net of love, which, after the resurrection and the descent of the Holy Ghost, tears no more (see John 21: 11, in contrast to Luke 5: 6, and especially John 21: 15–18).

The account of the second rich draught of fishes is given at the end of the last Gospel. The whole life of Jesus, the entire revelation of His heart lay open before His own, whom He calls "little children." And what is the last question which mounts to His lips, from the depth of the Redeemer's Heart: *Simon, diligis Me?* Simon, lovest thou Me? And when in the month of the Sacred Heart we should look into the depth of the Sacred Heart of the Redeemer, after having recognized in the ecclesiastical year the entire life of the Lord and His continuation in the Church, then the Lord will put to each of us the same question: *diligis Me?* (Practical indications.)

2. *Cycles of characteristic portraits of the Redeemer, according to the Gospels.* Select several general, but very prolific lines of character, and treat them in a homiletic manner with several concrete historical scenes, and with them descend into the deep, in order to discover the fundamental thoughts of the Redeemer's Heart, which lie hidden in certain scenes, f.i.: *The Heart of Jesus and the family* (the marriage at Cana), *the Heart of Jesus and the people* (the necessities of the people, truth, grace, courage, consolation: the evening at Capharnaum after the cure of the mother-in-law of St. Peter: Luke 4, 40 sqq., see pp. 506, 509; *the Heart of Jesus and men* (Nicodemus); *the Heart of Jesus and women* (the Samaritan woman and Mary and Martha); *the Heart of Jesus and those suffering* (Mt. Olive — point out the inner sentiment of the suffering Redeemer as an example); *the Heart of Jesus and the joyful* (the revelations of the risen Saviour to Mary Magdalen, or, f.i., the Heart of Jesus on Easterday: all the revelations of the whole day, compare also § 47, p. 421 sqq., and § 50, p. 439). With these themes effective applications to practical life should be combined.

3. *Sacred Heart homilies on entire biblical paragraphs*, f.i., *homilies on longer biblical combinations:* The Last Supper, the conversation with Nicodemus, with the Samaritan woman (f.i., the coming of Jesus), the words of Jesus: a word of Jesus on grace (John 4, 1–16), a word of Jesus on sin (v. 7–20), a word on the true religion (v. 24–39), a word of Jesus on those who profess the true religion (v. 39–42). Each of these divisions of thoughts will supply a sermon which might lead into the very depth of the interior of the Heart of the Redeemer, in an exegetic or thematic connection with the conversation of the Samaritan woman, and which might also penetrate deeply into the interior of the heart of man.

Whenever one or more sermons on the Sacred Heart are delivered every month for years, then it is advisable to treat a *whole portion of the life of Jesus*, f.i., *a year of His teaching office*, in precisely the same manner, or to select a larger portion of the life of Jesus wherein the glorious combinations are especially considered. In such a case the scenes ought to be narrated, in the first point of the sermon, in a striking manner and in the full biblical light, and then explained, or, according to the course of the events, the narrative and the explanation should be combined in constantly rising points. This, however, should be done by entering with full reverence and devotion into the interior sanctity of the life of Jesus, and by developing the thoughts, the sentiments, the demands, and the desires of the Heart of the Lord. Such sermons on the Sacred Heart of Jesus are veritable and artless apologetics of devotion and make the people familiar with the Gospels and their spirit, all of which is of an inestimable importance.

Another method consists in collecting the most important evangelical events in their combination and under certain view-points and arranging them according to an ideal cycle, f.i.: *What does Jesus think of faith? How did Jesus lead to faith?* or: *Jesus' school of faith* (which might also be treated in several sermons on some striking evangelical scenes and passages, and this in a lovely separate exegesis. Christ's school of suffering: see pp. 86, 87; p. 345 sqq.).

For all such work we recommend studies and meditations according to Grimm's Life of Jesus, according to Meschler's Life of Jesus, according to Knecht's Bibelkommentar, or directly according to the Gospels themselves. (See above, the chapter on the Holy Scripture, pp. 92–162, especially p. 149 sqq.; compare likewise above: Sermons on the Passion of Christ, p. 324 sqq.; cycles of homilies on Holy Scripture, p. 305 sqq.; the days of Holy Week, p. 345 sqq.; Easter Sunday, p. 421 sqq.; Easter Monday, p. 441 sqq.; Low Sunday, p. 454 sqq.; vigil of the Ascension, p. 490 sqq. Compare Hattler, Skizzen für Herz Jesu-Predigten.)

§ 70. Homiletic Remarks on the Rest of the Sundays and the Weeks after Pentecost

I. *Homiletic methods in general.* In regard to the Sundays after Pentecost we recommend, above all:

1. Homilies on the Gospels, respectively the Epistles.
2. Cycles in closer ideal connection with the liturgy.
3. Cycles in the spirit of the fundamental thoughts of the liturgy.

II. *Homilies on the several Sundays after Pentecost.* It is an exceedingly grateful task to deliver occasionally, on Sundays after Pentecost, homilies on the Sunday Gospels, and, for a change, also on the Epistles. The Life of Jesus by Grimm and by Meschler, Knecht's Bibelkommentar, the commentaries on the Gospels by Schegg, Schanz, Pölzl, Knabenbauer, Loch, and Reischl's notes, Sailer's, Foerster's, and Eberhard's homilies, the use of the homilies of St. John Chrysostom and the commentaries of Cornelius a Lapide, who is always of great service to a preacher — all these supply the richest stimulation to the preacher.

(*a*) The homilies should be really exegetic or thematic. (See above, the paragraph on Holy Scripture, p. 151 sqq., and below, the treatise on the homily.)

(*b*) The aim should be to introduce the people more deeply into the life of Jesus, into His mysteries, doctrines, and graces.

(*c*) The plan, respectively the central application, should be so formed that the same view-points be not too often repeated. The other repetitions of the homiletic exegesis are even valuable, since they show the doctrines of Holy Religion always in a new light.

III. *A cycle of homilies on the several Sundays after Pentecost.* Though the connection of the Sundays is not a very close one, as, f.i., during Advent, Epiphany, Lent, or Eastertide, still ideal connections *cum fundamento in re* might easily and naturally be established between the several Gospels. The fundamental thought we have already developed above (p. 510), and more fully below (p. 537 sqq.).

IV. *Cycles of sermons which are connected with the liturgy only in a wider sense.* A want of a closer connection of these Sundays after Pentecost make this time especially adapted for dogmatic and catechetic cycles of sermons. Such cycles of sermons, however, are connected with the fundamental thought of this time of the ecclesiastical year to a considerable advantage, f.i.:

A. Cycles of sermons on the Church in connection with the feast of Pentecost, or in connection with the feast of SS. Peter and Paul. Besides the catechism and the explanation of the catechism consult, for original and practical sketching and solid material, good dogmatic works, such as Scheeben, Heinrich, Hurter, Pohle, and especially the Apologetics by Hettinger, Schanz (III vol.), Gutberlet (III vol.), the Handbooks on religion by Willmer, and we recommend most especially the thorough work of Ch. Willmer, S.J.: De Christi Ecclesia, libri sex. Most excellent service may also be rendered by: J. Specht, die Lehre von der Kirche nach dem hl. Augustin, also striking sermons by Ketteler, Foerster, Eberhard, Ehrler, Fuessl, Die hl. kath. Kirche, das grosse Werk Gottes. Too many points should not be pressed into one sermon, so that the proofs might be luminously unfolded. (See below, p. 554.)

B. Cycles of sermons on the Blessed Sacrament, in connection with the feast of Corpus Christi. We recommend the respective and striking parts of dogmatic and moral theologies, such as Schanz, Doctrine of the Sacraments; Gihr, The Sacrifice of the Mass and the Sacraments; Blaettler, Manna in der Wüste. See above: Fourth Sunday of Lent, p. 287; Holy Thursday, p. 362 sqq.; Low Sunday, p. 451; feast of Corpus Christi, p. 521 sqq., also p. 322, p. 332.

C. Cycles of sermons on Christian virtues in connection with the gifts and the fruits of Pentecost. (See St. Thomas, II. II., the moral theologies

by Müller, Göpfert, Lehmkuhl, the V. vol. of the Apologie by Weiss; see above, the Octave of Pentecost.)

Excursus I. The combination of the first twelve Sundays after Pentecost. The figures denote the Sundays after Pentecost.[1]

1. *Love in the Kingdom of Christ*, as a starting-point and an end: fruits of Pentecost, Pentecostal joy and life (see above, pp. 505 and 515 sqq.). 2. *The banquet of the righteous in the Kingdom of Christ.* (Dom. infra Oct. Corporis Christi, p. 524.) 3. *The return of the sinners in the Kingdom of Christ.* (Gospel of the lost sheep and of the goat: Jesus amongst sinners; compare the Epistle on the danger of sin, I Pet. 5.) 4. *The draught of fishes in the Kingdom of Christ.* The first Sunday spoke of the gathering of the Kingdom of Christ, this one speaks rather of the propagation of the Kingdom of Christ amidst labor (Gospel) and suffering (Epistle). (Compare our sermon on the Sacred Heart of this Sunday, p. 531.) 5. *True morality* (inwardness) *in the Kingdom of Christ* (sacrifice and love). Love of God and of neighbor (Gospel of Matt., c. 5; compare also the first Sunday and p. 222 sqq.). It is really remarkable how the Church returns again and again to the principal commandments of love. Do not many preachers overlook these suggestions of the Church? 6. *Providence in the Kingdom of Christ* (Gospel of the second multiplication of the bread, see also p. 287), or the food in the Kingdom of Christ (mystical), or the real laborers in the Kingdom of Christ (the co-operating Apostles and their successors as servants of the word and of the grace of God, or the school of the Apostles, education in the Kingdom of Christ).[2] 7. *False prophets of the false Kingdom of Christ* (the Gospel of the false prophets). 8. *Learning from the children of the world for the Kingdom of Christ.* The children of the Kingdom of Christ may learn something from the children of the Kingdom of the world: to apply all prudence and all means in order to enter through the narrow gate into the Kingdom of Christ (Gospel of the unjust steward). The goods of this earth should be converted into means and ways for heaven. As the children of the world attempt to attain terrestrial prosperity by all possible means, so, too, should the children of God select all possible (legitimate) means and ways to attain eternal salvation. The Lord praises prudence: the "*virtus morum directrix in singulis casibus per media apta ad finem.*" As the serpent strives to creep through everywhere and thus to save its head, so, too, should we strive to pass through all ways and all our duties without sin. As the dove, simple and plain and without cunning, pure and white, flies through the blue sky, so should we be plain and simple and seek among all things that which

[1] More explicit homiletic-exegetic treatment, sketching, and general plans will be furnished in the supplement.

[2] Compare herewith: A. Meyenberg, Aus der Apostelschule, p. 54 sqq. Luzern.

is necessary: *estote prudentes sicut serpentes, et simplices sicut columbae* (Matt. 10: 16) *ut sic transeamus per bona temporalia, ut non amittamus aeterna* (prayer of the Church). So should we administer and use the "*bona temporalia*," the "*mammon iniquitatis*," money and possessions, that we might make the poor, their families, their guardian angels, their departed souls, our friends, who, by prayer, by sacrificial atonements, by intercessions, might promote our entrance into the eternal mansions of heaven. 9. *The curse of Christ on the children of the world*, who refuse to enter the Kingdom of Christ (Gospel: Jesus weeps over Jerusalem). 10. *Humility, the foundation of the Kingdom of Christ from within* (Gospel of the pharisee and the publican). Humble prayer and contrition reconcile the sinner to God. Pride begets self-righteousness. It is remarkable how often and how indefatigably the Church returns again and again to the real, upright, the honest and unfeigned inwardness; an admonition to preachers which is not always followed. (See n. 1 and 5.) 11. *Grace, the foundation of the Kingdom of Christ.* Whenever grace is added to humility, to poverty in spirit, there the real foundation is laid. This has already been indicated by the parable of the publican. The cure of the man who was deaf and dumb, in the city of Decapolis on the 11th Sunday, with that memorable Epheta, was already, in most ancient days of the Church, regarded and is still so to this day, the touching symbol of grace, of the first and all succeeding graces which open our being, our reason, our will, and our feeling for the supernatural. (See p. 87 sqq.; p. 403 sqq.; p. 502, 4).[1] 12. *The pinnacle of the Kingdom of Christ.* The twelfth Sunday brings the cycle of thoughts to a certain termination. The first Sunday solemnly announced love—and after all the glorious developments this Sunday returns again to love. Again it is remarkable with what an emphasis the love of neighbor is again introduced as the virtue inseparable from the love of God, as the mark of the love of God and the election by God. The Gospel brings: (*a*) a word on the command of the love of God and love of neighbor; (*b*) a touching example of love of neighbor: *the Good Samaritan:* who helps α through love, β through compassion, γ personally, δ without regard of person, ε practically, ζ powerfully, completely, and unselfishly. And after *having meditated for one year* upon this glorious Gospel of love in its literal sense, then in the next year it will invite us to descend into the depths of its mystic, spiritual sense. Christ points to Himself as the Good Samaritan, who descended from the Jerusalem of heaven to the Jericho of this earth. He saw sinful humanity fall amidst robbers

[1] This is an opportunity to speak on the sense and significance of sacramental signs and ceremonies. (Compare p. 282, p. 290.) Also: The word of God opens our souls to Jesus and things divine, Epistle, see p. 400. The grace of God leads Jesus and things divine into us (Gospel, see p. 88 and 406).

(Satan, the world, and sin), deprived of grace, lying half-dead on the wayside, and He took care of it through His doctrine, His sacraments, His redemption, and bound its wounds and brought it into the inn of the Church established by Him, after having paid all by His most precious blood.

When looking up confidently to this Good Samaritan: *Fiduciam talem habemus per Christum ad Deum: non quod sufficientes simus cogitare aliquid a nobis quasi ex nobis; sed sufficientia nostra ex Deo est* (Epistle, II Cor. c. 3), when contemplating the immeasurable love of the Good Samaritan, Jesus Christ, and when we hear the command of the love of God and of men with the glorious command: "go and do likewise," then the entire glory of the Kingdom of Christ is also opened to us, of which the Saviour Himself testifies in the beginning of the Gospel: *Beati oculi, qui vident quod vos videtis. Dico enim vobis quod multi enim prophetae et reges voluerunt videre quae vos videtis, et non viderunt: et audire, quae auditis, et non audierunt.* But all this glory avails us naught unless we love God and our neighbor practically. The twelfth Sunday after Pentecost is, as it were, a renewed and terminating Pentecostal feast of love. Its thoughts began with the Saturday after Pentecost (see pp. 506 sqq., 509 sqq., 511 sqq.), and are now gathered into the infinite, the luminating, and the warming sun of the love of Jesus Christ, the Good Samaritan. This Sunday is one of the most beautiful days of the ecclesiastical year and offers one of the most beautiful occasions for a sermon.

The following Sundays might also be connected in a similar way: *Excursus II. From the thirteenth to the twenty-fourth Sunday after Pentecost.* In a certain sense the time from the thirteenth to the twenty-fourth Sunday forms a second concentrated cycle which, however, is more freely constituted than the first.

13th Sunday. *The old and the new Kingdom of God.* Poor leprous humanity and the healer of leprosy. (*a*) The law of the Old Testament desired to awaken the consciousness of sin, to make conviction of sin vivid; men are sinful, leprous before God: *quid ergo lex? Propter transgressiones posita est.* (The Epistle of this Sunday, Gal., c. 3). The law of the Old Testament, though imperfect really added to the natural, revealed, and supernatural law, and had at the same time the task, with the natural law promulgated by conscience, and yet more than this, the task of awakening the consciousness of sin and to bring it out. It was intended to bring men to the full conviction of the many transgressions they committed, of how much personal sin had been increased on the basis of original sin; of how necessary, therefore, a Redeemer is. This one Redeemer is Christ (Epistle, Gal., c. 3). (*b*) Christ in the Gospel of today heals ten lepers; millions of mental and spiritual lepers He healed

through baptism and penance, through perfect contrition, through the power of atonement in consecration. The preacher should emphasize the one or the other point and show how either baptism or penance or contrition or consecration heal leprosy (directly or indirectly). In the Old Testament the law, with all its precepts and sacrifices, intended to proclaim that: Sin is within you! You are lepers! The New Testament desires to proclaim to us, above all, that: Grace, life is given you! There is no more room for sin! (Rom., c. 6; see p. 162). The precepts of the New Testament, the sacrifices and the sacraments will guide and strengthen us so that we may obtain this second life of grace, preserve it at all cost, and bring it to perfection, but if lost, to restore it again at all cost.

The law of the New Testament is first and above all the law of grace. Grace first enters the soul. Grace renews the essence and the life of the soul. The law of Christ is a precept, a command only from a secondary consideration. Whenever it announces precepts and commands, whenever it utters a deep cry in the soul, such as: "*Thou shalt*," whenever it appears as a divine imperative in a thousand cases, then it merely desires to show the ways of life, and to give the ways and the means of grace, which is already in the soul, or must be brought back again before everything else into the soul. Grace itself is the law. It justifies us interiorly — without grace, the very laws of the Gospel themselves would be but dead letters. And without the living spirit the letter killeth. (Compare these great conceptions in St. Paul, especially in the letter to the Galatians, and herewith the articles of St. Thomas in quaestiones 106–109 of I, II, especially the homiletically precious articles 1, 2, 3, qu. 106.)

It is of vast importance to heal leprosy of sin in the new kingdom, in order that the law of grace may prevail. The thirteenth Sunday reminds the preacher and the pastor of souls of his most important task: to preserve, by all means, sanctifying grace in his parish. Upon the field of sanctifying grace it is well to sow. The preacher ought therefore always reawaken an interest for this the first — for "life," for sanctifying grace. But he should emphasize fear of mortal sin not too exclusively. The preacher doubtlessly acts wrongly who represents the leprosy of mortal sin as a common thing, as an everyday occurrence in public life, as if Christians were in general a *massa condemnata*. The preacher should rather show how comparatively easy it is for us, assisted by the gigantic forces which God places at our disposal, to preserve ourselves against mortal sin, and to regain life and grace. We recommend most urgently, upon the background of the just developed thoughts, such themes as: How is the parish secured against mortal sin? How do we preserve the life of the soul? (*a*) Every night by perfect contrition.

(*b*) By perfect contrition at the beginning (*confiteor*) of mass. (*c*) By the sacrificial atonement at consecration. (*d*) By the constantly renewed resolution: No more mortal sin (*non regnet ergo peccatum in corpore vestro mortali!* Rom., c. 6); but above all, (*e*) by frequent confession, whenever possible, according to time, position, circumstances, and avocations. Such points, treated in brief and rapid and substantially explained climaxes, are of genuine invaluable benefit, and a direct practical addition to the word of Jesus: *jugum meum suave est et onus meum leve, et invenietis requiem pro animabus vestris.* Courage and confidence to live in the state of grace, and to secure and to regain grace when lost, should abound more than is usually the case. It is possibly too often asserted that: You should, you should, and you must and you must! and too little care is taken that we all "have life and have it abundantly." (Compare herewith p. 72.) Such are the unique, fundamental thoughts of this Sunday. But they will not be found if the Epistle — the only key thereof — be neglected. This Sunday is precisely a splendid proof of how fruitful an Epistle, in itself very difficult and apparently written for the settlement of a quarrel long ago in Galitia, might be, provided its substantial thoughts are seized upon and it be practically interpreted. Upon this occasion we would again emphasize the great practical thoughts of the II. II. of St. Thomas, which often puts a practical casuistic moral theology in the shade. All things should terminate in the central application: gratitude for the grace of the New Testament in sentiment and in deed (see Gospel and p. 112, 4).

14th Sunday. *The happy life in the new Kingdom of God.* 1. "*No one can serve two masters.*" The Gospel announces this principle most forcibly (Exegesis). The Epistle (Gal. 5) calls those masters who rise up besides and against God, and who wish to make us servants and slaves: these are the "*opera carnis*" which the Apostle enumerates and from which the preacher should select one or the other to present them as idolatry and as an attempt to serve two masters: *qui talia agunt, regnum Dei non consequentur.*

2. But if we serve the one master — the Lord — then we will be happy: (*a*) *From within:* the soul becomes a veritable paradise of the Holy Spirit, in spite of all self crucifixion, in the joy of the conscience in a certain security of grace, in progress, though it be only gradual (end of the Epistle). (*b*) *From without:* life is placed under a special divine providence: happiness, blessings, events of fortune, all lie in the hands of Him who cares for the lilies and for the grass of the field (Gospel, Matt., c. 6). This Sunday announces, considered from another view, the kingdom of *divine providence* in behalf of all men, and especially in behalf *of Christians.* (The splendid

and deeply sensitive *argumenta a minore ad majus* of the Gospel may also be utilized.)

15th Sunday. *The great miracle worker in the Kingdom of God: Christ Jesus.* (The Gospel of the young man of Nain.) Again the Church returns with a predilection to the person of Jesus Christ. (*a*) Describe, f.i., the miracle worker in the literal sense, in order to create a new enthusiasm in favor of the Son of God, Christ Jesus, and to emphasize faith in Him. This may be done by a clear and deep feeling homily on the Gospel (see Grimm and Meschler) or by a description of the *series of miracles* of Christ, from which His divinity constantly looms more gloriously, f.i., of Naim (shortly thereafter), the calming of the storm at sea (immediately following), Gergesa and the exorcism of the devils (shortly after this), the woman suffering of a flowing of blood, and the daughter of Jairus (immediately after the landing from Gergesa). Compare pp. 731, 732, or show (*b*) the spiritual miracle worker and raiser of the dead (see the Gospel and the homily of the breviary of this Sunday; compare the same Gospel and the homily of the breviary of the feast of St. Monica, May 4; again compare the same Gospel with the entire liturgy of the fourth week of Lent: *Feria V. post Dom. IV. Quadragesimae:* see above, pp. 289–292). An application to grace, justification, baptism, penance, or to the entire Christian life would be very natural, also to a resurrection from the dead. Again, these Gospels of the raising of the dead might induce the preacher also to treat dogmatic themes on the resurrection of the body — the significance of the Christian death, etc. Another concept is presented by the Gospel in connection with the Epistle (Gal., c. 5 and 6). The merciful love of Christ appears in the Gospel. In the Epistle the Apostle depicts (partly) the merciful love of the Christians. If the twelfth Sunday insisted mainly on the corporal works of mercy, the Sunday of today refers mainly to the spiritual relation of our neighbor. What an extent of self-love, of egoism, of envy, hardheartedness, and want of love, of censoriousness, heartless abandonment and neglect of our fallen fellow-men we meet often even in Christian circles, without the least thought of what might have happened to us under similar training and in different circumstances. Read the Epistle and meditate on it under this point of view, and compare the spirit of the splendid words of the Apostle with the spirit which reigns here and there in parishes, in families, and which oftener creates egoists than Christians. The mutual life of Christians ought rather be a resurrection from the dead, a consolation to the sorrowful and the afflicted, a compassion for our fellow-men, a sowing of the good seed in many furrows. Then the sermon becomes a practical examination of conscience on mutual awakening and edification. The preacher should cultivate the *spiritus lenitatis*, of which the Apostle speaks in the Epistle,

that spirit of meekness toward our neighbor, in which the one carries the burden of the other, the noble spirit of a stirring activity for our neighbor, of which the same Apostle says: *ergo dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei.* (See P. Pesch: Der Christ im Weltleben.)

16th Sunday. *The service of God in the Kingdom of Christ:* Sunday in the Kingdom of Christ. The Gospel of the dropsical person and the sanctification of the Sabbath gives us an artless occasion to speak of the sanctification of Sunday, f.i.: I. *Theme:* Sunday brings rest in God and for God. (*a*) *Rest for God*, i.e., rest from work in general, especially from laborious, servile, and corporal work, to gain room, time, and leisure for God, for religious service. (α) The obligation of this Sunday rest (compare some moral theology). (β) The true and the false excuses in regard to this obligation, in the spirit of the Gospel of this Sunday (compare a moral theology). (*b*) *Rest in God.* The Sunday does not intend a rest for laziness or for dissipation; the Sunday most assuredly permits, aye, the very precept of Sunday intends noble recreation and the strengthening of tired and worn-out energy; but, above all, the Sunday intends to furnish us: rest in God, rest for the service of God: (α) The essence of religious worship: its exaltation, its dignity, and its blessing. (β) Duties in regard to divine worship. (γ) The desires and advices of the Church in regard to divine worship. (See in the alphabetical index: mass, divine worship, parochial service, Sunday). II. *Theme:* Jesus heals on the Sabbath: (*a*) In the Gospel: a short exegesis. (*b*) Amongst us *by the word of God* (every resolution formed in a sermon heals), by the atonements of God (atonement in consecration, practically and dramatically presented as a cure. Compare below in the catechetical studies, pp. 773, 774), by the sacraments of God. III. *Theme:* False and true excuses on Sundays (in the spirit of the Gospel of today). IV. *Theme:* How should we heal others on Sunday? (*a*) by a participation in prayer and in the sacrifice of Jesus (of the mass) for them. (*b*) By participation in prayer and the sacrifice of the Church for all, and especially for the parish. (Explain the duty of the application by the pastor). (*c*) By works of charity: visits to the sick, to the poor, Catholic family life on Sundays, Catholic societies. All of this effects a healing: "*licet sabbato curare.*" The spirit of these works, in the Gospel. V. *Theme* (homily): Occasional instructions of the Lord: (*a*) On the spirit of *exterior worship* (I. part of the Gospel); (*b*) on the spirit of *interior worship:* humility (II. part of the Gospel). VI. *Theme:* The great healing on the Sabbath: sacred consecration. Explain the healing sacrifice of the atonement and of intercession and present all this in the grand thought of the Epistle of this Sunday: there we learn with all the saints the height, the depth, the length, and the breadth of the

cross and of the love of Christ, which surpasses all human understanding. (Ephes., c. 3, p. 282, and note 1, and p. 505.) [1]

17th. Sunday. *The essence of the Kingdom of Christ. The Church always returns to the main precept.* The preacher should never overlook this. Love is the being and the essence of Christian life and of Christian perfection. A word on the principal commandment of the Kingdom of Christ. (1. part of the Gospel). A word on the principal power of the Kingdom of Christ, who stands back of the principal commandment (Epistle), or in relation to the Epistle: a principal person, a principal commandment, a principal power (grace), or: unity of the Kingdom of Christ: One Lord (Christ, see the Gospel: Dixit Dominus, etc., and the Epistle *unus Dominus*). One body (the Church). One baptism (those who belong spiritually and corporally, fully and entirely, and those who only belong in a wider sense — spiritually — to the Church). One Spirit (who conducts all).

The autumnal Ember-days. (Very appropriate for a preparatory sermon on Sunday: see pp. 274–278).

18th Sunday. *The power of forgiving sin in the Kingdom of Christ.* This Sunday is a well-planned supplement to the thirteenth Sunday after Pentecost. There the life of grace is emphasized, here its main means is presented: "forgiveness of sin, through the Son of Man," and "through the sons of men as His successors." (Fully treated above, pp. 308–310.)

19th Sunday. *The great banquet in the Kingdom of Christ.* The literal sense: The truth and the grace of Christ are *the banquet* proffered to all nations, to the Jews and to the pagans. The Jews, as a people, rejected the invitation. The punishment hereof is described in the Gospel: *missis exercitibus suis, perdidit homicidas illos* (the murderers of Christ) *et civitatem illorum succendit* (the destruction of Jerusalem; the arch of triumph of Titus in the Roman Forum is still today a witness of the fulfilment of these words). The nations which lined the highways and roads of the world's history are all invited. They come, but not all that belong to them, in the nuptial garment. Each must wear the garment of grace. Otherwise he will be rejected. Many, aye all, are invited, but compared to the immeasurable love of the King, only a few are finally selected. (Historical sermons, see p. 115, n. 8, p. 137 sqq., n. 21; pp. 141 sqq., 257 sqq.) Or: Holy Communion, the great banquet of the nations — now a grand picture! Compare the *Lauda Sion:*

[1] A thought on the Gospel: Man is worth more than a sheep, than a domestic animal — in the eyes of Jesus: (*a*) considered *naturally:* (α) according to the body (anatomically), (β) according to the spirit. Some proofs of the substantiality and the immortality of the soul. (*b*) considered supernaturally, grace and happiness. See A. M., Eine Weile des Nachdenkens über die Seele.

sumit unus, sumunt mille, etc. (See also the Sunday within the octave of Corpus Christi, and the IV. Sunday of Lent, p. 287 sqq.) [1]

20th Sunday. *Faith in the Kingdom of Christ.* In particular: the ruler of Capharnaum. (See Grimm, Leben Jesu; Meschler, The Life of Jesus.) Before the end of the ecclesiastical year the Church once more reviews the foundations. The Gospel describes the half-faith and its reproach; the complete faith and its help. A splendid homiletic antithesis might be obtained by consulting the Gospel of the fourth Sunday after Epiphany, of the ruler of Capharnaum: half-faith; full-faith, or educating faith; an educated faith. Compare our thoughts on faith on Epiphany, on Holy Saturday, on Easter, and in the plans of the cycles after Easter, p. 448 sqq.

21st Sunday. *An account of the stewardship in the Kingdom of Christ on earth.* The Church after having reviewed the foundations, points to its completion: through the Gospel of accountability and the unmerciful servant: (*a*) in the seriousness of the account demanded of men: "*vult rationem ponere cum servis suis*," already here and again on the day of death: (*b*) in the mercy of God in behalf of men at this account. God remits the entire and dreadful guilt of grievous sins (compare the calculations of money): (*c*) in strictly prescribed mercy at the account demanded, on the part of our fellow-men. Here the point of this splendid parable should be strongly emphasized, and the main idea should not be overlooked on this Sunday. What an immeasurable debt does the Lord not remit to us in holy mass, in contrition, and in confession! How contemptible, revolting, scandalous and condemnable is, therefore, the heartless condemnation and abandonment of our fallen fellow-creatures, the hypocritical and cruel judgment of the proletariat and of certain classes. Even to those who have been condemned and punished personal mercy must be extended. Unnecessary severity, heartless positiveness, cunning litigiosity, insolent and sordid boasting of money-bags and gold-chests — even in legitimate contentions and transactions, etc. — all these are to be severely condemned. On the background of the intensely felt and bleeding love manifested by the Son of God on Calvary and in the confessional — where He longs to remit our entire and immeasurable guilt — every species of severity is strongly condemned. Here the preacher might awaken an interest in charity in all who, in some sense or other, have become debtors to humanity, and he might introduce the Christian and the social significance of the sanitaria for drink-cure, of the reformatory and corrective institutions, of societies for dismissed prisoners and criminals, of asylums for the fallen, etc., etc. We again emphasize, in connection with the liturgy, how great the duty of the preacher is to show that love

[1] P. 32 and 33, also confession and communion.

and especially the love of neighbor belongs to the essence of religion, that there can be no exception or dispensation to this command, that a religiosity which would kneel before the altars, but shuts the hearts to fellow-men, is a false religiosity. It should also be remembered that the innumerable venial sins against charity, especially the many smaller ones, but still full of conscious malice, everywhere prepare impediments to the straight way to heaven and weaken within us the fruits of holy mass and Holy Communion and hinder the gaining of indulgences, corrupt our character, and accumulate an inexpressibly great guilt for purgatory: *Et iratus dominus ejus, tradidit eum tortoribus quoad usque redderet universum debitum. Sic et Pater meus coelestis faciet vobis, si non remiseritis unusquisque fratri suo de cordibus vestris.* This Sunday is the royal school of pardon, of forgiveness, of remission, of the union of love and justice, of mild judgment in all spheres, after we ourselves have obtained God's most merciful judgment.

22d Sunday. *The Kingdom of Christ and the State.* The kingdom which is not of this earth and the kingdoms which are in and of this world. *Reddite ergo quae sunt Caesaris Caesari et quae sunt Dei, Deo* (Gospel of the coin and the tax-question). There are great and far-reaching ideas contained in this expression of Jesus.

(*a*) The State is also a creation of God. What is a nation? What is a State? An extended and well-established and perfected family. Man lives not for himself. He cannot. We all have some aim. Therefore, we belong to each other. The Almighty speaks to all: *ego merces tua magna nimis.*[1] I am thy reward exceedingly great. Christ therefore desires to form all men into one family. This family is the Church of God. But even in the natural and temporal affairs man is not for himself alone. We all enter into this world most helpless, more helpless than any other creatures. Notice how long a child requires careful corporal attention. Even our mind is not awakened without help, without education through others. And what about the grown-up man? Even he cannot secure his spiritual and corporal success alone. The one requires the other. The one class is supplemented by the other, as "the body is not one member, but many. If the foot were to say: because I am not the hand, I am not the body; is it therefore not of the body? and if the ear should say: because I am not the eye, I am not of the body: is it therefore not of the body? If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God hath set the members, every one of them in the body as it hath pleased Him. . . . And the eye cannot say to the hand: I need not thy help; nor again the hand to the feet: I have no need of you."[2] Just so do we men require each other,

[1] Genes. 15: 1; Apoc. 22: 12. [2] I Cor. 12: 14–22.

one avocation is supplemented by the other, one class by another. And human love which dwells in the soul, and speech wherewith we hold mutual intercourse, the impulse to communicate our thoughts, the joy to unite with others for peaceful and powerful actions and works, all these tell us: we belong to each other.

But, whatever is found in all places and at all times and in all men — that belongs to human nature. Or, let us express it more simply and better: that, the merciful creator has placed into our souls. Therefore, He has us born into the family and He surrounds the cradle of the child with a mother's love and a father's protection.

But the family alone cannot attain its aim in things that are common. The family needs the spiritual and corporal help of others. In union there is strength. Through union the family attains in a more secure and easy and richer way, aye, even in abundance, all that the members need for the common good. Thus communities arise from families and from classes related to each other, which mutually aid each other. The communities are nothing more than a union of several families under a general direction, under a common head.

When families are extended, when communities become enlarged and new ones are formed, then there is need of a greater and more splendid combination. Men wish to remain united in a certain sphere, to aid each other as friends, to help each other in their social wants and inclinations, and maintain right and order for the benefit of all. Thus a constantly wider social bond is created. Within such a bond all relations must be legally arranged. Legal protection against all manner of attacks and for all beneficial enterprises are necessary. Thus *arises the proper community life — the State* — the bond of country, and what is this but one great, finally established, numerous, and glorious family?[1]

Family — oh beautiful word! The people of a small or large country should be one family. How deeply we feel the necessity of this in days and in places when fellow-citizens have sacrificed their blood and life for the preservation of country, and have saved it as a precious heritage for later times and centuries: Indeed, we feel so much like a family of brothers in our country — one for all! all for one.

Thus States arise to furnish rich, secure, and sufficient means for the happiness and the blessing of each individual, of the families and the communities in order *to foster reasonable rights, to protect and to supplement by wise laws the natural rights*, to declare justice and punish the transgressor of the law, and all this for the common weal of the great family of our terrestrial country. This all lies in the nature of man; it is therefore the will of God, God's own ordinance! for the Almighty is the

[1] See the Encyclica of Leo XIII, of Nov. 1885 on the Christian State and of May 15, 1891, on the Labor Question.

creator of human nature. Thus the fatherland is the gift of God, and God's protection is over its origin and existence. The words of the Apostle also apply to our country: "*Omne datum optimum et omne donum perfectum desursum est, descendens a Patre luminum.*" "Every best gift, and every perfect gift is from above, coming down from the Father of lights."[1] (See p. 223.) The Spirit of God Himself has implanted into our hearts the aim of community life, the life of brotherhood. For the Holy Ghost is love, the Holy Ghost is the origin of every concordant effort. The Holy Ghost, therefore, is closely allied to every family. He blesses every noble union, but He mostly pours out upon families and communities and stations and classes, united for the common good of a country, the fulness of His blessing. "*Spiritus ubi vult spirat,*" "the Spirit breatheth where He will."[2]

Aye, the Spirit of God breathes over places and fields, where the people have lived for centuries, where they have preserved their strength, gained their victories, and practised their Christian, civic virtues. The Spirit of God breatheth on people and fills them with the riches of His love.

But no society can exist without authority, without a certain degree of government or direction. In the family there exists parental authority. Parental power is an image of the government and the power of God Himself: "*a quo omnis paternitas in coelis et in terra,*" of whom all paternity in heaven and earth is named.[3]

Thus there appears, likewise, in the community and the State a superiority, a direction, a government, a head. Without superiority, which fosters and protects that right and power, the right of all and the common good of all, the country would suffer. But who gives one man authority over another? a right to govern his equals? Who gives the State the right to enact laws? or to decide even in matters of life and of death? There is but one answer: Divine Providence. God has created humanity to live in one family, in one community, in one State. He has created humanity so that it cannot live without authority. Where, therefore, legitimate authority appears, there it is an instrument, an image of divine providence. "*Non est potestas nisi a Deo:*" There is no power, but from God.[4] Therefore, the Spirit of God says in the Proverbs: "*Per me reges regnant et legum conditores justa decernunt: per me principes imperant et potentes decernunt justitiam:*" By me kings reign, and law-givers decree just things. By me princes rule, and the mighty decree justice.[5] Let us not overlook these words which the Almighty pronounces so pointedly: "By me." Wherever rightful authority appears, wherever power of government is employed, be it in the hands of a mon-

[1] James 1: 17. [2] John 3: 8. [3] Ephes. 3: 15.
[4] Rom. 13: 1 sqq. [5] Proverbs 8: 15 sqq.

arch, or of a ruler, or by an entire republican people, there God is represented, there deeds are performed in the power and in the name of God: *Per me legum conditores justa decernunt:* by me lawgivers enact justice. Therefore, the State has authority and power which no society, no combination can ascribe to its members, and it has duties which no private person can discharge toward another. Therefore the people have a sacred right to defend the power which is placed into their hands or the legitimate authority by which they are governed, even by the power of arms against all foreign intruders and all arrogant upstarts. For the same reason Christian sentiment condemns revolution and the overthrow of the existing authority. It is a revolt against the Almighty Himself, Whose providence reigns over the authority of countries. But, precisely therefore, no authority has a right to govern arbitrarily nor whimsically, and may never consider a majority without regard to God's holy laws. God determines, finally, what is right and wrong, what is good and evil. God's will is our eternal law. This will of God is announced through every conscience. Aye, more, oh Christian, oh Catholic people! One is your lawgiver:[1] Jesus Christ, yesterday, today, and the same forever.[2] He has proclaimed most clearly and plainly the will of God for us. His Church does it to this day. This law of Christ, the rights of the Catholic Church no authority can abrogate, no majority displace. Against the law of Christ there is no initiative and no revision. No earthly power may rise up against this sacred law. No resolution of any majority can annul it. On the contrary, the more the law of Christ penetrates the authority and the people, the more wisely and happily will the country be governed. Therefore, the State should protect the Kingdom of God, His Church on earth, so that she might pass as a benign angel of benediction over the people and found and accomplish the eternal welfare of all men. The whole country should rest upon the foundation of Christ Jesus: "For other foundations no man can lay, but that which is laid, which is Jesus Christ." [3]

Thus the State is not merely an image of power, of force, and of authority, armed with the law and the sword, it is not a mere necessary evil, but it is something exalted and mighty; but, at the same time, something beautiful, something mild and paternal. Something divine moves within it. For the State comes from God. It is the representative of God in temporal affairs. "It is God's minister for good and for evil." [4]

There still remains one thought. All power is from God. But he who exercises the power and government in the several States, depends upon the constitution of the several States. Our holy Catholic Church

[1] James 4: 12. [2] Heb. 13: 8. [3] I Cor. 3: 11.
[4] Rom. 13: 4. See also Meschler, The Gift of Pentecost, p. 351.

alone has the task of gathering all men into one kingdom, under one holy constitution. The earthly communities have been formed in the course of time, with the co-operation of men by peaceful conquests and by bloody wars and crises. But there reigns over all the permitting and directing providence. God stretches His powerful arm from one end to the other and ordains all things most lovingly.[1] There is scarcely any truth so splendidly and so deep-feelingly expressed in Holy Scripture as this: "He who Himself giveth all life and breath and all things, He hath made of one man the whole human race, that it may dwell upon the whole face of the earth, and he hath determined appointed times and limits for their habitation, and that they should seek God whom they might haply feel and find since He is not far from every one of us.[2] For the punishment of pride, and in order to break the power of sin, God divided the one race of people into small fractions, as it were, at Babel, and selected from them one people for Himself. From this one people the Redeemer was to come forth, in whom all nations were to be blessed. "When the Most High divided the nations, He placed the limits of the tribes according to the number of the sons of Israel."[3] It is well known how wonderfully the Eternal directed and educated this people. But the pagan nations also, who went astray like lost sheep, each following his own path, He did not forget. He rewarded the good which they did. At times He was their just judge. The pagan nations were even instruments in the hands of God to punish faithless Israel. But when kings and kingdoms did not conform to His plans, when they attempted to destroy His chosen people, small and insignificant as it was, then He cast them like worthless tools aside. (See p. 114 sqq.)

Assyria had made a powerful conquest. It, too, was an instrument in the hands of God for the punishment of nations, and especially of Israel. And now Assur became overbearing in his success. "I have found," so it boasts, " the strength of the people as a nest: and as eggs are gathered that are left, so have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or made the least noise." Then the Almighty reminds the haughty empire that it was but the rod of His anger and the staff of His hand: "Shall the ax boast of itself against him that cutteth with it? or shall the saw exalt itself against him by whom it is drawn?"[4] Therefore Assyria itself was now punished and stricken, but Israel, humiliated and reformed, attained its liberty again, "and it shall lean upon the Lord, the Holy One of Israel in truth."[5] Behold the protection and the providence of God over the rise and the fall, the prosperity and the adversity of States.

Or, look at Christian times!

[1] See Wisdom 8: 1. [2] Acts of the Apostles 17: 25–28. [3] Isaias 10: 14.
[4] Isaias 10: 15. [5] Isaias 10: 20.

There Christ stands and says to the Jews: "This generation shall not pass away till all this (He means His prophecies of the Last Judgment) shall be fulfilled." And what occurs? Home, country, and the Holy City are taken from the Jews: but they still exist as a race, as a people without a home, scattered over the whole world. And why? Because it is in the disposition of the plans of God — because God's providence willed it so, because the plans of God are not yet fulfilled in this people. Behold the sway of God in the rise and the fall of nations!

And still one more example out of many others!

Who was it that in the first centuries, at the beginning of the Christian age, disposed matters so that far-off nations of the North and of the East, driven by necessity, and still more guided by an irresistible longing of the soul, went forth and inundated the whole of Europe?

And they invaded countries, carrying destruction before them, and they were met by the messengers of Christ with their great commission: "Preach the Gospel to every creature." And the wild barbarians gathered around the cross; they became a Christian people, and formed well-regulated States — a new glorious civilization arose. Is this mere chance? No — it is God's protection over the formation of States. (Upon the backgound, possibly in connection with Heb. 11, several arguments on the disposition and direction of God in behalf of the destiny of one's own country might be introduced.) *The State is a creation of God.*

(*b*) We have very serious and sacred obligations also toward the State.

(*aa*) Patriotism.

(*bb*) Virtues and obligations based on love of country. (Compare, above all, the encyclical of Leo XIII: *de constitutione civitatum* and *de praecipuis civium Christianorum officiis*. See also the excellent brochure of Dr. Egger, Bishop of St. Gall, on patriotism.) Emphasize especially the justice which considers and regards our fellow-citizens, in as far as they are separated from us, and are independent and endowed with sacred and inviolable and individual rights, which we must respect, honor, and appreciate: *Thou art not alone in the land!* Justice, in relation to high and low, to the private individual and to the State, to the citizen and the official, is the marrow, the very frame of the organism of the land: *reddite, quae sunt Caesaris, Caesari.* On this background describe *love*, which regards all fellow-citizens and the whole land and treats it as united to us by natural and supernatural God-given bonds: Be no egoist in the land, but a Christian. In this light awaken a sense for the common good, for the good of the community, the good of the State, for enterprises of general utility, for mutual aids, etc. Love is

the very heart of a land and of a people. In connection with this, the Christian judgment of true and false liberty of conscience, of the necessary, permissible, and false and just liberty of faith and of worship, and of tolerance might be introduced. Rich material for this is provided in the encyclical of Leo XIII on: *Liberty*. (Compare Cathrein, S.J., Moral philosophie, 2 ed., p. 92, and II. pp. 509 sqq., 555 sqq.)

(*c*) Church and State, religion and civilization, heavenly and terrestrial obligations are not contradictory. They are welded in the eternal law of God, in the one will of God. These thoughts are splendidly treated in the last circular letter of Leo XIII as Archbishop of Perugia. (Compare above p. 104 and note 1; compare our thoughts, p. 119, n. 14.) The same exalted view of God and of the world speaks from every encyclical of Leo XIII. The most popular thought is treated in the encyclical on the Rosary of 1893, part III. We shall here translate the most prolific passages.

"A main evil for which an effective remedy must be found has received its practical and widest expansion just among our own contemporaries. It cannot be denied that in ancient times men also clung, and many very passionately, to temporal things. But they did not despise the eternal things completely and entirely. Even the intellectual pagans taught that this terrestrial life is a mere shelter for us, not a home, but a hut to rest on the way, not a perpetual abode. But our present worldings chase after the fleeting goods of the world with the expressed purpose not merely to obliterate the idea of a better country in the blessed future, but — be it said to their greatest shame — to destroy it positively and to expunge it completely. In vain does St. Paul appeal to their souls in these words: 'We have not here a lasting city, but we seek one that is to come!'[1] But where is the cause of this phenomenon to be found? We first strike upon a widely spread prejudice. It is thought that a consideration of an eternal home destroys love for our terrestrial country and is therefore dangerous to the State. But there can be no more despicable and groundless assertion than this. For it lies by no means in the essence and the nature of eternal goods to absorb the minds of men so exclusively that they would become drawn away completely and entirely from a reasonable care of this terrestrial life. True, Christ Himself proclaimed the command: 'Seek, above all, the kingdom of God,' but He established no command which says: 'Abandon all else.' The use of temporal goods and of decent pleasures connected therewith may even serve to increase and to reward virtue. But the prosperity and the culture of the terrestrial State, whereby the community life of mortals is created and beautified, is precisely an image of the splendor and the glory of the heavenly kingdom. Therefore, in all these things

[1] Heb. 13, 14.

there is nothing unjust for reasonable men, or even in slightest contradiction to the divine intention, for God is the author of nature and of grace. He does not wish the one to impede the other: He does not desire war between the two. The terrestrial and the heavenly should establish a bond of friendship; nature and grace should be our guides. Thus we shall enter upon a lighter way into heaven, for which we mortals were born.

"But sensual worldings, controlled solely and alone by self-love, cling in their common, low sensuality, in all their thoughts and aims only to transitory and earthly things. Thus they are incapable of raising themselves to anything higher. Instead of passing from the visible goods and enjoyment of this earth to the desire of heavenly things, they completely lose sight of eternity and sink deeper and deeper into a condition unworthy of man. Divine justice could scarcely permit a severer punishment to befall such unhappy beings than to have them forget thoughts of the eternal completely and to chase after the things that are sensual, during their whole life.

"But the friends of the rosary will surely escape this danger, they who frequently and devoutly meditate on the glorious mysteries. For these mysteries present to the Christian mind the clearest light for a view of heavenly things. The dim earthly eye discovers them not, it is true. But faith gives us an unshakable conviction that God has prepared them for those who love Him. This is, therefore, the prayer of the mysteries directed to us: Death is not an extinction which robs and destroys all things—it is only a passage to another world. Here we are enlightened: the way to heaven is open to all. And when we see Christ, as He returns therein, then we will remember His glorious promise: 'I go to prepare a home for you.' Here we receive the consoling doctrine: a time shall come, when God shall wipe away every tear from your eyes, and neither sorrow nor woe, nor pain shall be any more, but we shall always be with the Lord, like unto God, because we shall see Him as He is, and we shall be satiated at the stream of His joy, as co-citizens of the saints, in the eternally happy company of our Queen and our Mother. This meditation necessarily creates some flames within our souls. It will bring home to us that grand saying of a holy spiritual man: 'How disgusted I am with the earth, when I contemplate heaven,' and it carries within itself the sweet consolation that the momentary and the light weight of our sorrows effects an eternal weight of glory within us. This is, in fact, the only proper way to unite time with eternity, the terrestrial State with the heavenly City. This is the one great school of strong and of lofty souls. And if these are numerous, then the dignity and the renown of the State is impregnable. Then the true, the good, and the beautiful will flourish as an image of God

Himself, who is the author and the eternal source of all truth, of all goodness, and of all beauty."

23d Sunday. *The Kingdom of Christ beyond.* The Gospel of the raising of the daughter of Jairus is well adapted — especially in connection with the parallel passages of the Gospel — for a homily on: Jesus the Saviour in misery (the disease of the little daughter, of the woman suffering of issue of blood), in need (account of the death of the daughter whilst on the way), and in death (the raising of the daughter), with the central application: there is an eternal Saviour, an eternal help: an immortality in the glory of the soul and of the body. (This Sunday often occurs near the feasts of All Saints and All Souls.) The fundamental thought of the Sunday might also suggest the theme: Immortality (natural and supernatural proofs of the immortality of the soul. See A. Meyenberg, Eine Weile des Nachdenkens über die Seele, Luzern, 1904), glory (the glorified immortality of the soul and of the risen body). From this you may conclude: *nostra autem conversatio in coelis est*, etc., from the Epistle of the day (Philipp. c. 3 and 4). The Gospel also invites a sort of a view back into the solemn life of Jesus, since it forms the conclusion of a grand series of miracles of Jesus: Jesus, the Lord of the sea (the storm at sea); the Lord of hearts (the storm at sea: the calming of the storm in the hearts of the Apostles); the Lord of hell (the exorcism of the devils in Gergesa on the following day); the Lord of sickness and of need (the woman suffering of an issue of blood — on the same day — after the crossing of the sea); the Lord and King of His power (the woman suffering of the issue of blood: "a power went forth from me"); the Lord of life and of death (the raising of the daughter).[1] Such a help is Jesus for us! (See p. 137, n. 21.)

24th Sunday, and the following. The inserted Sundays after Epiphany, when necessary with an altered Introit, see above, pp. 236–246, also p. 820.

The last Sunday. See below, at the end of the ecclesiastical year, pp. 556, 569.

§ 71. The Thought of the Kingdom. For the Sundays After Pentecost. Developed According to a Dogmatic–catechetic Cycle on the Church

A plan of a cycle. 1. *Christ the architect of the Church.* Proofs from the Gospels: the Church, the life-work of Christ. (Compare Grimm, Leben Jesu, Schanz, Apol. III. vol. "The Kingdom of God.")

2. *The Holy Ghost, the finisher and the vivifier of the Church.* (*a*) As

[1] See A. Meyenberg, Aus der Apostelgeschichte (1899), p. 36 sqq. Compare also Lohmann, Leben Jesu, pp. 93–113.

depicted by Christ. (*b*) As sent by Christ. (*c*) As He operates in the Church. (*a*, *b*, and *c*, are also adapted for separate sermons.) See also Specht: Die Lehre von der Kirche nach dem hl. Augustin: der hl. Geist das Lebensprinzip der Kirche, p. 53 sqq.

3. *The Church — in the Acts of the Apostles.*

4. *The Church — in the entire Holy Scripture.* [(*a*) A review of 1, 2, 3, f.i., the word: "Church" in Holy Scripture. (*b*) The images of the Church in Holy Scripture. (*c*) The idea of the Church in Holy Scripture.] Compare Schanz, Apol. vol. IV. § 3, p. 53 sqq., I, II, IV. [No. 4 might likewise be divided into several sermons: the bark of Christ, the kingdom of Christ, the Body of Christ, the Bride of Christ.] (See Willmer, *de ecclesia Ch. constituta per modum corporis vivi et animati*, p. 85 sqq.)

5. *The Church of most ancient days.* (*a*) Her foundation: the primacy. (*b*) Her edifice. (See Hettinger, Apol. III. § 13, p. 411, possibly down to Irenæus.)

6. *The Church according to St. Augustin* (selections from Specht: Die Lehre von der Kirche nach dem hl. Augustin).

7. *The great characteristics of the Church: the one and the only Church.* (See Schanz, Apol. III. § 6, p. 91; Willmer, Handbook, § 51, p. 115; Willmer: *de ecclesia Christi*, c. 3, A. I, pp. 503–540.)

8. *The holy Church.* (Schanz, I c., § 10, p. 298; Willmer, *de ecclesia Christi*, lib. V. c. 3, A. IV. p. 597.)

9. *The Catholic Church* (Schanz, I c., § 7, p. 180; Willmer, *de ecclesia Christi*, lib. V. c. 3, A. II. p. 540).

10. *Why do we call our Church the Roman Catholic Church?* (*a*) Were the Christians of the first century Roman Catholics? Why are we Roman Catholics?

11. *The Apostolic Church.* (Compare Schanz, Apol. III, § 9, p. 247 sqq.) Segur, short answers to the most important objections against holy religion; Willmer, Handbook of religion, where the correct and the false conception of the truth is splendidly treated (§ 208, p. 452). The thesis reads: The membership of this Church a necessary means of salvation: also §§ 206 and 207, pp. 448 and 449.

12. *The only sanctifying Church.* (See Schanz, Apolog. III, § 9, p. 247 sqq. Segur, l. c.; Willmer's Comp. of the Catholic Religion, wherein the correct conception of this truth is splendidly explained (§ 208, p. 452). The thesis is: Membership in the Church a necessary means of salvation; also §§ 206 and 207, pp. 448 and 449).

13. *The indestructible Church.*

14. *The foundation of the Church, the papacy.* What does the Gospel teach? (Compare, Schmid, Peter in Rome; Schanz, I c. p. 436.) The primacy of St. Peter: (*a*) the preparation; (*b*) the promise; (*c*) the meaning and the extent; (*d*) the transmission of the primacy, or: How

did Christ establish the foundation of the Church? (α) How did He plan it? (β) How did He lay it? This matter might also be divided into various sermons, in a productive manner.

15. *The foundation of the Church.* The papacy in the Acts of the Apostles.

16. *The foundation of the Church: What did Peter in Rome?* (See, f.i., Schmid, Peter in Rome; Schanz, Apol. III, § 13, p. 436 sqq.; Willmer, *de ecclesia Christi*, lib. II, Art. 1 and 2, p. 196 sqq.; Specht, die Lehre des hl. Aug. III. c. pp. 124, 154. Compare the Innsbrucker Zeitschrift für kath. Theologie, 1902, I and II, quartalheft: Petrus, Bishof von Rome, p. 33 sqq,. p. 225 sqq., by A. A. Kneller.)

17. *The foundation of the Church: the papacy during the first century.* See Schanz, Apol. p. 13, p. 447 sqq.; Grisar, History of Rome and of the Popes, vol. I., n. 196–246, n. 296–302, n. 539 sqq.

18. *The foundation of the Church: the infallible teaching office of the Popes:* What does Holy Scripture teach?

19. *The foundation of the Church: the infallible teaching authority of the Pope:* What does history teach? (See Schanz, I c., § 14, p. 478 sqq.)

20. *The foundation of the Church: great Popes: Peter, the Pope-martyrs, Leo the Great, Gregory the Great, Gregory VII.*

21. *The foundation of the Church.* Its continuation in spite of the mistakes of some of the Popes in the course of history (an apologetic treatment). See p. 252.

22. *The constitution of the Church: bishops and priests.*

23. *The constitution of the Church: the clergy and the laity* (compare Specht, Lehre v. d. Kirche n. d. hl. Aug. III c., § 17, p. 105 sqq.). Very interesting and striking material. (Compare Heiner's Kirchenrecht.)

24. *The Christian people in the Church:* (*a*) its unity; (*b*) its sanctity through the Church.

25. *The Church a free daughter of God* (*non sumus ancillae filii sed liberae.* Gal. 4, 31. See above, p. 289).

26. *The Church a teacher* (see above, the cycle after Easter, p. 497 sqq. Compare also pp. 1–14, and especially p. 4, note 2-5).

27. *The Church a master:* the precepts of the Church. (Compare above, 2d Sunday of Lent, p. 278 sqq.)

28. *The Church a mother.* (For the whole see p. 764 sqq.)

§ 72. The Concluding Feasts of the Ecclesiastical Year

I. *The Assumption of the Blessed Virgin Mary* — the concluding feast. The feast is:

1. *A review of the life of Mary upon earth:* "She hath chosen

the better part on earth." (*a*) Grace: "full of grace." (*b*) *The word of God:* "She preserved the words of Jesus and concerning Jesus in her heart." In a more exalted manner it may be said of her: *sedens secus pedes Domini, audiebat verbum illius* (Gospel). No grace from without (the word of God) and no grace from within was lost in her. She chose: (*c*) a ceaseless co-operation. In so much she was also like unto Martha: *satagebat circa frequens ministerium:* in the days of labor, of care, and of being united with and separated from Him, in the hours of holy joy and of inexpressible sorrow, at Nazareth, in the temple, at Cana, at the separation and in the messianic rejection, on Calvary and on Easter-day. But her *frequens ministerium*, her restless service, was dominated by the one thought: *Porro unum est necessarium.* (Compare the morning and the evening sacrifice with Christ, Candlemas, p. 58, and the sorrowful Friday with Good Friday, p. 300 sqq.) The Epistle describes most splendidly (in the *sensu accommodato*) this taking root of divine wisdom in Mary on earth, Mary's growing up in pure sanctity and glory, like the cedars of Lebanon, like the rose of Jericho, and like the palm trees of Cades. And along with her Christ took root among His people and grew like a giant tree of Lebanon, like a giant palm of all the people. A glorious, aromatical balm, worthy of God, rises to heaven: the virtues of Christ and their imitation by Mary. Mary is the Bride of the Canticle of Canticles, who now returns home to her Bridegroom.

2. *A review of her life in heaven.*

(*a*) The fulness of grace becomes in her a fulness of glory: full of grace, full of glory: *pulchra es et decora! sedens secus pedes Domini in aeternum!*

(*b*) Her fulness of labor and of suffering becomes to her a fulness of reward: the *frequens ministerium* becomes a receiving of service and being filled by the stream of divine joy. (Compare, also, Ps. 18 and 44 of the office, applied to Mary.) *Nigra* (through suffering) *sed formosa!*

(*c*) The dignity of motherhood becomes to her an eternally glorified maternal joy: The glorified Son glorifies His Mother. (Compare the lessons taken from the Canticle of Canticles.) He does not merely glorify her soul. Also the body, which bore Him, becomes of itself and uniquely glorious — even before the last day it is taken up into heaven and is glorified. It, like the body of Jesus, should not see corruption.

(*d*) The office of mediatrix brings her a co-rejoicing with millions, whose salvation she has obtained: "Ye are my crown." (Phil. 4: 1.) She co-operated in the salvation of the millions who through her reached Jesus.

(*e*) The friendship of all the angels and the saints secures for her the kingdom of all angels and saints: *Assumpta est Maria: gaudet exercitus angelorum! Alleluia! Regina coeli! Regina Apostolorum, martyrum, confessorum, virginum!*

(*f*) All things are first brought to her by Christ, the unveiled, the glorified One: *optima pars, quae non auferetur ab ea. Videbimus eum sicuti est.* How Mary shall see Him!

The doctrine of the corporal assumption of Mary is not a dogma, but contained in the *magisterium ordinarium* of the Church. The dogmatic proof of congruity, as well as the testimonies of tradition, are especially richly and interestingly presented by Scheeben, Dogmat. III, B, § 281, pp. 570–599. The preacher will there find glorious treasures. See also Hurter, Heinrich, and Willmer on the same subject.

N.B. The ideas developed on the vigil of the Ascension of Christ might also be applied in a *sensu accommodato* to this most faithful servant of the Lord. (See p. 490 sqq.)

II. *The feast of the Most Holy Rosary—as a concluding feast.* In the rosary the whole life of Jesus and Mary are reflected.

1. *We contemplate the rosary of Mary*, in order to understand the mysteries of the life, the death, and the resurrection of the only-begotten Son of God the more deeply. (Oration.)

2. *We imitate in the rosary that which is contained in the mysteries of the rosary* (Oration):

(*a*) The quiet obligation of prayer, of labor, and of perfection (the joyful mysteries).

(*b*) The heavy carriage of the cross (the sorrowful mysteries).

(*c*) In all the eternal thoughts (the glorious mysteries, p. 613, f.).

3. *We obtain what the mysteries promise:* our resurrection, our ascension into heaven, our assumption and coronation, if in prayer and conflict we permit ourselves to be guided by Christ and the Holy Spirit Whom He has sent (the glorious mysteries).

We recommend: (*a*) *cycles of sermons on several or all of the series of mysteries as homiletic or catechetic instructions.* Compare herewith, especially, the encyclicals on the rosary of Leo XIII, especially that of

1893. Hattler, Roses of Christ in the Garden of Mary. With the several mysteries compare our explanations on Christmas, the family feast, Holy Week, Holy Saturday, Easter-week, Pentecost. Three or four of such sermons for October constitute a striking repetition of the entire doctrine of holy religion, of which the rosary is a compendium, a breviary. We recommend:

(*b*) *Sermons on the manner of saying the rosary, with the examples of meditation*, f.i., the five joyful mysteries: five sacred spiritual journeys whilst the lips recite the Ave. (A journey with the angel to Nazareth, a journey with Mary to Elizabeth, a journey with Mary and Joseph to Bethlehem, a journey with Mary and the Infant to Jerusalem for the presentation, a journey with Jesus at the age of twelve, in company with Mary and Joseph to Jerusalem for the celebration of Easter.) The principal thought of the mystery should be explained in a short and highly colored description and the whole should be done in the form of a climax. It would often be very practical to preach on one solitary mystery. — I will select today one solitary mystery of the rosary. I will emphasize a series of thoughts which lie concealed in this mystery. *These are thoughts which you can easily remember in the recitation of this mystery of the rosary.* The imagination of the hearers and the reciters should be filled with biblical events and images thereof. The hearers should be expressly told that they may and should be occupied with such images during the recitation of the Aves or in their alternating recitation with the people responding, f.i., in the mystery of the annunciation: Whom thou, oh glorious Virgin, hast conceived from the Holy Ghost. The angel and heaven salute Mary: Hail Mary! Mary is full of grace. All therefore depends upon grace. Mary of herself is void of merit. God, therefore, builds solely upon the deep foundation of humility, which feels itself void, poor, unworthy: *ecce ancilla Domini*. Mary is the purest of all virgins. God is therefore attracted by the virginity and by chastity according to one's state of life. Jesus is the Son of the Most High, the Son of God, God Himself, King, and of His kingdom there shall be no end. And this supreme Son of God unites Himself with the most humble Virgin Mary and she becomes the Mother of God: therefore is she great: in her soul and in her dignity. Let us salute her! Let us pray to God through her! These or similar trains of thoughts, taken from some of the chapters of the Gospels, on the angelic salutation, should be emphasized and developed in a sermon on this one mystery of the rosary, arranged logically and rhetorically, but as an explanation of the mystery of the rosary. The aim of such a sermon might be: to enrich the praying people with thoughts on this mystery of the holy rosary.

(*c*) *Sermons on the morals of the rosary.* Compare especially the encyclical of Leo XIII, of the year 1893, on the Holy Rosary. Compare our thoughts on Christmas (218 sqq., 234 sqq.), on the family feast (the vigil and the feast), Pentecost, the Assumption of the Bl. Virgin.

(*d*) *Sermons of a repetition of the ecclesiastical year, in the light of the holy rosary* (compare § 64, p. 507; a review of the ecclesiastical year, p. 627 sqq. The last Sunday after Pentecost, p. 569 sqq.).

(*e*) *Sermons on the history of the holy rosary.* "Toward the end of the twelfth century we find that it had become generally the custom to use the angelical salutation (Luke 1, 28) jointly with the words of Elizabeth (Luke 1, 42) as a prayer.[1] This prayer, partly serially repeated, in form of a litany or joined to the Our Father, was, as is evident, first approved of and recommended by a synod of Paris under Odo of Sully (Bishop from 1196–1208). The combination of this prayer into a whole, in which fifteen times after the Our Father ten "Hail Marys" are recited for the preservation and the propagation of the purity of faith and of the life of faith, is derived, in spite of recent attacks to the contrary, in some shape from St. Dominic, and was, above all, propagated by his order. This prayer was most probably then already connected with a meditation on the life of Jesus. The deep-meaning coinage of the fifteen mysteries seems to have originated in the fifteenth century, and indeed through Dominic of Prussia and Adolf of Essen, two monks, who lived in the Carthusian monastery at Treves (see Esser, Beitrag zur Geschichte des Rosenkranzes, Katholik 1897, II). The rosary became a sort of a *Breviloquium of Holy Scripture*, of the doctrine of faith and of morals, a sort of a psalter for the people, but also a favorite prayer of the universal Church on all days, but especially in the time of need. The confraternities of the holy rosary arose thus also very early, f.i., those of Cologne as early as the year 1474. In times of distress the Church was accustomed to appeal to the holy rosary, and the victory over the Turks at the Echinades (October 7, 1571) was justly attributed to the solemn supplications made through the holy rosary. Paul V ordered a feast of thanksgiving, Gregory XIII gave this feast of thanksgiving a permanency by granting its solemnity on the first Sunday of October to all the churches which had a rosary chapel or a rosary altar. After Clement X had already permitted the feast for the whole of Spain unconditionally, the glorious victory of Prince Eugene at Peterwardein, in the year 1746, occasioned the extension of the feast of the holy rosary over the entire Christendom by Clement XI. Pius IX was a zealous promoter of the holy rosary devotion. Leo XIII elevated the rank of the feast and gave it a new and deeply conceived office. Leo XIII, through his encyclical on the holy rosary, gained for the prayer, so rich in contents and blessings, a wide circle; he developed its deep

[1] Kellner, Heortology, pp. 157 ff.—Also for the following.

spirit and dedicated it, as it were, solemnly as the weapon of the Church, after it had already so often proved itself a means of grace for individuals and for all in general, especially so in the days of the need of faith. The spirit of Jesus breathes in this prayer, it is simple and plain, mournful and terrible, glorious and grand. The trumpet blasts of the Church militant sound from its supplications, and over its call there hangs the consciousness of a higher victory: *Haec est victoria, quae vincit mundum: fides nostra!* Prayer and feast are Mary's rich garden of salvation —Mary's plantation of roses through which Jesus walks—wreaths of genuine spiritual roses woven for Mary and Jesus Himself by Christians and by Christendom! The month of October has become the month of the holy rosary. The feast and the devotion have become a sacred repetition of the whole life of Mary and of Jesus, toward the end of the ecclesiastical year. From the prayer, built almost entirely on the words and the thoughts of Holy Scripture, to which the Church adds her petitions — the exalted dogmatic principle speaks: *Through Mary to Jesus!*

III. *The feast of All Saints as the closing feast of the ecclesiastical year.*

Above, § 65, p. 510 sqq. f., we have already spoken of the character of the feast of All Saints. The liturgy unfolds:

(*a*) *The destiny and the home of the saints, in the Epistle* (compare the Epistle: the glorious description thereof and of similar passages of the Apocalypse should be made interpreters and illustrations of the dogmatic thoughts on heaven). (See above, the Assumption of the Blessed Virgin Mary, p. 556.) The liturgy shows:

(*b*) *The way to the destiny and to the home of the saints*, in the gradual and the Gospel. Thus the Epistle describes the glorious destiny and in the gradual

(*α*) Christ stands on the way inviting us also: *Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos: alleluia!*

(*β*) The Gospel, however, shows us the way of the saints in the light of the beatitudes. These are the program of Christ, the spirit of grace and of the law of Christ binding forever in the sphere of duty and even above it, showing higher and more glorious ways of an increasing love up to a degree of heroism. For a sermon select merely the one or the other beatitude for an exposition, or develop briefly its entire contents by way of a climax.

For sermons and cycles of sermons before and after All Saints on the beatitudes and the Sermon on the Mount, besides the well-

known "Lives of Jesus," and commentaries on the Gospels, we would draw attention to: Dr. Schmitz, aux. Bishop of Cologne, "Die acht Seligkeiten des Christentums, etc.; J. Müllendorf, S.J., "Die Bergpredigt," etc. See also above, § 57, "The litany of All Saints" (p. 484).

The feast of All Saints furnishes, besides, a great wealth of themes. Some cycles of thoughts we have developed above in § 57 on the *Litaniae majores et minores*, and others in the whole review of the time after Pentecost.

We recall here the following themes:

1. *The veneration of the saints. A historical sermon:* (*a*) A journey to Rome, through the catacombs. (An explanatory, touching, and highly dramatic treatment of the witnesses of the catacombs. See the more recent apologetics, dogma, and monographs.) (*b*) A joyful journey into the East, to the council of Ephesus: the enthusiasm of the early Church for Mary. (*c*) A sorrowful journey into the East, to the prisons of the times of oriental iconoclasm: witnesses of the veneration of pictures and of relics. (*d*) A rapid journey through the middle age; a panorama of the veneration of saints (cathedrals, churches, art, and life)—afterwards the whole picture together. (*e*) A walk to the gates of modern times: depict briefly the conflict and the storm against the veneration of the saints, and in the midst of the noise of the conflict point to the quiet, clear, and animated, but still the well-measured voice of the Church at the council of Trent. Then the meaning of the tridentine decisions and definitions on the veneration of the saints should be explained as the fundamental thought of the Church, as a guiding star for us.

2. *The saints and true progress — from within and from without.*

3. *The saints — rays of the sun — Christ Jesus.* Select hastily some characteristic pictures of saints and show how all the various rays and features of Christ are stamped upon their lives, and invite us to an imitation.

4. *What is a saint?* (According to Meschler, Gift of Pentecost: The Holy Ghost and the Saints, p. 373, 3d ed.)

5. *How do we become saints?* (Various ideas of the V vol. of the Apol. of Weiss, O.P.)

IV. *All Souls — a closing feast of the ecclesiastical year.* After having developed on the Sundays after Pentecost the kingdom of God on earth — the Church militant — from all sides, and after the feast of All Saints gathered the Church triumphant into one glorious whole, then the thought of the communion of saints urges a general feast in favor of the Church suffering. Upon the feast of

the gloriously living follows the feast of the dead, of those "who live though they are dead."

1. *A cycle of thoughts.* The preacher will find a great mine of thoughts in dogma and in ascetics on death, eternity, and purgatory. (Compare especially the dogmatic works of Hurter and Willmer.)

2. Inexhaustible treasures are found in the formularies of the *missae de Requiem*, the *dies irae*, the *libera*, the *officium defunctorum*. Fruitful themes are found, f.i. in the Catholic burial (touching explanations of the liturgy) in the mass for the dead — consecration, for the poor souls (sacrifice of atonement and propitiation, cf. Gihr, the sacrifice of the mass. Lehmkuhl, theolog. moral. II, p. 127, n. 170, 2: 3).

3. Themes, which invite deep reflection, are very effective, f.i.: *A walk to the cemetery.* Of what do graves speak to us?

(*a*) *Of immortality.* (Some popularized proof of the immortality of the soul, into which several aspirations may be introduced.) See, f.i., Gutberlet, Psychologie; Willmer, Handbook, pp. 263, 277, 268, 269.

(*b*) *Of a glorious immortality.* (Several explanations of the glorious resurrection of the soul and the body, in connection with the liturgy of the burial, [a short concentric gathering of thoughts,] or with the raising of Lazarus.)

(*c*) *Of the impediments of a glorious immortality.* All this is a reminder of purgatory. Several effectively developed proofs should first furnish an explanation. Then the sermon should rise in constantly more urgent demand for help for the poor souls, and point out practical ways. Thus we shall return home from the cemetery, enlightened by the serious and yet joyous light: — there is an immortal glory — and a meeting again — and touched by a deep warm love, which can give help even in eternity. The latent application to the personal *ego* will arise from itself.

Consider that the whole liturgy of the day breathes pity, commiseration, deep understanding of the depression and the sorrow (compare the lessons taken from Job), but it plays around and glorifies all with rays of eternal light.

It is not a day of destruction and pulling down, not a day for a sermon on hell, but a day for building up and for consoling: *ut aedifices et plantes.* The eternal thoughts will thus act more powerfully in a latent manner.

These are days of prayer, of atonement, of reflection, which

even the falling leaves recall and the last blade of straw, which the autumnal winds pursue: *stipulum siccum persequeris!*

The following Sundays, and especially those which follow immediately All Souls' day, invite anew an introduction of these cycles of thought.[1]

All this is dipped into an eschatological light, especially the lessons taken from the last prophets.

§ 73. The Feasts of Mary and of the Saints in General

The feasts of Mary form, in a certain sense, a special marian *ecclesiastical year*. Possibly they are closely connected with the time in which they fall (the Conception, Candlemas-day, the Assumption), or they look forward to some *future ecclesiastical time* (*Desponsatio* B. M. in January and especially the *Annuntiatio beatae Mariae Virginis* look forward to the following Christmas). The office and the mass of the feasts of Mary contain within themselves immensely rich material for sermons on Mary, which are very important. The wreath of the feasts of Mary constitutes one of the most lovely and beautiful of the entire ecclesiastical year, and leads us through Mary to Jesus. (See greater details below: Contents of sermons: Principal themes: Mary, p. 676, also above in the course of the ecclesiastical year and below among the concluding feasts of the ecclesiastical year.)

The feasts of the saints are partly connected with the ecclesiastical year, and their determination of time is partly based on other ground. The *natalitia martyrum* are extremely ancient (the day of death — the birth for heaven). Celebrated already in the catacombs, they received especially in the Roman rite, through the processions in the catacombs under Pope Callistus, a new impetus and a greater preparation. The calendar of the feasts of the saints is an organism constantly on the increase, which brings forth new liturgical blossoms at all times.

Besides the *Commune Sanctorum*, individual *Propria* of the office and of the mass present a unique beauty. See, f.i., St. Joseph, St. Agnes, St. Agatha, St. Lawrence, St. Martin, St. Caecilia, St. Aloysius, St. Stanislaus Kostka, several more recent feasts of July, etc. (See details below in: Sermons on Saints: compare also the whole course of the ecclesiastical year.)

[1] See A. M. Eine Weile des Nachdenkens über die Seele. (1904).

§ 74. A Review of the Ecclesiastical Year—The Last Sunday of the Ecclesiastical Year

A. An entire picture

1. *Advent. The expected Redeemer.* We expected Him Who is to come, and we have seen Him as our Redeemer and our Judge at the same time (I. Sunday of Advent), as our Saviour Messias (II. Sunday of Advent), as our Benefactor (III. Sunday of Advent), as our Way (IV. Sunday of Advent); (compare p. 200, § 11.)

2. *Christmas. The Redeemer, Who came as a child.* We stood at the crib and saw the Redeemer Who became man, Who can and will save us, our Christmas light and life. The figures at the crib and the saints of the octave show us the road to the Christ-child, whose birth we celebrated in time, in the hearts and in all eternity (Christmas unto the Vigil of Epiphany inclusively).

3. *Epiphany. The Redeemer, Who came as our King.* The child appeared as the almighty God-King and the glorious King of the nations: a Christmas-Pentecost. The nations and the cultured of the earth approach and adore Him. As child He is King (Epiphany), a King in youth (see the octave), a King as man (the day of the octave), He is King in His works, a King of nature and a King of humanity, of the family, of youth, of men (I. and especially the II. Sunday after Epiph.) He is our sacramental King (III. Sunday), King of the Church (IV. Sunday), in spite of the weeds of the personal sins of men (V. Sunday), by the royal power of the mustard seed and of the leaven from without and from within (V. Sunday): *Ecce advenit Dominator Dominus: et regnum in manu ejus et potestas et imperium. Adorate! Adorate!*

We will conclude the lovely cycle of Christmas with a meditation on the morning sacrifice of Jesus and Mary (Candlemas-day), and with a view of the quiet and sacrificial life of Jesus, Mary, and Joseph (family feast). The family is the proto-cell of Christian life.

4. *Eastertide*, from Septuagesima to the octave of Pentecost, inclusively. The great work of the Redeemer. After we have learned to know the Redeemer in all His loveliness, we contemplate His serious work, we accompany and imitate Him. This work is developed by many degrees.

5. *The time before Lent.* The world and humanity are God's

vineyard (Septuagesima), God's field (Sexagesima), purchased by Christ's love and blood (Quinquagesima).

6. *Lent. The conflict and the bloody battle in the work of the redemption.* On the part of God — mercy is revealed: on our part — penance is required from without and from within (Ash Wednesday and its following *Triduum*). Christ assumes the direction and the completion; He is our example in conflict (I. Sunday of Lent) — our lawgiver for the conflict (II. Sunday of Lent) — the Transfiguration of Christ), the stronger, the victor in the conflict with strong Satan (even in us by baptism and paschal confession, III. Sunday of Lent). He is our gloriously divine host after the battle: He leads the liberated to the miraculous multiplication of Holy Communion (IV. Sunday of Lent). But He purchased victory and life at a high price. He is the Son of God and of man, and therefore also our bloody High Priest, whose entire picture we contemplate in Passion Week (Passion Sunday and week). To this entire picture there follow several pictures of His Passion: the triumphant procession with palms and with the cross (Palm Sunday) — the love of Jesus to the end (Holy Thursday) — the love of Jesus unto death (Good Friday). On this day are disclosed to us the promise of the Passion, the history, the extent, the height and the depth, the width and the breadth, the manner and the fulfilment of the Passion: we are astounded, we adore — humbled to the dust, we deplore, we repent, we crucify and we bury the old man with Christ, the crucified and buried bearer of sin.

7. *The solemnity of Easter. The Redeemer's victory after the battle.* The Risen Saviour brings us new fire, new light, and new life. He announces Himself to the grave, to death, to the universe, to friends and to enemies, to the Church, and He organizes and perfects His Church. All is based on the foundation of the Church and of faith animated by the grace of Easter (Holy Saturday, Easter and its octave). The Risen Saviour is the author of faith and of grace in our souls (Low Sunday), the Good Shepherd of our souls (II. Sunday after Easter). He takes leave in order to see us in a little while again (III. Sunday after Easter), but He consoles us before He departs for the little while, through the promise of the Holy Ghost (IV. Sunday after Easter), and shows us, before He goes to the Father, the grand power of prayer in His name for the little while of the battle (V. Sunday after Easter). Then He ascends into heaven by His own power: His work is finished (the

Ascension). But He will not leave us orphans. We do not call upon our comforter in vain! (The octave before the Ascension.) Ascended above the heaven of heavens and seated at the right hand of the Father, He sends the Holy Ghost upon the children of His love. The Holy Ghost whose home is the depth of the divinity, the heavens, establishes a home in the Church and in the souls of men (Pentecost). The Holy Ghost strengthens faith, brings and animates grace, directs the Church, creates her permanency, forgives sin, and gathers all who are poor in spirit and troubled and heavily laden into the house of Simon, into the Church of the world, where the life of Jesus is continued through the Holy Ghost (octave of Pentecost).

8. *The time after Pentecost.* In adoration and thanksgiving we look up, after all these solemnities, to the primordial seat and source of all truth and grace, of all reconciliation and redemption, to the *Most Adorable Trinity* (Trinity Sunday), and if we descend to the Kingdom of Christ on earth, we rejoice that Christ remains with us to the end of days, not only in the power of the Holy Ghost, but also permanently in the most adorable sacrament of the altar (Corpus Christi). If we have adored and honored the primordial source of all these plans and works of God finally in the adorable Trinity, then we remain lovingly standing near the immediate source of all this love: *near the opened Heart* of the Redeemer made man: *Ecce Deus Salvator meus: fiducialiter agam . . . Haurietis aquas in gaudio de fontibus Salvatoris* (feast of the Sacred Heart). And this Redeemer continues to live amongst us in the Church in the Holy Eucharist, in His word and with His graces. This is unfolded to us by the Sundays after Pentecost, in glorious and exalted pictures: we journey amidst the breath of the Holy Ghost again through the life of Jesus; not in solemn festive joy, but in quiet vivid remembrance and renovation. Everywhere we meet the saints, the followers of Jesus on the way of His truth, His grace, and His example, of His cross and of His sanctity — before all we meet the Blessed Mother of God, and after her innumerable souls of the Old and the New Covenant: *Vidi turbam magnam ex omnibus gentibus et tribubus et populis et linguis stantes ante thronum et in conspectu Agni, amicti stolis albis et palmae in manibus eorum* (All Saints). Having been purified and united with Christ through the Holy Ghost we feel ourselves, as members of the Church militant, one with the Church triumphant and suffering (All Saints and All

Souls). We have thus interwoven the mysteries of the life of Jesus with our prayer and life (compare the whole ecclesiastical year and especially the holy Rosary Sunday). And while the entire ecclesiastical year formed about and in us a remembrance and renovation of the entire life of Jesus — each mass of each feast and of each day became a more complete remembrance and renovation of the life of Christ. Sorrowfully and repentingly we thought at each mass of the sinful world without Christ (prayer at the foot of the altar, the *confiteor* and the *Kyrie*), we honored Jesus, the divine child (the gloria), the divine teacher (the Epistle and Gospel), Jesus a sacrifice in His whole life (the offertory), a sacrifice for us in the bloody passion and death on the cross, which is renewed (in consecration) in an unbloody manner. We descended with the merits of Jesus, as He did once into limbo, now into purgatory (the *Memento mortuorum*) and then we ventured, being reconciled through Him, to say: Our Father, Who art in Heaven. Then we honored the Risen Jesus (in the mixing of the species and communion), and we united ourselves with Him spiritually or really, to receive from His divine hand, as did the Apostles on the day of the Ascension, the last blessing as a pledge of that last of all decisive blessings, on the day of judgment: *Venite benedicti* (the last blessing of the mass)! Thus we may confess with Holy Scripture and the Church, at the close of every mass, and especially at the end of the ecclesiastical year, at which we stand before the gates of eternity and hear the trumpet blast calling to judgment (compare the Gospel of the last Sunday after Pentecost): *et verbum caro factum est et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis. — Verbum vitae manibus contrectavimus. — Pertransiit bene faciendo. — Christus vivit, Christus vincit, Christus imperat, Christus populum suum defendit ab omni malo. Christus heri et hodie: ipse et in saecula benedictus!*

. . . . . .

A dogmatic and moral selection of these thoughts might serve as a practical exegesis of splendid texts of the Introit and the grandly arranged Epistle of the last Sunday of the ecclesiastical year.

The closing Sunday of the ecclesiastical year. It embraces all once more in one whole:

A. On the part of God there rule over us:

(*a*) *Thoughts of peace and not of revenge: ego cogito cogitationes pacis et non afflictionis* (Introit, compare the whole ecclesiastical

year). The substantial thoughts of (α) Christmas, (β) Good Friday, (γ) of Easter to Pentecost might easily be developed from this text so that they might mutually exclude and supplement each other. This could furnish a sermon in itself. Only when compelled by human malice does God reveal

(*b*) *Thoughts of revenge*, as the Gospel on the judgment of Jerusalem shows, and really: *Cum sancto sanctus eris: — cum perverso perverteris.* To the saint, O God! Thou revealest thy sanctity: with the perverse Thou dealest perversely.

B. But on our part the *fruits of peace should prosper*, which the ecclesiastical year matures and the Epistle describes:

(*a*) *Ut impleamini agnitione voluntatis Dei in omni sapientia et intellectu spiritali:* Christian knowledge of truth and of the law, i.e., of the will of God: thorough understanding of religion.

(*b*) *Ut ambuletis digne Deo per omnia placentes:* Christian life along the whole line: What does God think of this? Such should be the question of each of our actions, and not: Do I please men?

(*c*) *Crescentes in scientia Dei, confortati secundum potentiam Claritatis ejus*, etc.: Christian progress in the doctrine and the grace of religion, through the power of the grace of Christ.

(*d*) *Gratias agentes Deo Patri, qui digni nos fecit in partem sortis sanctorum . . . qui eripuit nos de potestate tenebrarum et transtulit vos in regnum Filii dilectionis suae: in quo habemus redemptionem per sanguinem ejus, remissionem peccatorum:* Christian gratitude to God for all doctrine, grace, and progress during the ecclesiastical year, but, above all, for Christ's deeds and renewed deeds in the closing spiritual year.

There is scarcely a more beautiful chapter of the ecclesiastical year than this liturgy of the last Sunday.

We recommend, furthermore, for sermons on the last Sunday, and the last Sundays of the ecclesiastical year, extensive homilies on the last judgment and the grand parables of the jugdment (Lohmann, Leben Jesu, pp. 243–251; Lohmann, Betrachtungen, IV B.; Grimm, Leben Jesu 5 bd., pp. 73–683; Pölzl, Kommentar zum Mathaeus und Lukas evangelium). For the homily (which is absolutely necessary from time to time on account of the difficult text) it must be remembered that the signs of the judgment are to be treated, of which some occur in the judgment (destruction) of Jerusalem, and others will occur in the judgment of the world, but most in both judgments. It should likewise be remembered that the combination in the Gospel was a *double answer* to the double

question of the disciples (Matt. 24, 3): What shall be the sign at the judgment of Jerusalem and of the world? which question they asked on the Wednesday of Holy Week, and which Jesus answered (see Pölzl, Kommentar z. Mat. p. 382).

In connection with this Sunday a cycle of sermons might be delivered on the entire grand eschatalogical sermon of the Lord, which is in keeping with this Gospel. (Compare Lohmann, Evangelienharmonie: *Vita* D. N. J. Ch., n. 164–168, and Pölzl, Komm. pp. 381–413; Lohmann, Betrachtg., Nov. 19 to Nov. 23.)

After this exhaustive treatment of the liturgy and of the ecclesiastical year, as sources of sacred eloquence (pp. 170–633), we might be permitted to treat more briefly the rest of the chapters of this as well as the following books, since we have already anticipated the construction from all sides, in the development of the ecclesiastical year.

In two chapters (pp. 91–159 and 158–571) the Holy Scripture and liturgy were considered as sources of sacred eloquence; in a third chapter we will now consider the works of the Fathers of the Church.

CHAPTER III

THE WORKS OF THE FATHERS OF THE CHURCH

1. *The significance of the works of the Fathers of the Church.* We have repeatedly pointed, especially in the treatment of the ecclesiastical year,[1] to the exalted homiletic importance of the voice, the views, and the testimonies of the Fathers of the Church, both theoretically and practically. Therefore, it will suffice to collect here the most important view-points for a homiletic utilization of the Fathers of the Church. The writings of the Fathers of the Church are truth and life-giving and constantly refreshing sources for the preacher, and, next to Holy Scripture and liturgy, in many respects the richest mine for homiletics. The reasons for this are partly the same as those which serve as proof of the significance of the Fathers for theology. Still, very unique new points of view arise. We desire to recall here the following thoughts:

(*a*) Next to Holy Scripture — they are the most ancient and grand witnesses of revelation;

[1] The liturgy is a Breviloquium of Holy Scripture and of practical patrology; compare especially the breviary.

(*b*) They are directly and closely connected with the life of the ancient Church, with the Apostles, and with Christ Himself;

(*c*) They are deeply penetrated by the innermost spirit of the religion of Christ;

(*d*) They unite, in many ways, a glorious and a popular eloquence with a deep religiosity and an exalted authority;

(*e*) The condition of their times corresponds in many ways with modern times.

2. *The use of the Fathers of the Church.* Consider the following hints:

(*a*) The study, and especially the homiletic study of positive dogma and moral, as well as patrology, leads likewise to the homiletic understanding of the Fathers. Compare, f.i., the excellent patristic proofs in the dogmatic works of Hurter, Heinrich, Scheeben, Perrone, and in the moral works of Müller, Göpfert, Hirscher, Sailer, and added to these the patrologies of Fessler, Nirschl, Bardehewer, Jungmann, etc.

(*b*) The reading of the writings of the Fathers, especially the more extended reading of several writings, with pen in hand, fosters and fructifies homiletic work. St. John Chrysostom is always among the first to be recommended, especially his celebrated homilies on the Gospel of Matthew; this was likewise done by Pope Leo XIII in his encyclical to the Italian clergy on sermons.

Among the Latin Fathers St. Augustin is especially very useful. Bossuet took him especially for his source and model.

Furthermore, the selection is immensely rich, and the most practical and important writings are now, generally, very accessible. St. Chrysostom, among the Fathers, is the great popular exegete: Augustin, the man of great ideas and antitheses, the psychologist, the pragmatic, the preacher of love and of conversion; Cyprian is the practical ascetic (compare his smaller writings); Ambrose, the social politician among the Fathers, the great preacher of social justice and of love (see his address on: *De Nabothe Jezraelita);* Gregory the Great is the great moral preacher; Leo the Great appears as the animated dogmatic festive preacher (compare his homilies; see our treatise on the ecclesiastical year, especially the solemn feasts); Bernard is the preacher of love, of the Passion of Christ, of the inner life of grace and especially also of the more eminent sermons on Mary (homilies on *missus est*). Especially grand are his eighty-six addresses on the *Cantica.* Of St.

Bernard we have altogether three hundred and twenty-one addresses in a biblical tone and spirit, full of love, tenderness, and candor, and of an unique eloquence and elegance: now and then, however, his presentations are somewhat far-fetched and exaggerated.

3. *The manner and mode of using the texts of the Fathers.* The texts of the Fathers might be homiletically used as direct proof, as an interpretation of Holy Scripture, as illustration, as bearers of sacred aspirations and affections, as witnesses of uniformity in Catholic thought and sentiment of the present and of ancient times, as a basis for entire sketches of sermons. Often the fruitful texts of the Fathers are suitable for the elaboration of entire dispositions, f.i., the passage of St. Bernard: *Cogita unde veneris — et erubesce; ubi sis — et ingemisce; quo vadas — et contremisce;* and thus also many texts of St. Augustin, Leo, and Ambrose.

All these works become far more fruitful if, through methodic reading, one has become familiar with the Fathers of the Church. But after having emphasized these works, by means of Holy Scripture and liturgy, very seriously and from all sides, we should here guard against exaggerating the general demands. We will make the following suggestions:

(*a*) Select, from time to time, some larger writing of a Father, f.i., the homilies of St. John Chrysostom, the tract of St. Augustin on St. John; read, with pen in hand, making notes of the fruitful thoughts and their place by catchwords in a running commentary or in your *cornu copiae.* Add to this some personal homiletic reflections. (See below, the suggestions of Sailer.)

(*b*) Select, for a change, the smaller writings of the Fathers, and study them in like manner. The Latin collection by Hurter and the German by Thalhofer offer a rich selection.

(*c*) Study some of the more recent monographs on the one or other Father of the Church, f.i., by Specht, Die Lehre von der Kirche, n. dem hl. Augustin (Paderborn, Schöningh, 1892, very suitable for preachers), Hertling: Augustinus, Wolfsgrüber: Augustinus; Kellner, der hl. Ambrosius als Erklärer des A. T. (Regensburg).

(*d*) Study the proofs of the Fathers in individual sermons and cycles of sermons as an indirect preparation — with pen in hand — somewhat extensively. We recommend especially: Hurter, Scheeben, Perrone, and Heinrich's Dogmatik.

(*e*) Study the fundamental concepts of the Fathers on certain questions in solid works, f.i., the concepts of the Fathers on private ownership and its administration, by Cathrein, Moral-philosophie, B. II., p. 279 (2 ed.), the idea of the Fathers on the care of the poor, by Ratzinger, Christliche Armenpflege, etc.

(*f*) A very important aid, in the reading of the Fathers and for their practical study, is offered in the study or frequent consultation of the commentaries on the Gospels by Cornelius a Lapide, the purchase of which we highly recommend to preachers. The homilist will evidently not forget, in the exuberance of his joy, a critical examination of this richly garnered thesaurus.

A very interesting treatise on the homiletic knowledge of the Fathers is contained in Schleininger, "Das kirchliche Predigtamt," pp. 97–164. The breviary furnishes, moreover, knowledge of the Fathers to the preacher, especially knowledge of some excellent particular passages, especially so in the lessons of the II. and partly those of the III. nocturn. (Compare our minute introduction to the ecclesiastical year.) A direction and examples in the use of the Fathers and particular passages of the Fathers for a freer exposition of proofs, of comparisons, contrasts, and practical applications, are furnished by the classical preachers, above all, by Bourdaloue and by Bossuet. Excellent incentives for homiletic studies of the Fathers and for homiletic reading of the Fathers in general are also found in Sailer, in the first volume of his Pastoraltheologie: Praktisches Studium der Väter (pp. 179–184, and especially 184–199).

Finally we should like to call attention to the fact that the one or the other method of the use of Holy Scripture, which we propose above, p. 158 sqq., is also suitable for a homiletic fructification of the writings of the Fathers.

Corollary I. *Homiletic characteristics of some of the more prominent Fathers.* In connection with Schleiniger, Sailer, Fessler, Nirschl, and others we shall give here some special suggestions, especially to those whose time and leisure are their own, or whose vocation and inclination bring them near to the Fathers.

St. Cyprian

About Cyprian St. Augustin wrote in ancient times: *Cujus laudem consequi non valeo, cujus multis literis mea scripta non comparo, cujus*

ingenium diligo, cujus ore delector, cujus charitatem miror, cujus martyrium veneror.

And in modern times Möhler wrote: "His writings are a radiation from his intellectual greatness and charm. To say nothing of their inner contents, he who would describe their beauty, their attractive clearness, the finish of their forms, the attractive charm of his full-sounding eloquence, which flows from him as refreshingly and unctuously as a silvery-lighted stream, when he wishes to arouse to some exalted purpose, or roars like a powerful forest-stream when he rises to defend truth and discipline, when he drives unbidden arbitrariness and self-interest from the sanctuary — he who would describe this alone, would have to borrow from him the gift of the orator. Herein he is, without the least doubt, the most marvelous writer of this period, and all have paid him homage. As is the case with the Latin writers in general, so, too, was Cyprian's course pre-eminently practical, and this far more than that of Tertullian. With speculation and dialectics he would have naught to do, therefore we possess little of him which might be applied in the apologetics of Christianity against heretics, Jews, and pagans. His mind followed a different trend — the formation of a Christian life." (S. Schleiniger, Predigtamt, p. 103.) We refer to Ep. 55, *ad Cornelium Papam*, Ep. 1, *ad Donatum* (on the power of grace), but especially to his treatise *de oratione dominica*. (Compare vol. II of Hurter's collection, which contains all the writings of the Fathers on the Our Father.) This writing is a veritable fountain of the youth of sacred eloquence. We also recommend to the homilist especially the: *Liber de opere et eleemosynis*, and *de unitate ecclesiae.*

St. Ambrose

St. Ambrose pursues an eminently practical course. On the one hand he is a Christian social politician, full of vigor and of a highly cultivated, natural and juridical and Christian sense of justice. Then, again, he is a man of emotions: many of his writings are intellectual ambrosiana and nectar. The selection of St. Ambrose, contained in the breviary, and homiletically treated, is not a very happy one. We learn to know him far less than, f.i., John Chrysostom, Leo or Augustin. Of his many writings we will only mention those homiletically more prominent:

(*a*) *Expositio in Ps. 118* in twenty-two addresses — an excellent work. Commentary on St. Luke and on the Hexaemeron. (Sermons for Lent.)

(*b*) *Liber de Nabothe Jezraelita*, noted for its magnificent rhetoric, grand Christian social problems, but, still, not without some mistakes. For a deeper understanding of these and similar addresses of St. Ambrose, f.i., of "*de Tobia*," the explanations by Ratzinger and Cathrein will be very useful (see Ratzinger: Die Volkswirthschaft in ihren sittlichen

Grundlagen, Herder, 1895, p. 290 sqq., pp. 311–324; Cathrein, Moralphilosophie, II. B. p. 279, § 5).

(*c*) *De Spiritu Sancto, libri III* (on the divinity of the Holy Ghost).

(*d*) *De virginibus, libri III.* This work is brilliant in matter and form. Related thereto is: *liber de virginitate* and *exhortatio virginitatis.* Many of these books originated through formerly delivered sermons.

Many of the preserved addresses — owing to the crowded occupation of the author (compare herewith the *Confessiones* of St. Augustin), and to his powerful, rhetorical talent, and to the constant indirect preparation by the saint — remained simply ample sketches, afterwards completed by oral delivery.

St. Augustin

The works of St. Augustin are and will ever remain, in matter, a glorious school of most exalted Catholic thoughts. In regard to form and speech they are unique examples of the most astounding popularization of deep mysteries, full of dramatic life and virtual conversation. Love is diffused over all like a splendor of transfiguration, and a fine psychological glance will discover very often surprising and rare viewpoints. Withal, however, St. Augustin is not free from a certain effort to produce accords and contrasts, though, again, some of the antitheses belong to the grandest that patristic literature produced in this line. In this genial mind some of the attendant phenomena of the contemporary pagan and Christian rhetoric worked together: the enjoyment of a rich and iridescent use of linguistic means, in the most narrow sense of the word, and a certain profusion of allegories and symbolical mysticism. Many of his compositions are hastily planned and indirect preparations evolved from a superabundant treasury of the speaker. They are supports and tools which the rhetorician casts aside in the triumph of his speech, which, like the eagle, mounts on high, and playfully shapes into unity that which an indirect and direct preparation had previously gathered, like so many building-stones, for the completion of the plan. We recommend especially:

(*a*) *The dogmatic and pragmatic works* as a school of grand, warm, and Catholic thoughts, above all: *De Civitate Dei, libri XXII.* The second part of the work is especially homiletically useful (compare, Orosius, hist. II, 7, on the divine judgments since the beginning of the world — Sabrianus: on the divine government of the world— *de providentia, seu de gubernatione Dei et de justo Dei praesentique judicio* — a book of consolation amidst the storm of the migration of nations: the L., 1, 4, 5, 6, 7 are very stimulating to the homilist). Compare also Haneberg, Geschichte der biblischen Offenbarung, Grimm, Leben Jesu, introduction and the chapters on the genealogical tree according to Matthew and Luke; compare also our studies above, pp. 102–147.

(*b*) *The psychologic-ascetic works:* above all, the *Confessiones.*

(*c*) *The homiletic-catechetic works: de doctrina christiana, de catechizantibus rudibus,* and especially: *Liber Enchiridii ad Laurentium de fide, spe et charitate,* a real gold mine: "*opus vere aureum, nocturna et diurna manu versandum.*" (Mauriner.)

(*d*) *The homiletic-exegetic writings:* about 400 sermons, the *Ennarationes in Psalmos,* the *tractatus in Joannem.*

The Augustinian school emphasizes especially our ideas of Christ, grace, faith, love, conversion, Church, providence, design of the world, of divine pedagogics and pragmatics in general and in particular.

Leo the Great

Leo the Great, as we have already remarked, has been appointed the festive preacher of liturgy. This is not without a reason. He Christianizes the style of Cicero. Grand dogmatic thoughts are combined with apologetic power: the address moves along partly in a magnificent construction of periods, with sublimity and dignity, with richness and clearness, in flowing harmony.[1] Not infrequently are we disturbed by a certain pompousness and an excessive playing with antitheses, as a debt to the mannerism of the times, and to this is added, in the morally emotional passages, a certain dryness, while pathos and unction are diffused into the discourses on the mysteries. Leo's discourses are very brief.

We will especially mention the fifty-six short festive sermons, preeminent among which are the sermons on the Nativity and the Epiphany of the Lord. The mystery of the incarnation is really classically treated by Leo. The person of Jesus Christ is grandly developed and described on the background of humiliation.

Gregory the Great

The works of Gregory the Great form, at all times, very useful reading-matter for the homilist. What Natalis Alexander said of his *libri XXXV Moralium* may be said, more or less, of all of his works: *opus itud moralis evangelicae promptuarium est: concionatoribus et animarum curatoribus et directoribus diligenter et assidue legendum.* The regular *pastoralis* is, according to an expression of the holy Bishop Licinianus: *Virtutum omnium aula* (a fountain for teaching the states of life). The XL homilies *in Evangelia* contain especially exalted moral teaching, much of which has been taken from Augustin. Even more than in St. Ambrose do we find here exaggerated allegories which even the contemporaries noticed, in spite of the existing mannerism. There breathes through all of his writings a real pastoral spirit. Their form is

[1] Schleiniger, Das kirchliche Predigtamt, 3 ed., p. 144 sqq.

plain, often without any swing, but rises at times to an exalted majesty, especially when Gregory illumines the pragmatics of the history of the world and of the times in magnificent pictures.

St. John Chrysostom

Immortal characteristics proclaim this noble man, time and again, a homiletic guide, and which have moved Leo XIII, in an encyclical to the Italian clergy against all sorts of rhetorical extravagances, to designate John Chrysostom the real homiletic teacher. These characteristics are:

1. His luminous theologically profound biblical exegesis, which is free from all affectation and is practical, incisive, and popular.
2. His deep knowledge of men, his keen psychological insight.
3. His all-around popularity.
4. His eminently practical tendency.
5. His happy combination of old-Greek classicalism with oriental richness of thought and images, all under the scepter of Christian pastoral love, which knows no limits nor impediments.
6. His masterly and loving descriptions of the person of Christ, whom he constantly puts into the middle and center, and his animated love for the great Apostle St. Paul, into whose spiritual school he penetrated very deeply.

From the great wealth of his homiletic writings we will select some which are especially valuable, but not all equally elaborated and literally completed:

(*a*) Ninety homilies *in Mathaeum:*[1] the masterpiece of Chrysostom, an incomparable school of exegetic homilies and of homilies in general. A serious study of these homilies, in Greek or in Latin, in German or in an English text, would lead the preacher, in a unique fruitful manner, to the first sources. We desire to draw especial attention to the homilies 5–12 and to the homilies 22 and 43.

(*b*) *Expositio in Psalmos:* here the most exalted idealism is combined with a forceful and practical realism. The explanation of Psalm 41 is grandly arranged and also rhetorically and perfectly constructed.[2]

(*c*) Eighty-eight homilies *in Joannem:* these are more exegetically than rhetorically developed, but offer to the preacher of today, as they did once to the author, an excellent basis for preparation.

(*d*) From the rest of his works we would call attention to his De Sacerdotio, one of those books which one loves to read, in small doses,

[1] There appeared a very excellent and an inspiring work on the homilies and addresses, of John Chrysostom, in the Linzer Quartalschrift of 1902, I. n., p. 70 sqq. and II H., p. 324 sqq., by Dr. Scheiwiller, Rector in St. Gall.

[2] See Scheiwiller, l. c., II, Heft, p. 327.

on journeys or little trips, and relish by degrees during moments of leisure for universal stimulation. Homiletically significant are, furthermore, the: *libri de virginitate* and the *libri duo ad viduam juniorem.* Excellent thoughts for sermons on the proximate occasion of sin are gathered from the *libri duo de subintroductis.* Homiletically rich are the three books: *Adversus oppugnatores vitae monasticae,* with striking passages on education, on the love of neighbor, against impurity, and against the danger of the world. A real treasure of elevated thoughts for consolation in suffering is offered by the book: *Quod nemo laeditur nisi a se ipso.* Among the panegyrics we will mention, above all, that on St. Paul: *de laudibus S. Pauli.*

Scheiwiller justly draws attention to a comparison of the, alas, only homily that has come to us from Gregory of Nazianzen, on Matt. 19, 1–2. He speaks therein of Christ, of marriage, and of virginity. "The homily is characterized by that entirely finished spiritualized impress which stamps the great Nazianzen in his conceptions on all questions and distinguishes him from the sharp realism of Chrysostom.[1] Here we should like to express the thought of how beautifully and uniquely the various schools and tendencies acted upon Catholic sermons. The greatest sacred orators often furnish us the finest and most select blossoms of entire theological schools, and, not infrequently, the fruits of a unique combination of the different tendencies in the triumphant field of sacred eloquence: think, f.i., of a Chrysostom, a Gregory of Nazianzen, an Augustin, a Leo, a Bernard."

Corollary II. *Some of the homiletic methods of the practical study of the Fathers.*

1. Use the explanations of Holy Scripture, contained in the exegesis of the Fathers.

2. Select prolific (but not general *texts* that express very little), as starting-points of dogmatic expositions or as settings for moral exhortations. Thus, f.i., Bourdaloue makes use of the text of Pacian, on the feast of the Most Blessed Trinity: "*Sciebant mori et non sciebant disputare.*"

"Christians! how beautiful are the words of a holy bishop, who, speaking of the early martyrs, exclaimed: They knew not how to talk much about faith, but they knew how to die for it! *Sciebant mori, et non sciebant disputare* (S. Pacian). Of us, alas! the contrary may be said: we know how to talk much about the doctrines of faith, but neither to die for, nor to live up to it! Never was there so much hair-splitting talk, so much disputation about faith and religion, so much audacity in questioning most exalted mysteries, and yet: never so little faith and religion. And why? Because nothing destroys faith and piety more

[1] See Scheiwiller, l. c., p. 327.

than precisely this vanity to shine in religious disputation and to dispute about everything. Those of whom St. Pacian speaks were satisfied to know two things: to believe and to die. We, however, know everything, but not these two things. We desire to believe only what suits us, and not to trouble ourselves in the least to do that which we believe. They knew how to die for their faith: *sciebant mori*, and we? With all our acumen we have not learned to live according to our faith; we call ourselves Christians and live as pagans, and through this fusing of paganism into Christianity in deed and in life, in word and in faith, we have brought forth a monster more condemnable than paganism itself, because it combines with the abomination of the latter the desecration of the former. Behold, brethren, a reflection which I hope you will make in the sight of God.

" Remember that you adore a triune God, whose most proper and essential nature is holiness, and that there is no degree of sanctity after which we should not aspire, in order to become worthy adorers of this Most Adorable Trinity. Yes, to adore Him in spirit and in truth, according to our capability, we must be holy as He is holy. These are the adorers whom the Father seeketh: *nam et Pater tales quaerit qui adorent eum* (John 4, 23); never will He regard other adorers as true! *nam et Pater tales quaerit.* He is a holy God, He will have only saints as servants. The first angel was not so, and the God of holiness could not tolerate him to be reckoned among his adorers; He rather chose that he blaspheme Him in hell than praise Him in heaven." The last passage contains a rhetorical bias and exaggeration.

Thus also does St. Thomas of Villanova make use of an expression of St. Augustin: "*Ab aliis virtutibus potest se aliquis excursare, a charitate nemo,*" for a beautiful extension of a so-called enumeratio (ser. 1 ad dom. 17, p. Pent.). To this we may also class the splendid description of the triumph of the cross of Christ by Bossuet (on the feast of the Circumcision of the Lord, 1. sermon) according to Tertullian (adv. Jud. n. 7), and in the second sermon on the feast of the presentation of the Kingdom of Christ as an immensely beneficial power, also according to Tertullian (L. 2 adv. Marcion n. 11). According to Schleiniger, Predigtamt, p. 157.

3. Select texts of the Fathers for a direct or indirect basis of entire divisions. See, f.i., Bourdaloue's sermon on All Saints in connection with Leo the Great: *Mirabilis Deus in sanctis suis, in quibus et nobis praesidium constituit et exemplum.* In the sermon on the wedding of Cana he uses the Augustinian sentence: *Bonum habent nuptiae et hoc tripartitum: proles, fides, sacramentum.* Bourdaloue treats accordingly the (sacramental) sanctity of marriage (*sacramentum*), the fidelity of marriage (*fides*), the highest duty of marriage: the education of children (*proles*).

4. Select patristic texts as a vivid expression of great human and Christian sentiments. Thus, f.i., the splendid Augustinian expression: *felices esse volumus et infelices esse nolumus, nec velle possimus:* happy we wish to be; unhappy we loath to be; aye, we cannot even wish to be unhappy — describes in a unique way the longing after happiness. (See Thomas I, II, qu. 1).

5. Attempt free imitations, as the Fathers themselves have done in regard to grand models.

6. Place citations of the Fathers in the original or translated text together, mark them by catchwords or group them under determined points of view. Such work is often commendable for very small writings or for a collection of thoughts of various patristic exegeses on some chapter of the Gospel.

We will give several examples taken from Sailer's Pastoraltheologie (I, 184 sqq.). We will not enter here into any closer critical text revision. But we should like to say a warm word in favor of Sailer's method, in connection with the following citations.

COROLLARY III. *Examples of practical studies of the Fathers.* First attempt — Classical passages on the nativity of Christ, gathered from the Fathers.

A. From Origen

1. *Si filius Dei factus est homo, quod nemo eorum, qui eum recipiunt, ambigit; quid mirum, si homo credens in filium Dei filius Dei futurus sit. Ad hoc siquidem Verbum in carnem descendit, ut in ipsum caro, id est homo, credens, per carnem in Verbum ascendat, ut per naturalem filium multi filii efficiantur adoptivi. Non propter seipsum Verbum caro factum est, sed propter nos qui non nisi per Verbi carnem potuissemus in filios Dei transmutari. Solus descendit, ut cum multis ascenderet: de hominibus facit Deos, qui de Deo facit hominem* (Hom. 2, *in diversis sub finem.*)

The object of the incarnation.

B. From Augustin

2. *Itaque filius Dei hominem assumpsit, et in illo humana perpessus est. Haec medicina hominum tanta est, quanta non potest cogitari. Nam quae superbia sanari potest, si humilitate filii Dei non sanatur? quae avaritia sanari potest, si paupertate filii Dei non sanatur? quae iracundia sanari potest, si patientia filii Dei non sanatur* (*De agone Christiano*, c. II).

On the influence of the doctrine of faith in the incarnation upon our happiness.

3. *Erigat spem suam genus humanum, et recognoscat naturam suam; videat quantum locum habeat in operibus Dei! Nolite vos ipsas contem-*

nere, foeminae! filius Dei natus ex foemina est. Nolite tamen amare carnalia, quia in filio Dei nec masculus nec foemina sumus (*Eodem libro et cap.*)

On the dignity of the incarnation.

4. *Et Verbum caro factum est, et habitavit in nobis. Tanquam diceret: O homines, nolite desperare, vos fieri posse filios Dei, quia et ipse hoc est, verbum Dei caro factum est, et habitavit in nobis. Reddite vicem, efficiamini spiritus et habitate in illo, quia caro factum est, et habitavit in nobis. Neque enim jam desperandum est, participatione verbi fieri posse homines filios Dei, quando filius Dei participatione carnis factus est filius hominis* (Epist. 120, *nunc* 140, *ad Honor.*, n. 4).

On the divine generation of man.

C. From Chrysologus

5. *Sic ergo nasci voluit, quis amari voluit, non timeri* (Sermo 158).

On the loveliness of the Redeemer, manifested in the form of His childhood, in which He appeared.

6. *Ipse ad nos descendit, ad quem nos non poteramus ascendere* (Serm. 3, *de nat.*).

On the divine friendship manifested for man through the incarnation of the Word.

7. *Talis igitur, dilectissimi, nativitas decuit Dei virtutem et Dei sapientiam, Christum, qua nobis et humilitate congrueret et divinitate praecelleret. Nisi enim esset Deus, non afferet remedium: nisi esset homo, non praeberet exemplum.*

On the power and wisdom of God, which are manifested in the incarnation of the Word.

D. From Maximus Taurinensis

8. *In navitatem ejus nostra omnium vita habet natalem* (*Hom. 2, in nat. Dom.*)

The birthday of our salvation and life.

E. From St. Bernard

9. *O suavitatem, O gratiam, O amoris vim! Itane summus omnium unus factus est omnium? Quis hoc fecit? Amor dignitatis nescius, dignatione dives, suasu efficax* (Serm. 64, *in cant.*).

On the cause of the incarnation — on the love of God to man.

10. *Quid tantopere declarat ejus misericordiam, quam quod ipsam suscepit miseriam* (Serm. I, *de Epiphan.*).

The incarnation of the Word — a miracle of mercy.

11. *Quanto minorem se fecit Deus in humilitate, tanto se majorem exhibuit in bonitate: et quanto pro me vilior, tanto mihi carior* (Serm. I, 12, *in cantica*).

Behold what the reading of the Fathers may become to us, if it be the right kind of reading; but if you merely direct them in keeping with the view of your hypothesis, then they are surely not to be blamed.

Second attempt: important passages translated

On affliction. 1. The Creator addresses three questions to us in order to find out how great our patience may be in adversity; how great our obedience in commandments; how great our humility in the revelation of some things and the concealment of others. (Greg. M.)

2. Builders first dress the stones before they put them in position, so that when placed upon each other they may need no more hammering. Thus does the heavenly Father act with His living stones: He polishes them through affliction, so that He may use them at once as building stones in His heavenly City. (Chrysologus.)

3. The reapers do not place the grains of wheat into the wheat-bin of the Lord before having first thrashed out the wheat. Thus God acts with His wheat; He suffers it to be first cleansed on the threshing-floor of the world, before receiving it into His barn (the same).

On envy. 4. Envy, among all passions, is at the same time the most unjust and the most just: the most unjust, because it persecutes in a hateful manner all that is good in others and all justice; the most just, because it is the executioner of its own malice. (Augustin.)

5. Through envy the fall of man and the murder of Christ were accomplished — *per invidiam procuratus est lapsus mundi et mors Christi* (the same).

6. As love makes man a son of God, so envy makes him the son of Satan (the same).

7. Envy is the most extreme counterpart of God, for the latter is so good that He draws good from evil, but the former is so evil that it draws evil from good (the same).

On the Holy Ghost. 8. That a soul dwells within the body is proven by the life of the body; that the Holy Ghost dwells within the soul is proven by the spiritual life of the soul. The former is revealed by the motion of the body, this by love and humility and all the other virtues (Bernard).

9. Therefore, the Holy Ghost was manifested to us in the form of fire and of a dove, because all those whom He fills He makes effective in the simplicity of the dove and the zeal of fire, full of quiet mildness toward persons and full of restless zeal for the good (Greg. M.).

On penance. 10. If you only will do penance when you can sin no longer, then sins will abandon you, and not you sin (Augustin).

11. Not to be able to make mistakes belongs solely to God, to correct mistakes is the part of the wise (Ambrose).

12. The warmer the penitential tears the nearer you approach the sight of truth. By the baptism of tears a stained conscience must be born again in order to be able to look at the light of inner goodness (Greg. M.).

13. If we fail by imposing a too small penance, then it is better to render an account to God for mercy than for severity. If the father of a family is generous then the housekeeper should not be stingy, and if God is merciful why should His priest be severe? (Chrysostom.) If such wealth of gold may be found with the Fathers, how painful for a lover of truth to find that the one values them lightly, and the other only brings the worse of them into the market? (Sailer, I. c.)

CHAPTER IV

THE DECISIONS OF THE HOLY SEE AND OF COUNCILS

1. *The decisions of the Holy See and councils, as directions of the regula fidei*, of the living infallible authority and its direct guiding significance for the Catholic sermon, we have already considered more fully in the introduction of these studies (pp. 13–27).

2. *The decisions of the Holy See and of councils as sources for the Catholic sermon*, we have still to consider. From this source we may draw

(*a*) more in general, for our Catholic bearing, for the strengthening of the joy of our faith, for the promotion of a deeper understanding of our times. Thus it will mean a renewal and refreshing for the preacher every time he peruses the Council of Trent and carefully reads that of the Vatican and studies the encyclicals of the late Popes, especially those of Pope Leo XIII. The homilist will thereby gather, with pen in hand, a great treasury of most solid thoughts and of the most noble emotions. And it is precisely this continued reading of these acts or a portion thereof that acts upon our faith, upon the spirit and the joy of faith in an uniquely renovating and animating manner. (Compare pp. 43, 44.) It is very profitable

(*b*) to dwell upon some decision and decree in particular. This may be done

(*a*) by a prolific use of positive theology, which presents to the homilist these decisions in the proper place and with solid explanations;

(*β*) by a direct homiletic exegesis of such decisions.

Thus, for instance, two sermons might be delivered on faith, as an exegesis of the decisions and explanation of the Councils of Trent and of the Vatican on faith.

1. *Sermon: What does the Church teach about faith?* (What is faith in the eyes of the Church? Vatic. Sess. III, c. 3.)

(*a*) *Virtus supernaturalis* — therefore, not merely a human opinion, but a work of grace from above, a virtue which God begins in us, a divine seed which we must cherish and nourish in order that it may grow and bring forth fruit. The Church thinks precisely as does the Lord Who spoke to Peter, after his glorious profession of faith at Caesarea Philippi: Blessed art thou Simon, son of Jonas. Flesh and blood have not revealed this to thee, but my Father Who is in heaven: *Aspirante et adjuvante gratia*, says the council.

(*b*) *Qua a Deo revelata vera esse credimus.* By faith we cling to all the divine revelations, to all that God has said, as unflinchingly true and certain. I maintain, f.i., as unflinchingly true and absolutely certain, that Jesus Himself is personally present in consecration, etc.

(*c*) *Non propter intrinsecam rerum veritatem naturali rationis lumine perspectam.* Much of our faith pleases us, animates us, enchants us. But not, therefore, do I accept the doctrines of faith, not because I perceive them, not because I can see through them fully, fully understand them, not because they please me. I deny no article of faith because, perchance, I do not comprehend it, because it does not appeal to me. Not I am the measure of my faith.

(*d*) *Sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest.* What really moves us to faith? God alone. God is truth. God cannot lie. No one can deceive God. God can never deceive nor be deceived. Why do I believe in the Blessed Sacrament of the Altar? Because Christ has proposed to us, at Capharnaum, the doctrine of the sacrament of the altar, because the Holy Ghost commanded John the Evangelist to place this doctrine into the sixth chapter of his Gospel, because Jesus instituted this sacrament at the Last Supper. And why do we believe Jesus? Present, by a rapid concentration of a small concrete series of miracles, taken from the school of the Apostles in the Gospel, a striking and very short proof of the divinity of Christ, in order to

put the declaration: the Son of God speaks, eternal truth speaks — very strongly and triumphantly before the hearers, and convince them completely that God alone, the eternal and the first truth, moves us to faith. Why, f.i., do we believe in the Immaculate Conception of the Blessed Virgin Mary? The Church teaches it most solemnly. But why do we believe? Because back of the Church is God. The Holy Ghost guides her. He has made her the rule, the guide of our faith. Jesus the Son of God has made it impossible for her to teach us aught that is false. Therefore, when the Church proposes anything for our faith, why do we believe? On account of God, in view of God, for the sake of the Son of God, Christ Jesus, the eternal and the first truth, Who speaks to us through the Church (see p. 248 sqq.).

Expatiate somewhat more upon these thoughts, establish them dogmatically and apologetically, and then finally compress all into the decisions of the Vatican Council, Sess. III. c. 3, the particular important parts of which have just been explained. Such definitions of councils are immensely adapted to create clear religious ideas. Besides, an opportunity is given hereby to prove very convincingly that the council thinks precisely as did Jesus Himself. Furthermore, such sermons afford a natural occasion to put the authority of the Church, by concrete examples, into its full light.

2. *Sermon: What does the Church think of the necessity of faith?* (Trid. Sess. 6, c. 8.)

(*a*) *Fides est humanae salutis initium.* (A picture of a journey: faith — the first step — without faith all human acts are: *grandes passus extra viam*, Augustin.) Show that Christ thinks precisely as the Church does (classical passages of the Gospel, f.i., of the conversation of Nicodemus). Or show that the Apostles and the primitive Church also thought thus, f.i., Hebr., c. 11.

(*b*) *Fundamentum justificationis* (a picture of a foundation and of a house). The Church says: No story of right living in the eyes of God, of genuine inner supernatural justification, can be built without faith. What, above all, does the Church require, over and over again, most especially? Faith — "have faith" — canst thou believe, etc.? Show this by means of an entirely concrete series of scenes taken from the Gospel. What, therefore, does the Church say, what answer does the Church give, to the principle of the children of the world: It matters little about faith, if only you live honestly? (Compare Segur's Confidential Answers.) The declara-

tion of the Council of Trent might also be illustrated by the declaration of the Lord: He who believeth not is already condemned. Christ is the foundation. He who believeth not is already separated from Christ, is outside of Christ, without a basis, without a foundation: he must sink into hell when he dies, etc.

(*c*) *Radix omnis justificationis.* (Image of the root and the tree.) Explain emphatically that a branch may die, and the tree may produce new branches. Lightning might strike the crown — but the tree might survive. But if the root dies, then the tree is lost forever. Apply this to faith.

(*α*) The just man is a tree planted near running waters. (Ps. I.,

(*β*) Without the root of faith we can never prosper. We may apparently produce great things. But in the eyes of God we are barren and cursed, as was the fig tree of Holy Week.

(*γ*) From the root of faith arises true Christian virtue: *justus ex fide vivit.*

(*aa*) Principles of faith which control us.

(*bb*) Acts of faith, acts that proceed from faith (biblical examples).

(*δ*) Aye, from the root of faith arises conversion if man has fallen into an inglorious misery, into mortal sin (the *habitus fidei* will remain in the believing sinner as a principle of conversion).

In a final concentration show once more the indispensable necessity of faith, the inestimable value of the beginning, the foundation, the root.

When during the Passion of Christ everything seemed to be lost, the Saviour prayed that at least the faith of Peter fail not, though the profession of faith should suffer shipwreck.

And as in the whole Church so does Jesus likewise desire to preserve this beginning, this foundation and this root, in every individual soul at every cost.

This text of the council might also be splendidly combined, in a striking and a practical manner, with the tremendously serious words of Jesus against unbelief. (See Epiphany, p. 229, Holy Saturday, p. 399.) Many texts of councils and *ex cathedra* decisions might be treated in like manner.

Excursus. *The pastoral significance of recent councils and of authoritative decisions and directions.* The grand ecclesiastical council convoked by Pius IX has spoken emphatically for our times, for our

infirmities and for our needs. The council had not only its significance for the days of the so-called "Kulturkampf," but especially also for our more restful times and for the days of certain developments, reforms, and transitions. Germs of life lie dormant in the acts of the council which we must awaken into practical work. The council determined the infinite range and full meaning of the ideas on: God, Christ, the Church, faith, the life of faith of modern times. It has placed the great facts of religion, the life of Jesus, and the establishment of the Church, with all their weight before the modern spirit. It has shown the world that no counterfeiting may be attempted with these words and ideas;[1] that, therefore, modern science must reckon with these conceptions, with the clear principle of religion, recognized by the bright light of truth, and with the incontrovertible facts of revelation. Religion cannot hide itself in the nebulous depths of sentiment and therein entrench itself, as in an unapproachable distance, against every objection of modern science, as a tendency of modern protestantism claims. (See p. 42, note 1.) The Vatican council has declared *that religion has an answer for every question on the part of science, that the Church of today is able to encompass ancient faith and modern science, real progress and modern work under one grand divine and worldly conception, and into one grand lifework for individuals and for nations.* And for all this, in spite of the great commotion of spirits, the council placed one thing into the foreground: the clear and emphatic idea of the Church with all her requirements, down to the authoritative infallibility of the Pope. And thereby the council awakened also an animation in favor of the sovereign free daughter of God, the Church. The storm that arose during the solemn proclamation of the dogma of the authoritative infallibility of the Pope, in matters of faith and of morals, was a figure of a mighty intellectual thunderstorm. The times and the world of that day, silent through a haughty disdain of all religious affairs, were suddenly filled and occupied with religious questions, in a mighty busy manner, in all ranks. The general interest of the world in the affairs of the council was proof of the incisive significance of religious questions by mankind in general. But in the midst of this intellectual commotion the ecclesiastical council taught the world, in peaceful majesty and in the consciousness of its possession of truth, that the Church is a divine power which, even today, in the twentieth century, lives and reigns in the world. God still speaks in a positive manner, clearly, interferingly, and incisively, and not merely in some sort of a general and enfeebled manner, *through His*

[1] Compare f.i., Harnack: Essence of Christianity, who attempts a Christianization of the unbelieving modern view of the world, but at the expense of the Christian essence, by retaining the Christian termini which are conceived as purely natural and essentially transformed.

Church, through the papal teaching authority. God did not merely speak so and so many years ago, no, today, for our days, in our very century does He speak. And created reason is entirely and completely subject to this divine truth. This was the main task of the council. It showed the modern world that Christianity, the Bible, and the Church are not merely interesting, valuable, and human works, inviting the selection and digging up of various constantly rising degrees of culture, but fully and completely a divine work, though among men and with and for men. From the great principal doctrine the council draws its far-reaching conclusions. Here upon this fruitful soil the preachers must stand with their whole souls. Here, within the Church, reigns the ever-present God. Upon this soil must the Catholic sowing be arranged and labor performed; upon this soil will our harvest mature. If we do not possess this spirit, if we perceive everything in a mere human and too earthly manner, then the rich blessing of a harvest will be wanting.

One heritage we modern preachers must consider, above all, sacred: the clear idea of the Church, the warm enthusiasm for the Church, and the solid, definite ecclesiastical principles. Never should we mar these principles in public life, in the press, in literature, in private and in community life, nor dilute nor enfeeble them; otherwise we shall diminish the main thing: the care of souls.

The unfettered progress of the age has made new pastoral works necessary. New conditions must be met, attended to, worked for. But the Vatican Council is precisely the fostering soil of this development. The effects of the Vatican Council have been called by the enemies of the Church — a stream of lava. This must first be scattered, then new life will bloom upon its yawning shell. This is entirely false! The Vatican Council was a stream of life. This is evidenced by the flourishing of Catholic life, of theology and of science, of Catholic pastoral activity and of the work of the laity since 1870. But this Nile of life must be directed onto the fields of labor; there is also a spiritual irrigation system. Therefore we would direct the modern practical preacher to the leading thoughts of the Vatican Council and, at the same time, to the needs of the age.

The second point we would like to recall to memory are the encyclicals of the Popes, especially of Leo XIII. The latter are, as it were, a continuation of the Vatican Council. We might possibly praise these encyclicals too much, and study their details too little. In them we find a whole world of practical inspirations for the preacher. Here we see that it is not our affair to create a new middle age, or to screw back, in an artificial manner, modern progress into some past age. It is rather our duty to grasp our own times in their good parts and to oppose,

in a courageous manner, their errors and prejudices; in a word: it is our duty to Christianize the age. The encyclicals of the Popes are lighthouses for the modern pastoral office, lighthouses for private and social progress in the spirit of Christianity. The Pope is not satisfied to establish mere general principles. He enters into the full human life. He leads the road which Catholic labor must follow, in the spirit of pastoral care. Study from this standpoint, f.i., the encyclical: *Rerum novarum*. How astonishing it is to receive here, from the highest teacher of Christendom, great directions, from the difficult question of just wages down to the organization and division of labor in the several social societies. It is said that the preparatory work for the encyclical was simultaneously divided between men of speculative science and of the most extensive practical experience, two very prominent men of the Church — one an Italian who pursued, in a speculative manner, the principles of Christianity to their ultimate consequences, and made a special study of St. Thomas — and the other, a prince of the Church in England, who moved in the very midst of social practical activity, and that both had arrived, independently of each other, at the same conclusions and results. This would be proof of the unity of Catholic theory and practice in the spirit of the care of souls, of the complete conception of the entire welfare of humanity. But, be this as it may, this is certain, the encyclicals of Leo XIII show us how the religion of Christ and its principles enable and induce us to labor happily for the entire private and social welfare of humanity, down to the least detail — in a word: to establish the welfare of the whole man and of the whole Christian. We here recall once more the words of Leo XIII, in the encyclical on the Rosary, of 1895, which contains within itself an entire program of modern pastoration: "We find, alas! a widely spread prejudice in the world. It is thought that the idea of the eternal home destroys the love for the terrestrial home, and therefore is dangerous to the State. There is, in fact, no more despicable and groundless assertion than this. It does not lie in the essence and nature of the eternal good to engross the human spirit so exclusively for itself that it should become completely and fully disengaged from a rational care of the earthly life. . . . God is the author of nature and of grace. He does not desire the one to impede the other; He wills not a conflict of the sword between the two. The earthly and the heavenly should embrace in a covenant of friendship; nature and grace should be our guides." This is correct language for the modern world. The true spirit of the care of souls has an open eye and an active hand for all the needs of the entire man in the kingdom of nature and of the supernatural.

In such manner do the teachings and the directions of the Holy

Father show the preacher the ways for the Christianization of our modern times. (Compare also p. 102 sqq., and p. 126 sqq.)

CHAPTER V

SCIENTIFIC THEOLOGY

In our homiletic studies we have repeatedly spoken of the prominent significance of scientific theology for the preaching activity, under very different view-points. In treating of the different kinds of sermons we will go back again to the narrower relations of the several scientific disciplines, to the various species of sermons. It will therefore suffice here to give a superficial collection of view-points under which the significance of the scientific theology ought be conceived as a source of sermons.

1. *Theology as a source and a guide for a practical selection of themes.* We have treated very extensively of the relations between science and a practical sermon, in an article on the practical selection of a subject (pp. 53–56, point I), and we have cited a series of methodical plans. In the homiletic treatise of the ecclesiastical year, we have also used every opportunity to emphasize the guiding and animating position of theology, under entirely concrete view-points. From a very large series of examples we recall only that of Christmas, Epiphany, Passion Sunday, Holy Saturday, Easter and the Sundays after Easter, Pentecost, Trinity Sunday, etc.

2. *Theology as a source of practical elaboration of a sermon.* Here the theological science of homiletics renders the greatest service:

(*a*) By a penetration and explanation of the ideas,

(*b*) By offering solid and theological and exegetically explained material of proofs,

(*c*) By new general view-points of a theoretic and practical kind.

(*d*) By the stimulation of solid and profuse and varied sketchings and of general conceptions.

Compare herewith the explanation of the fourth book on the means of sacred eloquence and also the paragraphs on the Lenten sermons, the sermon for Epiphany, Easter, and Pentecost.

3. *Scientific theology as an interpreter of Holy Scripture and*

liturgy. The proofs hereof we have given long ago, in general and in detail, in the third book on Holy Scripture as a source and the use of this source (p. 91 sqq.), and also in the extended treatment of the entire ecclesiastical year. Very extensive practical examples are given, among others, in the paragraphs on Christmas, Epiphany (*Excursus* I, II), Passion Sunday, Holy Saturday, Easter and the feast of the Sacred Heart, but especially in § 31, on Lenten Sermons (p. 303).

4. *Scientific theology as a source of popularity*. Solid scientific truth is the first requisite of popular lucidity. The sermon is, in a certain sense, the popularization of theology. (See particulars above, p. 79, n. 1. A peculiarly clear and deep understanding of theology creates popularity, also pp. 53–57, on science and the practical selection of subjects.)

CHAPTER VI

ASCETIC LITERATURE

The sermon is essentially a direction of souls. (See pp. 28–32). It is therefore a great mistake in sermons not to enter into particulars of the ascetic life. Thus, f.i., an extensive instruction *is absolutely necessary* on prayer, on temptation, on the conflict against the predominant fault, on suffering and the carrying of the cross, on the various practical exercises of virtue, f.i., on perfect contrition, on characteristic faults, and improvement of character. In our extensive homiletic development of the ecclesiastical year, we have devoted to this point, in a closer and wider connection with the liturgy, a far-reaching and practical attention and we show, by methodical suggestions and practical examples, how the preacher should be solicitous for the creation and propagation of the real ascetic life of the Christian. Since we refer to the entire third and fourth books on Holy Scripture and liturgy, but, concerning the ascetic patristic writings, to the corresponding chapter on the Fathers of the Church, therefore we will here confine ourselves to a few short methodic suggestions on the homiletic use of ascetic liturgy, in a more limited sense.

(*a*) The preacher should become familiar with the old ascetics, above all, penetrate into the *Imitatio Christi*, become familiar with the Exercises of St. Ignatius, with the rule of the Benedictines,

with De Ponte, Rodriguez, Scupoli, Scaramelli, St. Francis de Sales (Philothea and Theotimus), etc. These works combine solid science with deep piety and knowledge of souls. The ascetic writings of Cyprian, Augustin, and Chrysostom, are to be highly recommended. But ascetic writings must be carefully weighed. Too much reading is useless. Great wealth is also contained in the II, II, of St. Thomas.

(*b*) Among the more recent ascetics choose solid works, which combine science and piety in relation to modern times, f.i., Scheeben-Nierenberg (on Grace); Von Lehn-Brücker (The way to interior peace, Providence, direction of souls); Meschler (immensely solid, temperate, and original); Gihr (Sacrifice and Sacraments); Pesch (The religious life, the philosophy of life, Christ in the life of the world); P. Weiss (Vollkommenheit, V. B. der Apol., die Kunst zuleben, Lebensweisheit in der Tasche); the writings of P. Doss, Hattler, Wetzel, etc. (Compare also the ascetic library of Herder.) Very rich material is found in many excellent French lives of the saints of more recent times, also in several recent German authors. In the selection and homiletic use of ascetic works care should be taken against untheological, gushing, sentimental, and rigoristic writings, such as are found in our times in French literature of a certain tendency — and likewise against dry and stereotyped representations, which smother all warmth and unction into mere academic dust.

A whole compendium of ascetics and a genuine school for the preacher are contained in the Exercises of St. Ignatius. We recommend a thorough study of the original and of the notes by P. Roothaus. (See also the German edition, Regensburg, Manz, 1855, and an English edition by Pustet.) For this reason we connect herewith a short plan of these spiritual exercises. Only then do we obtain a knowledge of the full spirit and extent of the Exercises if we penetrate the *methodical train* of thoughts and the whole gist of the original.

The plan of the Exercises of St. Ignatius.

At a time when the catchword "reformation" moved the minds of men, Ignatius of Loyola wrote over a little, insignificant book the much used words: "*De reformatione.*" This booklet grew into a large moral work, into an incomparable moral doctrine: these are the Exercises of the saint, an introduction and methodic system of spiritual exercises for the renovation of the inner man. In connection with this apparently

insignificant booklet, innumerable exercises, missions, instructions on life and on the various states of life are given to this very day. Seldom did the energetic declaration of the Apostle: "Brethren, the time to rise from sleep is at hand . . . let us lay aside the works of darkness . . . and put on the Lord Jesus Christ," produce greater fruit than precisely through these exercises. What Ignatius wrote and delivered is a method and collection of matter, which is animating and should be developed variously in narrower or wider settings, according to the times and conditions. The Ignatian plan, however, which is the basis of the whole, is such a uniquely developed system of the entire Catholic moral and ascetic teaching that we shall incorporate an extensive sketch of the same into these Studies. In a so-called "foundation" Ignatius places man alone before his God, before his last end. He permits everything to act upon man that is contained in the great comprehensive word and notion of *creation*. A whole framework of iron logic leads man to the one convincing conclusion: God is my end. To praise, to honor God as the true God, to serve Him, as a matter of duty, through unswerving fidelity and thus to save the soul — this is the first, the proximate, the personal, aye, the one necessary task. A sacred awe of the fear of God passes through the soul of man during these serious hours of quiet meditation: fear God, and keep His commandments — this is all man! This wisdom of the Preacher,[1] of the Old Testament creates indeed the whole man, forms the whole character. And with this clear light man looks, in the spirit of these exercises, out into the ever-changing world, into the framework of his labors, into the waves and the breakers of his vocation. Why all this? Why all these riches, this poverty, health, sickness, labor, and position? All, all this is the way to the end, and must be measured by the end, by the law of God, which extends from the atom to the cherub. *In quantum, tantum:* as far as a thing is a way to the end or may be such, either as a duty or a vocation or a task of a position in life, as far as anything man may accomplish, conceive, or use, be it a noble enjoyment or an abandoning pleasure, provided it does not contradict the dignity of the Christian. But whatever interferes with his way to eternal destiny he must abandon, he must reject, though it be as dear to him as the apple of his eye: if therefore thine eye scandalize thee, pluck it out! Therefore, man should receive all things from the hand of God with perfect equanimity. God leads all things to the end. Such is the language of the "foundation." This is putting morality and human dignity, human intelligence, and human sentiment into the full and sharp light of the thought of God. Then the exercises show to the thinking man within this pure light of God, the essence of sin considered from all sides, which is apostasy from God, flight from the

[1] Eccles. 12, 13, 14; see p. 127.

path of sunlight that leads to the end. Man now learns to comprehend the better what the Saviour taught us to pray when He said: Deliver us from evil! Now the curtain of judgment is raised. The terrors of death fall upon us. The gate of hell is opened: we stand horrified at the catastrophe that follows, when the lightning train of this life becomes derailed on the very precipice of eternity. With a mighty power, more penetrating than a two-edged sword, does the frightful alternative flash through marrow and bone, deep into the soul. Is your track prepared on which the proud, the joyful lightning train of your life rushes along? Is the bridge constructed over which it must pass? More and more vividly and seriously does man, torn away from the thoughtlessness of everyday life, by the sound logic of his noble reason, into which faith shines so beneficently, perceive what sin is. And immersed in the race of these eternal truths the grievous sins appear first, but also the lesser defects of character, the venial sins, appear in their true shape and form. All this operates seriously, very seriously, but in a peaceful, intelligent manner and without any disturbing anxiety upon human nature and its holy rule — *conscience*. Nothing remains mere empty theory: all turns inflexibly upon the personal *ego*. Examination of conscience, honest and sincere examination of conscience, in general and in particular, becomes now the work of these hours, of these days of exercises. Besides, preparation for confession, a confession of a certain period of life, follows. Man is now placed in the limelight of morality. And, pray, could this possibly be "an extinguishing of the conscience of truth," as a protestant objection against the moral teaching of the Jesuits asserts? Nowhere does truth reign more honorably and unbiasedly than in such hours and in the transactions which follow with a kind, serious, and highly cultured confessor in the sacrament of penance. This is the first step of the exercises.

Yet, all at once, after man has expressed himself on all the gloomy seriousnesses of the eternal truths, then the cry arises: *Accedite ad eum et illuminamini:* approach ye Him, and be enlightened! The image of Christ dominates the following meditation. He stands before us, He, the only supreme, and only good, the Saviour of majesty and of meekness. We first contemplate Him as the King of His kingdom,[1] ready for the victorious battle. As a General He marches in the front, certain of victory. But He shares for and with us, in this terrestrial life, all leadership from the manger to Calvary. Should not we be also sufficiently noble in mind to pledge Him our oath and our fidelity? We offer Him the sacred resolutions of the "first week,"[2] ourselves entirely and all our obligations. But, does not the heart burn and beat to give

[1] Meditation on the kingdom of Christ.

[2] Thus the first meditation on eternal truths is called.

Him more, to follow Him whithersoever He may lead? Beyond the letter, according to His spirit — this is now the watchword. Not only should we comply magnanimously with our duty and bear all that is gloomy and hard, aye, we should labor and suffer with resignation and animation for Jesus, though He lead us upon the way of the cross! With joy and persevering animation we should enter into the very footsteps of Christ Himself. Then the exercises unfold the whole life of Christ, or, at least, some of the enrapturing and powerful pictures of His life: the example, words, law, virtue, and the character of Jesus loom before us. But we chisel laboriously, but joyfully, His very image into the marble of our souls — we paint His features into our personal ego. The exercises now penetrate into the very inner part of our conscience, down into the very chambers of our feelings. The Saviour passes through our various avocations and everyday life: dividing, destroying, building up, and planting. Next, the meditation on "the two standards" introduces again the "alternative" before the soul, but in a higher form. We will here recount their fundamental ideas. Behold how many, even at an immense sacrifice of the world, serve their own ego and Satan himself, the very king of tyrants. And ought not the battle-flag of the victory of Christ animate us to greater sacrifices for Christ? Will you now follow the Lord, in a spirit of noble sacrifice, possibly with great self-abnegation, and advance with Him to the front of the line of battle, be it on the way of evangelical counsel: Sell all thou hast. . . . Follow Me; or, in the midst of the labors of an excellent vocation, by combining with the exercises of outward duties a deeper intensification, an increased imitation of Christ. And again, the life of Jesus passes before the soul in new applications to the inner and outer activity of man and to his shifting scenes: *pertransivit benefaciendo.* It is accommodated to all stations and conditions of life. Then, in this splendid light of the Saviour, a new demand for zeal is made to the thoughtful and loving man, in the meditation on "the three classes of men." Through confession, and the sacrifice of the mass, and through the holy exercises of the day, thou hast obtained grace and love abundantly and superabundantly. Christ Jesus came to bring fire upon earth and: "What do I wish," He says, "but that it burn!" What now about *your will, your efforts?* Will you, or will you not? Will you — perhaps? But courage fails to tear away the impediments, to bring the sacrifice, to will effectively? Perhaps you will, but only in a half-way and in a weak manner? Or, do you will entirely and unreservedly whatever God demands, above all, whatever He commands as a grave duty? What He does not precisely impose under a threatened loss of His friendship, but, to which He seriously obliges you? Do you, perhaps, still wish more? Do you venture to render all and fully whatever Christ counsels, to which He calls you by

a noble vocation? Of this, the meditation on the three classes treats. And again, in a new series of meditations, the several pictures of the life and the sufferings of Jesus pass before the soul. The light becomes constantly more brilliant. Then a special meditation contains the decisive and unique question: *Knowest thou* what humility is? Such is the entire mystery of the inner life — that the children of God, in spite of their faults and weaknesses, finally seek God alone — the children of the world, however, in spite of their many brilliant characteristics and particular virtues, merely seek — self. Art thou humble enough never to violate, under all circumstances, a grave commandment of God, never to violate a great duty? Art thou humble enough to sacrifice for God venial sin, above all, the premeditated malicious commission of lesser faults, even though, through weakness, you make some mistakes? Do you, perhaps, desire more? There is still a road beyond this: to follow the poor, despised, and suffering Saviour Himself, and not only to follow, but to love this very way. The way of the cross is indeed a duty. But to seek it, to love it, to tarry upon it most lovingly: this is the course of heroes and of saints — here reigns not mere duty, but a higher sacred counsel. He who can, let him grasp it! And again the exercises present a meditation on the Saviour: we now contemplate the royal road of the cross and of His love, from the Last Supper to Calvary. Who can resist the love of Christ? And finally, the spectrum of the Risen Saviour flashes, in bright flames, before the enraptured soul: the heart burns whilst He speaks to His own. Whither does all this tend? All these ways of duty and of counsel? Only toward one thing: toward love. Ignatius concludes his splendid book with a meditation on love. This is significant. There is nothing higher in Catholic morality than love. The sacred, supernatural, and constant love of God and of man is the principal commandment, the principal virtue, the queen and the mother of all virtues, the imperishable conqueror in time and in eternity.[1]

Even perfection, the possibly most limited and the best relation of the creature to his destiny, to God, is essentially love: for nothing unites more closely and more intimately to God than love. Even the evangelical counsels, the state of perfection, with all its sacred principles and rules, is not perfection itself: all these are merely splendid ways, pointed out by Christ Himself, toward higher degrees of love. They destroy the barriers of the world opposed to love. Detached from the illicit and even noble and lawful and tender bonds of the world, man, in a state of perfection, strives, according to his vocation, freely and fully after the love of God: he wishes to live for God alone. Even all self-denial, all asceticism of the saints flows solely from the love of God and of neighbor

[1] Compare the classical thirteenth chapter of I Cor.

and desires to lead solely to the love which is animated for God and for souls, to the love which pleads and atones for itself and for others in this valley of tears. Without this love, ascetism would be but a self-torture: "If I were to deliver my body to be burnt, but had not charity, it would profit me nothing." [1]

Thus all spiritual exercises, the entire ascetics and all morality ends in love. With the Lord in our hearts, through Holy Communion and by a union of life, we come forth from the exercises: and their gain is: persevering love of Christ. These are the fundamental thoughts of the exercises. To instil love for the Saviour is the object of Catholic ascetiscism — and for this does Catholic morality strive in the world. When Christ, shortly before His ascent to His Father, appeared to His own on the banks of the lake of Genesareth, to accomplish the last grand act for His Church, when His whole, rich life of the past lay open, and the future hailed the great future of His Church, then He put to Peter, the future Pope, thrice this one great question: "Simon, lovest thou me?" The whole life of Jesus, His gigantic work, the sources and the resources of His supernatural activity, which He gave to the world are mere love, and they ask the one question, — Lovest thou me?

[1] I Cor. 13: 2 sqq. The asceticism of the saints of the Catholic Church has often been a subject of contradiction. An asceticism that purposely destroys the body is against the morality of human dignity, irrational, and sinful. But such is not found among the saints. An asceticism which, impelled by an all-powerful love, consumes man through prayer and labor, through atonement and zeal for souls, through a disinterested service of neighbor, is good, aye, may rise to a degree of heroism, though, in the end, the physical forces may succumb: this is a sacrifice consumed by the flames of love. Of course, there are saints who have accused themselves on their dying bed that they had done too much in external mortification. Even in the life of sanctity there is a singular human one-sidedness. Free from all such defects is Christ, the God-man, of whom every saint is but a ray. Even asceticism must be measured by the noble dignity of man, which bears the dignity of Christ, and by love. Thus there are in the lives of the saints some things that should be imitated and cannot be imitated too much. There are things to be admired. But there are also manifestations which are not to be admired, certain one-sided peculiarities of saintly zeal. In all their flight from the world and their asceticism, however, the saints are not merely splendid branches of the vine Christ Jesus, but they also become the true reformers of the world, the great men of culture, eminently capable in all vocations and positions. Though not of this world, they have placed themselves in secular, scientific, and cultural fields, ahead of those who have made the world their sole and solitary aim. History is full of proofs hereof. All this is accomplished by the great artisan and queen — love, which sees in everything "something of God," sees everywhere God Himself and labors for God, that love which penetrates human dignity and the dignity of Christ and takes up into itself all that is noble in humanity. Compare Ps. 1. See Meschler's Life of Jesus Christ and the Saints, II, p. 529, The Gift of Pentecost, p. 373 sqq., and especially in this regard, the highly interesting and so little known and used V. vol. of P. Weiss' Apologie: Die Vollkommenheit, f.i., pp. 49, 105, 602, 465, 468, 466, 245, 678, 685, 680, 698, 708 (I ed.).

"Lord, Thou knowest that I love Thee," said Peter. And then Jesus committed to him the lambs and the sheep: the government of the Church and the direction of souls.[1]

The just developed thoughts contain also a refutation of Harnack, who recently attempted to represent asceticism as something foreign to the Gospel. (See Schell, Christus, pp. 61–66.)

CHAPTER VII

THE LITERATURE FOR SERMONS

The literature for preaching is of great importance: *exempla trahunt.*

Nevertheless it is rather overestimated than underestimated — at a cost of the most fruitful labor among the first and direct sources of preaching.

The literature for preaching is really not a direct but a derivative source. Therefore, it is not the first source of material. But it can become the way, the school, the richest stimulation considered from all sides to the preacher. It becomes especially fruitful if the preacher has learned to draw independently from the first sources.

We have already spoken of the model sermons of the Fathers. Here we will only make several suggestions in regard to the later and most recent literature for preaching.

1. *The preacher should become, in a manner, familiar with the classical literature for sermons: yet this work should be done without any precipitation.* An interesting view of all the literature for sermons, of all countries, is given by Schleiniger's collection of examples, which gives advice of great advantage to the incipient preacher.

2. *Select one or the other preacher, who appeals to your own individuality, in a measure, as a source and type, but not for slavish imitation. Do not merely study his work for a direct preparation of a sermon, but rather for a general training and further development.*

3. Young preachers are advised to study, side by side,

(*a*) a preacher with high ideals and deeply penetrating thoughts, in order to be elevated and refreshed by him, f.i., Bossuet, Ravignan, Foerster, Eberhard, P. Roh, P. Agostino de Montefeltre;[2]

[1] John 21: 16, 17.

[2] Cardinal Newman, Bishop Headley, among our modern English authors.

(*b*) a preacher of very simple and solid thoughts and plain diction, who offers the daily bread of religion, f.i., such as Schmitt, Sonntagspredigten, Sailer's Sonntagspredigten, Foerster's Homilien, Wermelskirchen, Hunolt, Tschuppik (old) Graser (old), and especially good catechetical preachers—also, in certain parts, Massillon, Monsabré, Bourdaloue;

(*c*) a real popular speaker, in the narrow sense, f.i., Berthold of Regensburg (of the middle age), Alban Stolz, some of the sermons of P. Roh, of Ah, P. Abel (see also the admonitions on p. 80, sqq.).

4. We will add a very short characterization of several renowned preachers, which, however, does not claim any completeness.

Bossuet is the great ideal dogmatic and pragmatic interpreter of Holy Scripture and of St. Augustin, the preacher of eternal truths, a complete and thoroughly original creative power. But precisely this creative power was only awakened by the constant study of Holy Scripture and of the Fathers, especially of St. Augustin. His exposition flows from the first source, as it were. According to his contemporary Neuville, he is the only master of the exalted, of the powerful, and of the pathetic. On the brink of the grave Neuville longed to have the school of this exalted master entirely resuscitated. He adds this interesting remark: "I had wished to fall into the same carelessness of style which is inseparable from the animation and impetuous soaring of a genius." Bossuet is most powerful in the striking and luminous expositions of truth, which prepares the will for an amelioration. Reason, borne and illumined by faith, he supports by a grand and active power of imagination. In him reason, illumined by faith and borne on the pinions of an exalted imagination, celebrates its oratorical and pastoral victory. The brilliant lustre of Christian intelligence, which shines forth from Bossuet's orations, is transillumined by glowing fiery sparks of great and holy emotions, which, however, cool off very quickly in order not to detract from that victorious train of proofs and facts presented. Bossuet is not so great in the second and really most important task of the homilist, which is: to move directly to a real practical amelioration of life. "Herein he does not equal, by far, a Chrysostom, a Bourdaloue, or our own German Hunolt" (says Schleiniger, das Kirchliche Predigtamt, 3 ed., p. 165). This defect may possibly have shown itself more in his written than in his oral expositions. The most of the sermons of Bossuet — with few exceptions and apart from his funeral orations, which are worked out to the smallest details — are rapidly and unequally planned concepts and steps upon which the orator himself ascended, no doubt, by an

extensive preparation and meditation, which sufficed for him, but do not indicate to us the type of his greatness. For an exhaustive study, the orations on the unity of the Church, the sermons on the birth, the circumcision, and the Kingdom of Christ, the sermon on Good Friday, the grand funeral orations on the death of Marie Henriette, the queen of Great Britain, Henriette Anna, the duchess of Orleans, and of the Prince of Condé, are well adapted.

Bourdaloue is the great moral preacher and really the preacher of Christian supernatural morals; also a master of logic, almost without a peer; an organizer of speech that always designs new and original dispositions for the same subject: but he is above all the apostolic preacher, ever zealous for souls, whose victory is borne by deeply conceived, direct, and sacred objective thoughts. For thirty and four years he succeeded in captivating the attention of his hearers in the one and the same city. His sketches are eminently rich and veritable gold mines of homiletics for all future generations. True, our times are less devoted to rhetorical breadth and development and speech. Our age carries lighter, linguistically more simple, yet more shining weapons. But an exhaustive study of Bourdaloue always bears rich fruit. From a great number of first class sermons we shall mention only the four orations on the Passion of Christ, especially on the: *Praedicare Jesum Christum Dei virtutem et Dei sapientiam*, the first and the second Easter sermon, the sermon on the conception of the Blessed Virgin, the sermon on ambition, on rash judgment, on temptations, on providence, on the Christian religion.

Massillon is the preacher of emotions and of pathos, an excellent moral-ascetic interpreter of Holy Scripture, an apologist of moral law, though not free from great exaggerations. In regard to style he is a consummate master.

Fenelon is an excellent homilist (see his dialogues). As an orator he is a model of the conversational style, of a happy syncretism of candor, of grace, of greatness, with an exuberance and felicity. He, too, came forth, in a prominent manner, from the school of Holy Scripture. We possess only two completely elaborated orations of Fenelon, which he delivered at the consecration of the elector of Cologne, and on Epiphany of 1685, on the occasion of the departure of missionaries for Siam.

Segneri is the practical pastoral preacher, excelling in psychological arrangement of proofs and also in practical exegesis of passages of Holy Scriptures and of the Fathers—and all this in a language of burning zeal for souls; though his specific Italianism and peculiarities of the seventeenth century, used on all occasions, are to be guarded against and avoided. This is also true of his narratives. Compare also the book

composed jointly with Pinamonte on "The Christian instructed in his law," a transposition of the sermons of Segneri based on the Summa of St. Thomas. The subjects are very practically treated.

Hunolt, Tschupik, Neumayr, especially the two former, are considered, even today, stimulating preachers of the eighteenth century, containing much practical material and of a highly moral force.

Graser, whose works have been repeatedly published, is original and practical, especially in the disposition, in the exegesis of Holy Scripture and its application.

Bishop Sailer is an eminently classical preacher. He excels in simplicity, in clearness, and in depth of feeling. He is especially an eminent popular interpreter of Holy Scripture. Occasionally he remains the child of his age, for which he reconstructed the bridge from the shifting sands of rationalism to the perfect ecclesiastical consciousness. Especially readable are his sermons on Christ, on the first mass, and his homilies. Original masterpieces are, f.i., the sermon on St. Augustin, on St. Norbert, on the veneration of the saints.

Foerster is an excellent homilist (see Sonntagshomilien) and a model apologist (compare, f.i., the Easter sermon on Immortality and many of his sermons on the times). Here and there the language is somewhat sluggish.

Colmar is a type of penetration and rhetorical force.

Bishop von Ketteler excels in binding brevity and the force of his apologetics, and is also a splendid model for social themes.

Bishop Eberhard is the eminent practical exegete, especially also of the Old Testament, an excellent dogmatic-festive preacher on the great mysteries of Holy Religion—now and then somewhat sublime. His sermons are a rich source of exalted, original, and practical thoughts.

Bishop Ehrler presents prominent and practical types of Sunday sermons.

P. Lierheimer has given us stimulating Lenten sermons, especially on the Passion of Christ. He is likewise a solid preacher of morals. Now and then his form is somewhat heavy; the transitions are too academic.

Breiteneicher presents original treatment of the Old Testament, which is, however, according to the position of present science, to be somewhat supplemented by practical applications of the New. He also manifests an interesting and stimulating treatment of sacramental doctrines.

Wermelskirchen is a good catechetical preacher.

P. Roh and *P. Abel, S. J.*, are original, forceful, and eminently practical and popular preachers. P. Roh is a dogmatic-apologetic popular

preacher of the higher style. P. Abel is the principal catechetical preacher for the great masses of people: but there is noticeable in this man, so zealous for souls, a certain Viennese mannerism, which should not be slavishly imitated. The shorthand reports often give the proofs too sparingly.

Of the more recent French orators we will mention the following:

De Boulogne, who posseses a swing and nobility of eloquence, yet often too little simplicity (Schleiniger, I, c., p. 172).

Maccarthy shows grand and striking particular characteristics of eloquence.

Lacordaire is full of life, originality, and nobility, a preacher of grand and wide Christian viewpoints, a physician of modern times, full of holy zeal for souls, touching the widest circles. Natural proofs predominate excessively.[1]

Ravignan is solid, rich in emotion, less energetic.

Père Felix excels in logic, thoroughness, and candor, though his style is at times far-fetched.

Dupanloup's homiletic occasional sermons are grand fundamental manifestations, especially in relation to educational questions.

Cardinal Pie has become famous through his excellent pastorals.

Monsabré is an excellent dogmatic and catechetic exponent of an elevated style and a popular interpreter of St. Thomas before cultured audiences.

Among the more recent Italians, Father Agostino da Montefeltre is very renowned. His sermons (in German by P. Drammer and P. Ph. Seelbeck) combine rich and deep emotions with dialectic-apologetic dexterity; generally planned concentrations often lead to real heights of eloquence. The argumentation is not always free from objections. Unfortunately — at least in the stenographic reports — the solid homiletic scriptural exegesis is much neglected.[2]

[1] Compare also the first and the second period of his activity. On the dividing line you will find the grand: *Discours sur la vocation de la nation française.*

[2] The innumerable manifestations of more recent literature we cannot notice here any further. Very interesting and in many respects directive criticism of sermons of more recent and modern appearances are given by several annual reviews in the Litterarischen Rundschau f. d. kath. Deutschland, written by the former Professor and present Bishop Dr. Paul von Keppler, f. i., on Dippel. Prattes, Ohler, Schneider, Heffner, Wermelskirchen, Tappehorn, Deppe, Schork, Dr. Klasen, Hansjacob, Kohout, S. Schuster, Fuessl, Kolb, Atzberger, Kolberg, Hecher, L. Rost, Schmitz, P. O. Rothmann, Patiss, Diessel, Berens, Ibach, Costa, Didon, Perger, etc. Litter. Runs. 1890, nr. 1. 2; 1891, nr. 1, 2, 3; 1893, nr. 1, 2; 1893, nr. 1, 2, 3, 4, 12; 1894, nr. 5, 6; 1895, nr. 11, 12; 1896, nr. 3, 10. (Compare also Helmcken, Handbuch der in Deutschland erschienenen Predigtlitteratur, Koeln, Boisseré, 1865 and 1878.)

Supplement — Sources from elsewhere

In addition we should like to mention the following sources, very often useful for the preacher:

1. Works that are a medium between the really scientific and, in the full sense, popular representations, f.i., the Handbook of Religion by Willmer.

2. A biblical, verbal, and encyclopedic concordance.

3. Theological and fully up to date lexica, f.i., Herder's Kirchenlexikon, 2 ed.

4. A self-gathered *cornu copiae*, i.e., a practically arranged collection of eminently fruitful reading, of personal ideas, meditations, and lumina alphabetically arranged:

5. Especially, a harmony on the Gospels, f.i., of Lohmann,[1] and works on the life of Jesus (cf.: Principal themes of sermons).

6. Finally, we should also like to recommend ancient and modern collections of solid material and sketches, homiletic scriptural and dogmatic commentaries, homiletic corollaries, f.i., Hurter's addition to his Dogma, the highly commendable work on preaching by Scherer: Library for the preacher, etc.

[1] Consult also "A Harmonized Exposition of the Four Gospels," by the Rev. Dr. Breen, one of the most useful works in the English language for this purpose, (note of the translator).

Book IV

THE MEANS OF SACRED ELOQUENCE

AFTER having considered the essence and the basis of sacred eloquence and grasped its supreme laws and studied its sources very extensively, the question arises: by what means are these sources, corresponding to the essence of sacred eloquence and to human nature itself, made accessible to the Christian people in the various sermons? We have already practically answered, from the various view-points, this question in our rather exhaustive theoretic and practical consideration of the sources, especially in that of Holy Scripture and of liturgy. The homiletic-liturgical treatment of the ecclesiastical year, especially, was, in a certain sense, a rich development of the means by which the religion of Christ Jesus is drawn from the purest sources: *ut vitam habeant et abundantius habeant.*

There still remains the *enumeration of the specific rhetorical* means under a general view-point and the consideration of them in the *light of the direction of souls* by means of speech.

All these means must serve, in a manner, the aim of the sermon, the awakening, fostering, and perfecting of the practical supernatural life, and, in order to lead to this end, must correspond to the peculiarity of the *humanum compositum.*

We have considered the peculiarity of human nature under the concept of the union of mind and body. We have fully valued the influence of the *compositum* directly on the principles of eloquence as a psychological basis of homiletics. We again wish to recall here the principles there developed (B. I., § 3, p. 35 sqq.)

The means of sacred eloquence here to be considered can only then be scientifically justified when they are established precisely on these principles. But their practical application must also be

guided by that psychological tact which is only gained through a deep comprehension of human nature.

All these means must naturally be brought by the preacher into the service of the supernatural, in the spirit of faith and of love. (See p. 39 sqq.)

We will mention the following ways and means corresponding to the psychological conception of human nature:

1. Ways and means to clear religious conceptions.
2. Ways and means to sure, irrefragable religious judgments.
3. Ways and means to mighty and fruitful religious emotions and activity of feeling, resolutions of the will, conversions, and amendments of character.

We will here only consider that which is most necessary, and we refer again to the psychological foundation (p. 41 sqq.) and to the numerous proofs given in the third book on the source of sacred eloquence.

Article I

Ways and means to attain clear religious conceptions

Indistinct and hazy religious conceptions are causes of innumerable prejudices and misconceptions and occasions for most dangerous temptations and seductions. Therefore, it is one of the most important duties of the preacher to give the people a clear conception of their holy religion. The Christian cannot penetrate mysteries, but he must have a sharp and a clear conception of the same. So, too, is a clear perception of moral ideas of most extraordinary importance. For this purpose there are at the disposition of the preacher *purely intellectual and sensitive-intellectual means of illustrations.*

§ 1. Purely Intellectual Means

Such are those already mentioned: a constant study of Holy Scripture, a deeper penetration into the whole of theology, and especially a sharp and loving perception of ideas; above all, of ecclesiastical and theological definitions — exact preparation and untiring exercises in popular explanations and in the well-ordered and rhetorical analysis of religious ideas, fundamental thoughts, and of *termini* and their fulness and parts, etc.

We have already considered these extensively in the second chapter of the second book of these homiletic studies, in the para-

graphs on popular sermons (consult p. 79, n. 1 sqq.), and especially on the popularization of ideas (p. 87 sqq. n. 5: 2).

The treatise of Book III. on Holy Scripture, as a means of improving our conceptions (B. III. I. A. art. § 7, p. 146) and the popularizing of texts (B. III. I., A. II. art., § 6, p. 158 sqq.), furnishes a new contribution to the consideration of the ways and means of clear religious conceptions. The means, nearest at hand, to obtain clear religious ideas and to communicate them to others are:

(*a*) Good dogmatic and moral text-books.

(*b*) The acts of the Councils of Trent and of the Vatican.

(*c*) The encyclicals of the later Popes, especially of Leo XIII.

(*d*) Well-written religious text-books in the vernacular.

(*e*) Solid and striking refutations of modern claptrap (consult the writings of Segur, Nilkes, S. J., Schutz- und Trutzwaffen; illumination of anti-religious claptrap by P. G. Freund, handbook of popular answers, by P. Franco, etc.). But all this is to be controlled by technical literature.

(*f*) Personal penetration and elaboration of religious ideas, especially also,

(*g*) Conscientious preparation and an elaboration of an exegesis, which has a great indirect influence on the clearness of the ideas of a sermon.

. . . . . .

But he who seriously considers the task of enlightening the people through solid, deep, and clear religious ideas — will also make use, *natura duce*, of the sensible means of illustration (consult pp. 35, 36).

The example of the greatest of all preachers, of the God-Man, Christ Jesus, corresponds to the impulse of nature. A short, theoretic-practical consideration of these means of preaching is not in the least superfluous, since its homiletic value exercises also a beneficent influence on practical activity, especially so if here also we attend, above all, the school of our Saviour.

§ 2. The Sensible Means of Illustration in General

1. *The supreme principle: Omnis cognitio incipit a sensibus.* From the peculiarity of human nature, composed of mind and body, as a rational, sensible being, possessing sensible, rational faculties and activities (consult p. 35 sqq.), follows the principle

of philsosphy, of pedagogics, and homiletics: *omnis cognitio incipit a sensibus*. From this generally accepted psychological principle follow immediately two other principles of cognition.

2. *Two other theoretic principles of cognition concerning rational-sensible cognition.* The action of a free effort always presupposes an action of a higher cognition in man: *nihil volitum, nisi praecognitum.* This higher power of cognition itself, however, depends in the human composition upon sensible cognition and is directed by it. The principle: *omnis cognitio incipit a senibus* may, therefore, be divided into two theoretic principles of cognition:

(*a*) The purely intellectual substances we conceive, fundamentally considered, only indirectly by means of such things of the visible world which bear towards them a causal or analogical or a contradictory relation.

(*b*) The higher power of cognition requires for its activity generally a simultaneous or, at least, a somewhat antecedent corresponding activity of the power of cognition: therefore, of a presentation through the senses.

From these laws follow:

3. *Two sequels for homiletics:*

(*a*) the best way to attain, in any way, a cognition of the purely intellectual is through manifestations in the domain of direct cognition, which stand with the object in question in a causal, contrary, or analogical relation. No one will reasonably deny that we can be easily engaged, and very easily, with purely intellectual notions. But everything intellectual enters into us, in some way, through some sensible impulse and mediation. Therefore

(*b*) The perfection of the intellectual cognition stands generally in the same relation to the clearness and perfection of its necessary antecedent or simultaneous presentation to the senses.

From the above two deductions follow again a general and a special practical precept for the announcement of the word of God:

4. *A general practical-homiletic precept.* In announcing the word of God, manifestations belonging to human life and visible nature should be utilized as much as possible, in order that thereby the supersensitive, aye, the very supernatural, may attain color and life, flesh and blood, as it were, and all act upon the whole man. The preacher should especially consider the nature of the lower power of cognition and lead up to that preceding, concomitant, or subsequent activity in his hearers, which is apt to facilitate the

intellectual conception and to make the same perfect, clear, and luminous.

Through the just mentioned general view-point we obtain:

5. *Special homiletic directions.*

(*a*) Negative directions: Abstract expressions, colorless and emaciated termini, and worn-out phrases, which are become stereotyped, are to be avoided as much as possible and according to the degree of the culture of the hearers, because, thereby, the nature of the lower cognition is little considered, and therefore the sounding word passes away colorless and lifeless.

(*b*) Positive directions: A whole series of elements and means of representations are to be explained, which illustrate abstract ideas in a happy manner. In the following paragraphs we shall emphasize the most important ones.

§ 3. The Sensible Means of Illustration in Particular

1. *Similitudes, analogies, and images.* These means of illustration are absolutely necessary ways to attain the end: their application is, in fact, a demand of the sensible-intellectual nature of man. The possibility and the fruitfulness of the applications of precisely these means of speech: similitudes, images, analogies, parables, etc., have their deepest foundation in the fact that the visible and the invisible world have the same infinite and perfect Spirit for their author and are the expressions of the idea of a creator. The visible world is the reflected image of the invisible, of the intellectual, and even of the supernatural: *Invisibilia ipsius a creatura mundi, per ea, quae facta sunt, intellecta, conspiciuntur: sempiterna quoque ejus virtus et divinitas*, Rom. 1:20. (Consult our thoughts on pp. 104, 105.) The preacher ought take a formal course in this language of religious images. We do not here mean any pedantic method, but certain well-planned studies in a free setting.

(*a*) *Holy Scripture — a school of the language of religious images.* Nowhere in all literature do we find such an immense wealth of images, which convey within themselves their rhetorical features proper to religious speech, as we do in Holy Scripture. Compare especially the Prophets and the Gospels. Appropriate, concrete, dignified, natural and suited to the circle of hearers, and practically beautiful images of the supernatural we find especially in the addresses of our Blessed Saviour. Never does Christ use entirely

general or any worn-out expressions. He always speaks in a manner which opens the eyes, as it were, by pictures, in order that the soul be enabled to look deeper. Thus, f.i., in Luke 12: 24, 27, He selects the raven and the lilies in order to awaken confidence in God's providence; in Matt. 13: 31 the mustard seed, to depict the interior divine power and the exterior growth of the Church; Matt. 23: 23, the taxation of mint and anise and cummin to show the hypocrisy of the pharisees. Often concrete points of importance are taken from nature and natural life, often sketches from reality of popular life, which Christ uses as images. Even the interior conditions of the soul are depicted in a mere concrete manner, thus, f.i., He calls pain of a high degree — lamentation and gnashing of teeth.

The images of the Saviour should be made

(α) *Pleasant and familiar* by frequent meditation on Holy Scripture,

(β) Should *often be selected for our own speech* and especially also

(γ) *Exegetically and practically explained.*

The preacher should, however, remember the simplicity and the inexhaustible depth connected therewith contained in the parable of the vine and the grapes, by which the marvelous union with Christ in grace and in the life of grace is painted for us. This one image affords enough matter for an entire sermon for the clarification of the idea of life in sanctifying grace. In relation herewith consult the remarks on the images of Holy Scripture, p. 88 e., and on the impressions of these ideas and words, p. 86 sqq., n. d., also pp. 73, 83–90.

(*b*) *Nature* — a school of religious figurative language. The wide-awake experienced look into nature — and, let us here add, into the life of the people, especially into the surrounding life of the present — opens up a whole world of images, analogies, comparisons, and parables.

A thousand objects offer themselves to the thoughtful observer of nature and of human life, which may become bearers of the images of exalted thoughts. And it is modern progress and explorations precisely which enrich herein our imagination. Care, however, should be taken to imitate, in all simplicity, the depth, the ideality, and the poesy of Holy Scripture, so that the sublime and the exalted be not degraded to the common and the insignificant through gloomy, undignified, and trivial images. But the image

which is an exalted and pure means of eloquence should never be made the end, instead of the means. It should be at once abandoned as soon as its high aim is attained. To trifle with images is repulsive and pernicious.

We will here emphasize a special kind of more extensive figures — *the parables.*

2. *The parables. A. Their essence and their aim.* The word παραβολή, parabola, parable is derived from παραβάλλω—to throw aside, to place together or opposite each other, to place alongside of each other, to compare. The word, however, received through Holy Scripture a unique meaning. It occurs in the Old Testament of the LXX about forty-seven times, and parabola in the Vulgate about thirty-three times. Parabola is a translation of the Hebrew mashal. The Greek New Testament has the expression παραβολή forty-eight times in the three synoptic Gospels and twice in the letter to the Hebrews. In several passages of Luke the word *similitudo* occurs for parabola. In John the word is not found. Instead thereof he quotes four times παροιμία-*proverbium* (f.i., John 10: 6; 16: 25, etc.).

For a deeper conception of parable, according to the spirit of Holy Scripture, we are indebted to Matt. 13: 34 sqq.: *Haec omnia locutus est Jesus in parabolis ad turbas et sine parabolis non loquebatur eis, ut impleretur, quod dictum est per prophetam dicentem: aperiam in parabolis os meum, eructabo abscondita a constitutione mundi.* These words are taken from the Psalm 77:2 (78), as cited by the Septuaginta: ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς. The Hebrew text reads: "I will open my mouth in a series of sayings (mashal) and I will utter the riddles of ancient times." The parable is, therefore, a unique and independent biblical form of speech, in which the mysteries of the designs of the world, the divine problems, and the supernatural truths are revealed in a unique manner to the disciples and the people.

The Gospel, however, gives further important points for the correct concept of the wisdom of parables.[1]

It was at a turning point in the life of Jesus, not long after the raising of the young man of Naim from the dead and shortly after the scene of the sinner in the house of the pharisee (Luke 7: 36–56), that Jesus changed the manner and sort of His intercourse with the

[1] Consult the very important book for preachers by L. Fonck, S.J., Die Parablen des Herrn in Evangelium.

people, in a striking manner — as a consequence of the growing unbelief of the leaders and of the masses.

He withdrew Himself more and more from the masses, and devoted Himself more closely to the Apostolic college. Not that He despised any activity in behalf of the masses, but it became more and more an exception. He kept the people in unrest and expectation: He did not permit their consciences to sleep in indifference. Still, His general doctrinal addresses were far less frequent. Like flashing lightning they flared up in mysterious darkness, and they acted in a singularly vivifying or punishing manner according to the preparation and direction of grace upon the individuals. But, as a punishment for the unbelief of the leaders and of the masses did the light of the grace of Christ, in general, withdraw itself more and more, and it fled, carefully planned, into a most narrow circle, which later was to assume the mission of the world. And even this conduct on the part of Jesus was *a grace*. The responsibility of the wavering masses was not to be unnecessarily augmented by an increase of light. The decisions and conversions were rather to be facilitated after the death on the cross and the resurrection of Christ. For these pedagogic purposes precisely was the parable of the Gospel created. It gave the truth in a veiled manner: it concealed the light and the menace. This singular form created a great incitement to thought, to sacred investigation, and to the humble and the honest searchers after truth grace was by no means wanting. The parables were easily and deeply impressed upon the memory. Even though often little and but half understood, they sank like seeds of a coming spring into the soul. In the hearts of many who were honest these seeds grew up when the days of Easter and Pentecost brought the fulness of light, and urged for a definite, final decision. It was, therefore, that Jesus still announced several parables from the just mentioned critical period of His life, and a few series of parables before all the people. The Messianic declarations, however, He kept mostly hidden from the masses: He unfolded them only in the narrow circle of the Apostles. This remarkable change of the method of teaching struck the Apostles very vividly, especially at the announcement of the parable of the sower. But Jesus did not fail to enlighten them expressly therein. He had just pronounced the parable of the sower to the people. Now He adds these significant words: He who has ears to hear, let him hear —

then He interrupts the speech suddenly, at a moment when those who were listening are very attentive and anxious to know what He means by this puzzling speech, by the mysterious sower, and He dismisses the people.[1] The unsatisfied suspense of the people and the compassion for the multitude as well as individual interest urged the disciples, as soon as they were alone, to ask: What does this parable mean, and why does Jesus address the people in parables? Jesus gives them a significant answer, which the three synoptic writers, each in his unique style, have delivered to us. (Matt. 13: 10–13, and 13, 14; Mark 4: 10–12; Luke 8: 9.) "Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. Therefore do I speak to them in parables, *because*,[2] seeing they see not, and hearing they hear not, neither do they understand. And the prophecy of Isaias is fulfilled in them, who saith: By hearing you shall hear, and shall not understand: and seeing you shall see, but you shall not perceive. For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart and be converted, and I should heal them." (Matt., c. 1; Isa. 6: 9.) Israel possessed great wealth — treasures of grace, so that other nations might envy it. But to this possession, to this wealth, corresponded necessariiy also a compliance, a moral-supernatural gain and progress. Only then can there be question of religious possession. Precisely this the masses failed to show in consequence of their unbelief, which is a result of their false guidance and also their own

[1] Consult Grimm, Leben Jesu, III. B., p. 244 sqq.

[2] Luke does not here give, like Matthew, "ὅτι," "ὅτι"—"because," but directly "ἵνα" the "that," "in order that," of intention. Therefore, the unbelief of the masses lies precisely in the plan of God as a positively intended punishment for the guilty conduct of Israel. Therefore precisely should they remain in their unbelief and thus serve the Messianic purposes. This is probably the verbal, the original concept, which Matthew expresses for his Jewish readers — of course, entirely within the domain of truth. This sharp concept of Luke does not, however, intend to repel or exclude a single one who is of an honest will and ready to return to the Messiah. For the Saviour Himself says that amongst those who were intended by His frightful rebuke, some would be converted and mightily influenced by grace, they would see Him again in order to cry out to Him: *Benedictus, qui venit in nomine Domini!* Aye, the Jewish people, as such, will be converted in the latter days.

fault. Therefore Jesus withdraws Himself from them. "That which they have," election and prior right, is taken from them and given to others who co-operate with grace: then, a fulness and abundance of grace and progress will follow. Of all that which so far had occurred in the presence of the masses, a world of miracles and revelations, they who were intellectually and supernaturally blind failed to profit. Therefore the Messiah withdraws Himself more and more: only mysterious sparks of the light of the parables flare up — a sufficient point of contact for them who wish to return, and punishment for all who positively refuse to be healed. The unexplained parables signify, therefore, in the mouth of the Saviour, also a *concealment* of truth to those who are not of good-will. They contained a judgment of condemnation of the chosen people, directly foretold by the prophets. Only a small portion enters fully and completely into the Messianic plans and problems of God. This the disciples as Israelites no doubt discovered in those moments, very vividly and painfully in thought and in feeling. To them (and to all, who now and later will gather around the circle of the disciples), as to Israel's holy portion, does the Messiah turn in solemn and almost jubilant pathos, when, in the same strain of speech, He continues: "But blessed are your eyes because they see, and your ears, because they hear. For, Amen, I say to you, many prophets and just men have desired to see the things that you see, and have not seen them, and to hear the things that you hear, and have not heard them. Hear you therefore the parable of the sower." (Matt. 13: 18–23.) And then follows the deep-meaning explanation of the parable in the circle of the Apostles. (Matt. 13: 18–24.) The extraordinarily strong emphasis of the meaning of the parables, for concealment, withdrawal, and punishment, and also for a shaking up, a stimulation, for the refusal of rest, for the unveiling and the development of the deepest divine Messianic mysteries and problems, shows us also the grand homiletic significance of the parables. And it is not in vain that the Church so often, during the course of the ecclesiastical year, proposes the parables as an invitation to preachers to unfold them homiletically, fully, and entirely to the people, and therefore even to penetrate into their depth. There is a unique blessing in this evangelical wisdom of the parables. Therefore have we here devoted such an extensive attention to the parables of the Gospel, and repeatedly dwelt

upon their entire eminent homiletic significance in the treatment of the ecclesiastical year.

We have still to consider *one side* of the wisdom of the parables. The parables of the Gospel are, in their entirety, a constantly progressive school of a deeper understanding and of a clearer conception of Jesus and of His religion. Thus the parable is a means to the end, a way to the goal. Therefore the parable disappears from time to time in the school of the Apostles: then again Jesus leads His own, openly, to the real heights of the spirit and joy of faith, and of a certain penetration into the mysteries of faith: "These things I have spoken to you in proverbs. The hour cometh when I shall no more speak to you in proverbs, but will shew you plainly of the Father." (John 16: 25.) Thus did Jesus speak in His farewell address. And when, immediately thereafter, He spoke openly and without any reserve of His going home to the Father, the Apostles answered: "Behold, now thou speakest no proverb." (John 16: 29.) After His resurrection these open speeches began in the fullest sense, and still more so in the days of Pentecost, when the Holy Ghost had been sent to lead the Apostles into all truths.

After all these examinations we may thus conceive the definition of the parable of Holy Scripture: Parables, in the sense of Holy Scripture, *are mighty stimulants to faith* and to thought, and are mysterious illustrations of supernatural and divine plans, problems, directions, truths, and laws — in independent speech — through application and juxtaposition of a striking example — with the object of revealing, more deeply and more progressively, the respective truths to the faithful, and of stimulating the searchers after truth, but of concealing truths, and withdrawing them from the conscious unbeliever.

If a still farther proof were needed to show how much Jesus had drawn the wisdom of the parables as means and a way into the domain of His *supernatural activity of teaching* — this would have been recently furnished by the work of the rationalistic Protestant, Dr. Ad. Juelicher, professor at Marburg, on: Die Gleichnissreden Jesu (Freiburg im Breisg., 1899, II. B.). In spite of the great erudition of the author and of several valuable critical essays, the work of Dr. Juelicher is a harvest of chaff. He who begins by assuming a denial of the divinity of Christ and of the inspiration of the Bible as a scientific *postulat*, and treats all things from a

subjective rationalistic limited standpoint, will also succeed in disrupting the parables of the Lord and in reconstructing them critically and insolently and in devitalizing them religiously into mere fables. Thus, in spite of an erudition, though most worthy of acknowledgment and even of admiration, these words of Mark 4: 12: *ut videntes non videant* — are fulfilled in such parable-explainers, against whom Juelicher himself carried on such a vehement controversy and characterized their utterances "as an invention of pessimism in the evangelist." "Mark has unfolded, in the fourth chapter of parables, a well-considered theory, which satisfied his heart — indignant at the final obstinacy of Israel, and which explains a *not being* understood by a *not wanting to be* understood." (I. 135.)

We recommend most urgently to preachers: Die Parabeln des Herrn im Evangelium und praktisch erklärrt von Leopold Fonck, S.J. The homilist will find in this work a solid exegesis and a fulness of *homiletic-practical stimulation*.[1]

B. Homiletic advantages and the applicability of parables. Generally speaking, the parables of the Sundays and feast-days are seldom exegetically explained and applied. Occasionally the depth of the wisdom of the evangelical parables is too little penetrated. The just given explanation of the essence and of the aim of the parables of Jesus shows what great importance the Saviour Himself attributed to His parables. Compared to this, no doubt, an almost fundamental neglect of the parables on part of the homilist would have little in common. We will, therefore, add several brief remarks on the homiletic advantages and the availability of the parables.

(*a*) Bishop Sailer (Pastoraltheologie, I. B. pp. 299–369) writes the following very memorable words on the homiletic advantages of parables:

(*α*) The parable makes truth more comprehensive to him who will and ought comprehend it, because it places it into a well-known vase that may be easily handled.

(*β*) The parable makes a stronger and a more durable impression — stronger, because the sensible strikes the sensible man

[1] Compare also our explanations of the parable: Jungmann, Theorie des geistl. Beredsamkeit: Aehnlichkeiten und Analogien, I. B. p. 215–227; Jakob Schaefer, Ueber die formelle Schoenheit der Parabeln Jesu, in Mainzer, "Katholik," LX, 1904, II 1–19, 109–126, also the very stimulating work of P. M. Meschler, S. J., Lehr- und Redeweisheit des Heilandes. Laacherstimmen, XXXVI, 1889, I. 172–191, especially 183–186. Also Grimm, Leben Jesu.

more strongly; more durable, because the remembrance of the parable becomes easier through the more frequent occurrence of similar expressions (natural phenomena and events).

(γ) The parable masters us unawares. It resembles a looking-glass, in which it enables men to see their defects by reflection.

(δ) The parable not only serves to elucidate and to make things more comprehensible, but may likewise serve as a veil of truth for eyes that may possibly not be able to bear the naked truth.

This service of the parable is not unimportant, for many would be more opposed to truth through direct explanations and many teachers would be exposed to persecution. (Compare II Kings 12: 1, and Grimm, Leben Jesu, 1, c.)

Such parables are also useful because they arouse curiosity, foster attention, incite investigation of their sense and purpose, and create thus, gradually, an easier access to truth.

(ε) The parable instructs in a manner which is also adapted to the lowest faculties, and modifies that which is unpleasant. It does not punish, it knows how to dispose matters that inflict self-punishment.

(ζ) The parable is more easily retained in the memory, and can gradually operate more deeply through repeated disclosures of that which remains concealed, if it is not entirely perceived in the beginning.

Every homilist will become more and more convinced of these principles if he occasionally makes use of the parables of Holy Scripture, especially, however, the oftener he explains in a kind manner the parables of the Sunday Gospels after consulting good exegetic writers. These are really inexhaustible.

It is, however, a fatal method to be satisfied, again and again, with an occasional thought, and never to enter into the substance of the parable. (Compare above, the VIII. Sunday after Pentecost, p. 537, n. 8. How often is not a sermon preached on this Sunday simply on injustice — and the *tertium comparationis* of the parable of the unjust steward, year after year, completely overlooked?)

We will therefore mention here several hermeneutic-homiletic principles on the explanation of parables.

(*b*) *Homiletic adaptability of the parables.* Parables are, above all, adapted for homiletic explanations *ex professo.* These may

be either exegetic or thematic. They will have to be more frequently thematically arranged. Whenever the Saviour Himself presents a full explanation, as in the example of the sower, a transition may at once take place, on all the several points, to a practical application of the several conditions and cases within a rich *sensus accomodatus cum fundamento in re*. When a deeper substance of truth lies more concealed — then the parable itself ought, in its uniqueness, be first made intelligible to the people. It is precisely the paradox, the unexpected turn of expression, that creates an interest and reflection. Thus, f.i., after a short explanation of the (oriental) conditions of the parable of the unjust steward, the difficulty, which the people also must conceive, ought be put into the form of a question to be answered, thus, f.i., How could the Saviour say in the parable: "the master praised the steward on account of his injustice?" — from this surprising paradox we should seek a point of conciliation for the people, such as: the interesting, though unjust prudence of the steward, of the worldling in his own fashion, in juxtaposition to the prudence of the children of God required by God in affairs of salvation. The children of God should exercise this prudence in their own way in a great manner, and especially in affairs that involve money and possessions. (See the VIII. Sunday after Pentecost, p. 537, n. 8.) Then practical applications should follow which immediately touch life, according to time and necessity.

The parables which reveal mysterious plans and problems of providence, should be deeply examined, and they should be developed according to the capacity of the hearers, either from the one side or the other — dogmatically, pragmatically, or ascetically, or from all sides at once. The divine plan should be especially revealed. Thus, the parable of the laborers in the vineyard reveals the kingdom of heaven, i.e. the kingdom of God on earth, which in time will pass into the full kingdom of heaven, and also, in a certain sense, the world and the history of the world is a great vineyard of God, into which God calls the laborers through a free and supernatural election of grace. (See p. 257, n. B.) All nations were called into this vineyard in the early morning of the world's history. Again they rejected this call (pp. 112–114). Then Israel received a call in preference to all others (p. 112 sqq.). And, in a certain sense, it bore the burden and the heat of the day — the law of the Old Testament. In an early hour God, the Father of

the vineyard, covenanted with Israel. He gave it grace and power and promised it temporal and eternal reward — the divine denarius. And God is faithful. It matters little *when*, but *how* we have labored in the vineyard. And if then the entire pagan world is called at a late hour, Israel has no right to complain if its Lord "is also good to it," and for faithful work promises and pays the full eternal, supernatural denarius to the pagan world also. God owes supernatural grace, and the eternal glory that flows therefrom, to no one. But he who possesses grace — and every one receives supernatural grace — and co-operates therewith finally and perseveringly, has a real claim upon the eternal denarius, whether he be called early or late. If, therefore, the Jews complain because Jesus also calls the pagans, — if they are dissatisfied because these pagans are not bound to become first Jews, then they are at fault. "Friend, I do thee no wrong! . . . take what is yours and go! . . . I will give to these last as much as to thee. May I not do with my own as I will? And is thine eye evil, because I am good?" Aye, the majority of the Israelites called thereto will even frivolously throw away the election at the time of Christ and given them through Him. The Jews will reject the Redeemer. Only in the end of days will Israel, as a people, return to the Messiah. The Jews were the first-called, the pagans the last. And now the last become the first and the first will be the last. Many, aye, all of the Jews, were called. But only a few permit themselves to be chosen by Christ. (Compare especially Luke 13: 23–31).

Let every people see to it that it work and labor in the vineyard of the Lord! Our forefathers were pagans. In so far we are "the last" — the last called, and yet we have become "the first." But in contrast to those *not yet called*, to the pagans and those separated from the Church of Christ, we are also "the first" — like the Jews of old. But, if we Catholics are, in this sense, the first called of the New Testament, it depends upon our co-operation. If we do not possess the riches of grace — others who now live in unbelief, in error, in great sin, may precede us in vocation, in selection, and in their own conversion, and receive before us the eternal denarius. Never complain if nations and classes and individual persons are converted late, aye, very late, but are converted and enter after a long and idle and prodigal life in the sight of God, finally into the vineyard of the Lord. We ought not complain if God be kind to these. But, can it possibly be a loss for us *to have* served God in

the heat of the day? "Innocence which claims that it was solicitous in vain about the fulfilment of the duty and the practise of virtue if even contrite sinners and the prodigal sons in the world's history find acceptance, such innocence discloses that it is nothing less than innocence." (Schell, Cristus, p. 70). The Lord of the vineyard has extraordinary ways for those who, without their own fault, do not find the ordinary. Even from stones He may raise Children of Abraham. And all receive essentially the same reward, the same eternal denarius. "The last shall become first, and the first shall become last." Many nations and people are called early: All is prepared for them. And yet, as a people, they fail to bear decisive fruit or do so very late (thus did the masses of Israel as a people).

Many men were called in youth, placed in the midst of all graces, even selected for greater graces and tasks and vocations. But they trifled with all these, or followed their call late, very late. But still they followed fully and completely. They were first, and became last. Who can object if God is kind to them? But no one may therefore live carelessly into the day. All depends upon the co-operation as soon as the vocation to grace is received. And this is now at hand for us. No one knows whether or not there shall be for him an extraordinary call, a special, a mighty grace of conversion, stored up for later times. *God is free!* Many are called, few are chosen. The "many," in a certain sense all, are called to grace. Christ is the true light which illumines every man that cometh into the world. No pagan remains without grace. If he earnestly seeks after truth God will know how to send him an Apostle, a missionary, or illumine and strengthen him interiorly by love and contrition (baptism of desire). But few are selected for very extraordinary graces, either by extraordinary conversions or extraordinary positions in the kingdom of God.

Others were "the last." They failed possibly through a want of religious training, of instruction, and of encouragements in the kingdom of God and for work in the vineyard of the Lord. But, nevertheless, there comes to them some time an extraordinary call of grace. Thus they are saved in preference to many others, they attain positions of election in the kingdom of the vineyard of God, aye, they become real saints. Therefore, all depends upon how we follow the call of grace. God calls when and where He wills.

About the ways of the election of His grace and of the measure of the gifts we are not to quarrel nor to complain. No one is deprived of sufficient grace. Every one should listen to the call which comes to him, and utilize his rich individual and official graces in order to obtain, with all possible effort, the denarius, the price. It may therefore occur that "the first," i.e., Christians, who by birth, baptism, by membership in the Church, instruction, education, and by means of grace are preferred to millions of others become "last," i.e., frivolously throw away for a long, a very long, time these graces, and arrive very late, really too late, as co-laborers in the vineyard. But if they finally follow the call of grace, *who will then raise an objection against the extraordinary means of grace and complain?* But it also may happen that such "first" Christians, who from the beginning were preferred, become literally the "last" — when the master of the house shall have closed upon them the door and exclaim: I know you not. I know not whence you come. Depart from me, ye wicked! (Luke 13: 23–31.) Then there is no time to work, for the night of death and of judgment is at hand. They are then cast out into exterior darkness. Many are called into the vineyard to labor, few to extraordinary graces, positions, and conversions. But many, aye, all, are called to eternal salvation. Few attain the final election, eternal salvation, few, at least, in comparison to the immeasurable and uncountable graces of God. The Saviour never answers the question concerning the small number of the saved (Luke 13: 23) arithmetically, but He admonishes us most seriously to strive to enter through the narrow gate! there is question of a serious nature! God wishes all men to be saved. But in His distribution of Grace He is free. For this He is not to be held to an account. The grace and the prize offered should be seized upon: *sic currite ut comprehendatis.* In such a manner ought be conceived *the points of comparison* of those most exalted parables which reveal, in a manner, the mysteries of the divine plan of the world. Then, supported by good commentaries (such as Grimm's and Meschler's Life of Jesus, Fonck: Die Parabeln des Herrn, commentaries of Schanz and Pölzl), the disclosed truths should be dogmatically, pragmatically, or ascetically pursued and a selection finally made for the sermon. The liturgy very often emphasizes the conception. (Compare, f.i., Septuagesima and the just explained parable of the laborers in the vineyard, see p. 257: consider the deep-meaning exegetic-

homiletic relation of the Epistle to the parable of the Sunday.[1])

But wherever, as here in the concluding sentences of the just explained parable, in spite of the exegesis of thousands of years, a *mysterious vagueness lies concealed* in which even the Church does not fully enlighten us — there the people should be induced to a sacred and humble adoration of the unfathomable decrees of God, to an immeasurable confidence in God's goodness, and to an unshakable resolution to make personal courageous efforts. (Compare pp. 257, 258.)

In the more moral-ascetic parables the most important moral, generally simple, but deep-meaning fundamental thoughts should be searched out from the entire range of the parable or from the parallel reports of the other evangelists. If they are found without much ado, often a whole wealth of ulterior ways and conclusions and concomitant thoughts arises in a surprising manner in a setting of a greatly conceived unity.

Thus, f.i., the parable of the Good Samaritan answers the question: Who is our neighbor? All men without exception. Be they ever such great strangers to us — especially in their need are they our neighbors, whom we should help cheerfully, according to our power, as a matter of duty and even beyond. The parable intends to awaken a deep and mighty fundamental direction of love of neighbor, to strengthen, to develop, and to perfect it. In close connection herewith the parable unfolds a unique and beautiful school for the practise of the love of neighbor. The point of comparison (*tertium comparationis*) is really the love of neighbor, the generous love of the Samaritan compared to our own. (Consult above, pp. 537 and 538, n. 12 on the parable.)

The mystical sense intends to point out to us the Saviour Himself as the Good Samaritan, Who visits mankind (naturally alive, but supernaturally dead), half-dead through sin, heals it and saves it, f.i., through the sacraments, with which He aids us and accompanies us throughout our lives unto our very death. (See details above, p. 538.)

In order to find such train of thoughts, note especially the con-

[1] All the fathers stood beneath the cloud of light. All were quasi-baptized in the Red Sea. All drank from the miraculous rock which prefigured Christ. . . . And still the majority failed to please God. God establishes the aim and gives the Grace. Let us run like one who obtains the prize on the race-course. (See p. 258.)

nection of the parables with the whole text. Good exegetes will be found to be of excellent value in the explanation of these parables. We wish again to draw attention to the biblical notes of Allioli, Loch and Reischl, Meschler's Life of Jesus; Grimm: Leben Jesu; also Foerster: Homilien and, especially, to Sailer: Pastoraltheologie, I. Bd.: Bemerkungen zu den Gleichnisreden Jesu, also to Fonck, S.J.: Die Parabeln des Herrn.[1]

We conclude with a proposal of questions for a homiletic fructification of the exegesis of parables: Which are the main characteristics of parables which the Saviour Himself places in the foreground? Which is the main aim of the language of the Saviour? Which is the real point of comparison in the literal sense, and also in the mystical sense? What valuable side-issues can be placed into the foreground through a repeated treatment of the parables, especially when, in other years, the substantial point has already been practically explained? What oriental peculiarities, conditions, and circumstances are to be considered in order to discover in the biblical language the truth represented in its full greatness and sharpness?

3. *Contrasts.* An idea may be eminently, practically, and popularly illustrated by antitheses: By means of an antithesis the essential, the most important and valuable, and the most impressive part of an idea may be conceived with double interest and pleasure.

Most excellent rhetorical contrasts are found:

(*a*) In Holy Scripture, in the historical books, f.i., Adam's glory and fall, David's fall and penance, Balthasar's crime and punishment. The antitheses of Isaias and of Daniel are grand, those of the Proverbs and of the sentences of the Lord are immensely fruitful, especially for practical exegesis and moral sermons. (Compare, f.i., Bourdaloue.) Full of most touching antitheses is especially the life of Jesus itself. (Compare, f.i., the antitheses which run through the whole life of Jesus: the sun of divinity and the cloud of humanity — the humiliation and the exaltation — the suffering and the glory; again, take some of the unique scenes, f.i., Jesus and Barabbas (the first full-grown Adam of sin: Barabbas, and the second Adam: Christ), Jesus and Pilate, Jesus fatigued and Jesus all-powerful (the storm at sea). The Pauline letters furnish most surprising antitheses. On the power of scriptural antitheses, see above, pp. 83, 84; compare p. 190, III, a., etc.)

[1] Also Dr. Breen, a harmonized exposition of the four Gospels. Translator.

(*b*) Among the Fathers Augustin is especially rich in antitheses of inexhaustible depth and practical utility.

(*c*) Liturgy often presents striking and readily applicable antitheses. (Compare above, the ecclesiastical year.)

(*d*) The comparison of Christianity and the world, of the life of faith and of the world, creates overpowering and fruitful antitheses, f.i., the banner of Christ, the banner of Satan — the soul before and the soul after baptism — life in the light of carelessness and in the light of the candle of death. Recall to mind the great antithesis — Christ and Belial — the kingdom of God and of the world — the city of God and of the world — Jerusalem and Babylon, etc.

COROLLARY. 1. *The world of figures, parables, antitheses, as means of illustration in general, in connection with personal impulse and our entire view of the world.* The selection and election of examples, of figures and parables, and of means of illustration in general, and the explanations of the same are by no means the result of mere technical ability which is mechanically acquired. It is, in a certain sense, directly the result of unique common activity of an individual peculiarity, of the peculiarity of the times, of the more or less all-sidedness or one-sidedness of the trend of study, of a deeper or less deep penetration into Holy Scripture and liturgy: aye, the whole individual and uniquely impressed view of God and of the world by the homilist is reflected in the selection and the election of these means of speech. Even more, the more enduringly the homilist frees himself, gradually, of every one-sided control of an academic stereotype, which, of course, has also its great significance, the more he uses sermon-books and sermon-essays as fructifying means to the end, but not as a halter, the more appropriate and striking will be his figures. Holy Scripture and liturgy will also herein furnish the greatest supply. The more the preacher puts his whole knowledge, thought, and feeling into the service of the Church and of the Gospel, the more he is impelled to become all to all, the more he feels urged to approach the different wants, classes, conditions, and the Gospels, the more happily will he also administer these rhetorical means. We have nothing more to add to our former exposition of the spirit of the Scriptures and of the liturgy in this regard.

2. A knowledge of the peculiarity of the various times, of the character of the people, of the special natural and cultural conditions acts fruitfully upon a happy selection of means of speech. Hettinger writes as follows on this point: "There are various selections of examples, mainly gathered from the writings of the Fathers for the use of the preacher. But I cannot ascribe any great value to these many examples

borrowed from the Latin and the Greek Fathers; often they fail to correspond to the *views of our hearers:* men of such general culture as Bossuet and Bourdaloue had sitting at their feet, we seldom have as hearers. Besides, what impresses, excites, and enthuses the Southerner, is often unintelligible and unpalatable to the Northerner." (Aphorisms, p. 212 sqq.)

"There are also periods of taste, which we recognize especially in the figures of speech and in the examples which they employ. Balthasar Gracian was a classical Spanish writer whom even Schopenhauer admired. But who would borrow such figures from him as: 'The crutches of the age accomplish more than the cudgel of Hercules': 'Against the derricks of the soul leave the key of providence on the outside': 'A staid being is the façade of the soul,' etc.? Even from Vieira, Segneri, and from Dante himself examples of this kind might be quoted. But not from Bossuet. The Italian Costa therefore justly remarked that figures of Ossian's songs may suit Scotland, but not the mild skies of Italy. Vergilius has this figure: '*Classi inmittit habenas*'; it would be ridiculous to render this in English: "to discharge the reins of the fleet." Dante borrows from the business of a tailor his comparisons of two great thoughts. For us this would be impossible. Other figures of the ancients are taken from mythology; they fail to affect us modern people, and are unintelligible to us; St. Francis de Sales has taken many figures from natural history, but every tyro in our colleges knows that they are mostly based on false conceptions." (P. 213.)

There is likewise a certain philosophy and history of the means of speech. A study in this regard of the philosophy and history of metaphors was written by Dr. J. Müller: Das Bild in der Dichtung (Renaissance, the year 1902).

3. Free and cheerful activity of personal individuality conduces to fresh, vivid, and original formation of means of speech. Hettinger continues to say on this subject: "Whatever is not formed within ourselves, whatever has not been produced by our own efforts, is seldom very vivid, appropriate, or graphic. Therefore, it is better to have rarely one example than many that are borrowed; but this one should be true and not extravagant. Whoever has thoroughly penetrated Holy Scripture, especially the Psalms and the prophets, the addresses of the Lord, and the revelation of John, and has entered deeply into their grand and powerful figures, which, however, are not mere figures, will not be worried about a supply of splendid and at the same time popular figures and examples.

"Moreover, the individuality of the preacher will here also be pronounced. 'Examples,' says Schopenhauer,[1] 'are of great value, because

[1] Parerga, II. p. 451.

they lead from an unknown condition to one known. But precisely because they are such a great lever for the acquisition of knowledge, therefore does the disposition of striking and, at the same time, appropriate examples show great acumen.' Let us add: and also a powerful imagination. Therefore, only a proper equilibrium of the two faculties of the soul can make a happy disposition of examples. Imagination, without a keen intellect, leads to a superabundance of figures and examples, which confuse the hearer, fatigue the mind through the constant change of figures, which pass before it like a kaleidoscope and render the understanding more difficult. Cicero justly compares such an orator with one intoxicated or insane, *qui nihil potest tranquille, nihil leniter, nihil definite et distincte dicere, cum non praeparatis auribus inflammare rem coepit.* Acumen without imagination will scarcely succeed beyond an example or figure, which, in comparison to a real oratorical striking example, is like a pencil-drawing compared to a luminous fresco-painting.

"Because both faculties of the soul are so seldom united in one man, therefore we have so few great orators. Therefore Cicero says: *disertos* he found many orators, *eloquentem adhuc neminem;*[1] for of the latter he demands that he know not only how to speak '*satis acute et dilucide,*' but also '*mirabilius et magnificentius augere posset atque ornare, quae vellet.*' Aristotle[2] considers it a great thing to find a figurative expression; he recognizes therein a mark of a great mind. But he remarks, at the same time, that such a power is not learned from another. In youth we are more apt to use figures, and we find them easier than later; thus has nature arranged matters and thus ought it to be. Therefore the youthful orator should not be blamed; the luxurious growing blossoms of poetry will be stripped by old age, the figures of which are rarer, but more striking."[3]

4. The importance of the novelty, freshness, and directness of figures and of examples is a *conditio sine qua non* in the selection of the means of speech. As soon as one and the same figure becomes of a too frequent and stereotyped use, then it becomes a well-worn coin. One forgets that the expression was a figure: the senses no longer see it nor look at it when it appears. The means of illustration have completely lost their value: they are less attractive than an abstract expression. "Our most frequent fault in the application of figures and examples is, no doubt, this, that they are too much worn out; only that which is new impresses and draws attention. 'Jaded envy' has outlived itself, the

[1] De orat. I. 21, 23; *qui ad explicandum ornandumque sint uberes.*

[2] Poetic. c. 22.

[3] Cicero, de orat. II. 21: *volo se efferat in adolescente foecunditas. Nam facilius, sicut in vitibus, revocantur ea, quae sese nimium profuderunt, quam, si nihil valet materies, nova sarmenta cultura excitantur. Ita volo esse in adolescente, ut aliquid amputem.*

'tooth of time' has long ago become dull, the 'violet of humility' and the 'lily of chastity' have lost their blossom. Still greater is the fault if they be not true, not clear, not apt, or if they be foreign to the circle of the views of the hearers; if they be too extensive, instead of being painted in a few strokes, so that nothing remains for the self-activity of the hearers and the figures lose thereby their charm. Only then will the figure act mightily if it proceed perfect from the inmost soul of the speaker, like Minerva from the head of Jupiter, and stand at once complete before the imagination. Then it is true, apt, and clear; then, too, will the speaker lose no time in prolonging its ornamentation; like a flash of lightning in the night will it break through the clouds of abstract doctrines and illumine, with the light of day, the field of knowledge." (P. 215.)

The examples taken from Holy Scripture preserve, from this point of view, even a unique and indestructible freshness and directness. Only when again and again explained, merely in a *passing manner and superficially*, without any depth of exegesis, without evolving the oft surprising point of comparison, which does not always lie on the surface, or again, *in a far-fetched* unpsychological and narrow-minded manner, do they also fade. "Holy Scripture contains not merely the best examples and parables, but its most deep-meaning doctrines are often delivered in examples and parables. Thus, f.i., the conversion of paganism to God and His great mercy in the parable of the prodigal son, the parable of the sower, of the rich draught of fishes, of the hidden treasure, of the mustard-seed, of the vineyard, of the heavenly marriage-feast, etc. All depends here upon the knowledge of evolving the true points of comparison, but by no means, as has happened so often in ancient and modern times, on emphasizing each separate line of the figure. This would not merely be exegetically unadmissible, but also homiletically ineffective, because untrue. Though the calf, which the father had killed upon the return of the prodigal son, and which awakened the envy of the elder son, had already been differently explained, but whether for real edification might well be questioned. Here, above all, must good taste check us in explaining all in an allegorical manner, for instance: the waiters, the table, the dishes, the clothes, the door, etc., of those who had been invited to the heavenly marriage-feast. The grandeur of the thoughts, the finesse of the remarks, the psychological depth of insight, the richness of the ideas permit us to overlook in Augustin and Ambrose this excess of allegorical and scriptural explanations, even in the explanation of historical events. But models they cannot be for us in this regard, as little as the later Gregory the Great, who, on this account,[1] was surprised himself, because his hearers did not believe his allegorical expositions."

[1] Hom. in Evang. XV. 1.

5. *Universality.* Freedom and directness of the mind create, finally, a last and important school for the selection of the means of speech. Whoever is deeply convinced of the harmony of the natural and supernatural through the great Catholic view of the world, whoever has recognized, from a consideration of the atom to the cherub, an eternal divine law as a ruler, preserver, and guide of all, of nature, and of the supernatural; whoever hails in every real result of science a word of and concerning God, and in every true progress of culture sees the fulfilment of the saying of the creator: "rule over the world and subject it to yourself," will have at his service a wealth of figures, analogies, and antitheses in order to make the intellectual and the supernatural of the language of his age clear to mankind and to bring it home to it. We will conclude with several explanations of Hettinger, which we very urgently recommend to the full consideration of the homilist and pastor of souls.

"The middle age thoroughly recognized the significance of figures and of examples taken from natural life: therefore 'physiologus' was used in the earliest age; a writing originally composed in Greek, which contained a short description of animals, and was very much used by the Fathers. The significant figure of the unicorn,[1] so well-known in the history of art, is partly derived therefrom; the phoenix,[2] the panther, etc., have their symbolism extensively described therein. Later the *Speculum naturale* of Vincent of Beauvais was a rich source for preachers, and also the book of Bartholomew da Glandvilla: *De proprietatibus rerum.* In these the preachers found very rich material for figures and examples taken from natural life, combined, of course, often with rare and adventurous descriptions. Plinius' natural history was likewise very much in use at the time of the Renaissance. There existed also works which were compilations of material contained in these works, arranged according to certain view-points and presented in a very apt way for the use of sermons; the most important of these are the Liber similitudinum and the Lumen animae. Heinrich of Hessen mentions them in his Tractatulus de arte praedicandi (Heinrich Langenstein, d. 1397, in Vienna), besides the concordance of the Bible and the Summa of St. Thomas, amongst the most necessary aids of a preacher. The authors of both are unknown. It is most remarkable what great number of works of Christian, Arabic, and Jewish writers are worked into these books and excerpts made therefrom, in which again old classical remi-

[1] This appears already in Justin (Dialog. c. Tryph. 318). On account of its timid nature it loves the greatest solitude and can only be caught by a virgin. Therefore it was the symbol of the Blessed Virgin.

[2] Already mentioned by Clement (Ep. and Cor. 1: 23). See Surius (Act. S. Cæcil. 22, Nov.); also by Tertullian, (Resurr. carn. a. 13).

niscences were treasured up. Especially extensively circulated in Germany were the Lectiones super Sapientiam Salomonis of Robert Holcot (d. 1349).

"The natural sciences, as is well known to every one, have taken quite a prominent position in modern times; they take in almost the whole breadth of scientific culture, to the exclusion of the humanistic studies. The result of their studies has made a series of works also accessible to more extensive circles. From A. v. Humboldt's 'Kosmos,' Liebig's 'Chemical Letters,' Schleiden's 'Plants,' down to the present day there are great selections of works at hand which describe the marvels of creation. The great mass of the averagely cultured hungers for them, and even the uneducated, as the middle age shows so well, love to hear nothing more than representations from natural life, in which the preacher depicts the symbolism of the spiritual conditions and explains the same to the people. St. Francis de Sales, as already mentioned, clothed his doctrines mostly in examples taken from nature, and thereby made them so attractive, viewed, of course, from the scientific standpoint of his days. If, however, we look into our more modern literature for sermons we will find therein the important auxiliary means for the animation and illustration of our thoughts, very much neglected. I will not blame any one for this, for we are all sons of our age, we are under its influence, and are carried away by its current. Perhaps the cause of this and of many other relative phenomena lies more deeply. The middle age, deeply rooted in the foundation of Christianity, had still retained an undivided view of the world; like the circumference around the center, so did the various sciences and modes of life place themselves around the main and central science — theology. Everything received therefrom position, illumination, significance, aim, and all rays led from it as from their center. Therefore the joy with which theologians and preachers made all disciplines of human knowledge, and all manifestations of life, in nature and spirit, serviceable to themselves for the one purpose of announcing and confirming, of explaining and applying evangelical truth. This undivided view of the world has been shrouded in clouds in consequence of the appearance of protestantism and rationalism; science has raised, in many ways, an opposition between science and faith, theology and philosophy, and even believers, among some of the learned, have professed the principle: 'in heart a Christian, in mind an atheist.' With a real Judas-like friendship theology was advised — especially was this done by Schleiermacher — to retire from all scientific fields, in order to stand secure upon its own ground, the sentiment of faith. What was the consequence? The theology which retired to a sulking corner was ignored and forgotten, the stream of life passed it by and paid no attention to it; preaching became im-

poverished and nourished itself solely with subjective feelings and desolate moralization.

"We should never forget the words of the Apostle: 'All is yours.' Whatever is in heaven and on earth is ours; 'but we are Christ's.' All should serve us; whatever the pagans spoke, says St. Ambrose, that is good and true, all is ours.[1] Also natural science.[2] If nature be much abused in our days in the service of matter, and degraded to be made the maid of unbelief, this is done against its proper essence, against its God-given destiny, which is to be a second book of revelation, next to the written revelation. Therefore, it is precisely our task to liberate it from this servitude, to read the hieroglyphics, which the finger of God has written thereon, to explain its source and its language, which proclaim the glory of God. For this, of course, an all-embracing and extensive culture is necessary. This the middle ages strove to attain through the schools where the trivium and the quadrivium were taught. We laugh at this now—but unjustly. It was a great, an ideal thought, which was lying at the basis of its methods of culture, the ideal of *the universalism of all sciences in the spirit of Christianity*. Bonaventure sketched it in his *Reductio artium ad theologiam*, and Dante has glorified it in his great poetic composition. If we reflect, on the contrary, in what narrow circles of views the theological studies move in many places, then we need not be surprised at the great poverty of thought of so many sermons. Whenever theology is not in living touch with the general movements of science, but excludes itself therefrom in a seclusive manner, then the bridge is destroyed over which mutual approach and understanding is made possible. Then the conditions obtain in our nation which the prophet proclaimed: 'Two people, O Israel, are within your bosom.' Then the sermon becomes languid, and the preacher is no longer able, either through blustering words of threat, or through the minor tone of complaint, to attract those who have become strangers to religion. Gregory of Nazianzen and his friend Basil were in Athens not in vain."

After having thus expressed ourselves rather fully on figures, examples, analogies, parables, and antitheses, it will suffice to mention briefly the rest of the means of illustration: their use is governed by the same principles.

4. *The effects of the invisible through the visible.* There is here not merely question of figures of the invisible in the visible, but of the proper effects of the divine, supernatural, and the spiritual in the world of the visible and of the tangible, f.i., God known through visible nature (consult the letter of the Romans and the

[1] *De bono mortis*, c. 11. [2] See above, pp. 102, 103.

Psalms) — the visible consequences of original sin, f.i., of intemperance, of pride, also the irradiation of virtue from the inner man to the outer, f.i., of humility in the life of Jesus and of Mary and of the saints.

5. *Historical sketches.* They present religion or thoughts and requirements of religion in flesh and blood, in soul and in body. The Bible (see p. 158 sqq., 149 sqq.), Church history, the better monographs and biographies of saints, especially also modern well-authenticated historical sketches, are very valuable. The preacher should acquire several collections of examples, f.i., of Kellner, Schmitt, and others, but use them with great *critical examination: omnia probate et quod bonum est tenete.* He should gather good examples through personal reading and experience. Many well-adapted examples are also contained, f.i., in Wetzel's popular writings.

6. *Little fine sketches*, which depict very admirably great ideas and conceptions, f.i., the licking dogs in the parable of Lazarus, the drop of water on the finger-tips of Dives in the same parable, etc. (Application of accidentals.)

7. *Grand religious illustrations of conceptions in the life of Jesus.* Here all religious conceptions, from the concept of God to the last moral requirement, are become flesh with Christ, as it were: *verbum vitae — manibus contrectavimus.* We need here merely recall what we considered, from all sides, in a detailed and extensive manner in the homiletic treatment of Holy Scripture and of liturgy.

After having practically treated the ways and means of the explanation of religious conceptions, the question becomes imperative: how will the homilist educate his hearers to definite religious principles?

Article II. *Ways and Means to Solid Supernatural Judgments, Principles, and Views of Life*

Conceptions are not sufficient. Judgments of faith and principles should direct the true Christian. Through principles of faith we create, with God's grace, a life of faith. The great triumphant means for the propagation and security of principles is *the proof.* Without proof there are neither real rhetoric nor homiletics.

We shall treat this most important article under the following view-points:

(*a*) What should the preacher prove first and above all?

(*b*) What should the preacher prove in the second line?

(*c*) What kinds of proofs should the preacher adduce?

(*d*) How should the proofs and the material of proofs be viewed and arranged?

(*e*) What forms of proofs should he select in the elaboration of the sermon?

§ 1. First Question

What should the Preacher Prove First and above All?

1. *The proof that the sermon is the word of God.* The preacher must prove above all that what he says is really the word of God. The preacher must establish that his sermon originates in God, that it is drawn from the sources of revelation, that it belongs to the *depositum fidei*, that it is the doctrine of the Son of God, Christ Jesus, that it corresponds to the truth of the Church guided by the Holy Ghost.

Upon this proof the preacher must concentrate his entire strength and all his talents: this requirement is absolutely indispensable. Only through the word of God is faith possible: *fides ex auditu, auditus autem per verbum Christi.* The Christian cannot penetrate supernatural truths; but it is absolutely necessary that he know that these are really supernatural truths — I must accept them upon the authority of God, *qui nec falli nec fallere potest.* (The Vatican Council.)

For this requirement we have the most convincing proofs and the most authoritative examples.

2. *The reasons and examples for these requirements.* The greatest reason is presented by:

(*a*) *The essence of Catholic doctrine itself*, which is, in the fullest sense, God's word, and must be convincingly established as such. Only then is an act of faith established through a sermon: *fides ex auditu: auditus autem per verbum Christi.* The more detailed explanation of this proof is contained in the introduction, pp. 13–41, and in our treatise on Holy Scripture as the word of God in the fullest sense (p. 95, § 2), and on the ecclesiastical decisions (p. 583, IV. chap.). To this are added the examples of the greatest preach-

ers, who again adduce the most convincing reasons and experiences for this their method.

We will mention:

(*b*) *The examples of all the great preachers of the Old Testament*, who, over and over again, present their sermons in the most solemn manner as the word of God: *Dicit Dominus* — and for this purpose adduce the most conclusive proofs.

(*c*) *The examples of Christ Jesus Himself*, Who in a grand manner establishes in a convincing and irrefragable clearness, through a well-planned series of miracles and divine proofs, through personal testimonies and testimonies of the Father, that *God Himself speaks in and through Him.* The Gospels themselves are the most glorious proofs of the fact that the religion of Jesus is the word of God, but also the grandest homiletic type of how the word of the sermon is to be established as the word of God, and how, over and over again, the doctrine of Jesus is inseparately connected with the person of the Son of God in a most overwhelming manner.

(*d*) *The examples of the great preachers of the New Testament.* We recall from amongst a number of appropriate examples merely the addresses of the Apostles contained in the Acts of the Apostles and in their letters. Faith, the commandments, and the sacraments are therein again and again referred back, in constantly new forms and turns, to the infallible Son of God, Christ Jesus. (Compare, f.i., the beginning of the letter to the Hebrews and the texts quoted on p. 38, which present the sermon of the Apostle as a continuation of the sermon of Jesus.) We finally mention:

(*e*) *The requirements of the most prominent homilists.* We will merely mention the father of homilists, St. Augustin. He develops the thought that sacred eloquence is chiefly engaged in producing the proof *that a proposition belongs* to the word of God, consequently one that is to be maintained as a supernatural truth of faith and of life. This proving is fundamentally different from that of profane eloquence. This demonstrates a knowledge from natural reasons or at least subjective, natural conviction. The argumentation of the sacred orator effects a supernatural maintenance of truth upon the basis of the testimony of an infallible authority.

Cicero, who is appealed to by Augustin, says: *erit igitur eloquens . . . qui in foro causisque civilibus ita dicit, ut probet, ut*

delectet, ut flectat. Probare necessitatis est, delectare suavitatis, flectere victoriae. (Cic. Or. c. 21, n. 69.)

St. Augustin remarks in reference to this:[1] *dixit ergo quidam eloquens ita dicere debere eloquentem, ut doceat, ut delectet, ut flectat. Deinde addidit: docere necessitatis est,* etc. The change from *probare* to *docere* is not accidental. *De doctrina,* 4, c., 26, n. 56, St. Augustin teaches: *Quid autem agimus divinis testimoniis docendo quod dicimus, nisi ut obedienter audiamur, id est ut credatur eis, opulante eo, cui dictum est: Testimonia tua credibilia facta sunt valde?* What is our purpose when we support our speech in teaching and proving by divine testimony? This alone: that we be heard with an obedient consent of faith: in other words: that faith be given to the divine testimonies, and that with the help of the self-same God of Whom it is said: "Thy testimonies are become exceedingly credible."

It is therefore a matter of vast importance to the great homilist that the hearers receive the word of the sermon upon the authority of God, Who can neither deceive nor be deceived.

And, therefore, it is absolutely certain, without any doubt and for all times, that the preacher must triumphantly prove first and above all that his sermon is the word of God.

Based upon these reasons we will mention:

3. *The ways and means to present the sermon as the word of God.*

(*a*) *Through study and the popular application of positive dogma and moral.* Here are found the real treasuries and gold-mines of proofs. Here we should dig for the irresistible proofs taken from Holy Scripture and tradition. These proofs the preacher should study well. Then he should select the most logically and rhetorically effective ones. Care, however, should be taken that a single sermon be not overloaded with an excess of proof-material. The proofs themselves should be developed to the people so that the hearer receive the sermon as the word of God, live, as it were, in the proof, and be finally convinced that the teaching of the preacher is not *his* word but the word of Him Who sent him: of the bishop, of the Pope, of Christ Jesus, of the Trinity Itself.

(*b*) *A vivid, striking, and an appropriate emphasis of the authority of God speaks itself.* For the effectiveness of the direct proof it is very important to emphasize, from time to time, the

[1] *De doctrina,* 4. c. 12, n. 27.

authority of Holy Scripture — of tradition — of the Church — of God Himself, especially of the God-Man. This is done occasionally in passing, by emphatically emphasizing, from time to time, in the quotation of texts, of decisions, etc., the authority from which they are taken: the Holy Ghost speaks, the Holy Ghost speaks through the Apostle St. Paul, not I speak, not men speak thus, but Christ the eternal truth Himself speaks, etc. The speaker will often make an impression if he preface certain highly important truths and sharp demands with a limited or an extensive proof of the divinity of Christ or of the infallibility of the Church. The authority which teaches these truths or makes these demands will then appear in its fullest significance. Oftentimes, also, circumstances may be rhetorically and exegetically explained in which a word of God, a command of God, is expressed, f.i., the Risen Saviour brings us confession as the first Easter-offering and as the first command on His day of triumph, at His first appearance in the midst of the Apostles. (Consult above, pp. 322, 323, 324, 429, on the exposition of this thought.) If a papal *ex cathedra* decision be quoted, or a definition of a council, then a striking and very brief explanation or reminder of the infallible teaching authority of the Pope, of the essence of a council, of the operation of the Holy Ghost in a council, etc., may be introduced with profit. This should, however, not become a mania. But equally tasteless is the custom to quote constantly mere numbers, as from some learned book: I Cor. 13: 1, etc., or even: We read "already" in the first letter to the Corinthians, etc.

The preacher should be often solicitous to permit the *pure* and full motive of faith: God Himself, the first truth to operate; to place the benevolent light, and also the full force, the power and the right of this first truth, which never deceives — before the soul of the Christian, in order that precisely this divine truth may directly move the Christian to faith and preserve him therein. This should be done especially on great feasts. (See above, p. 232 sqq., p. 400 sqq., p. 448, and p. 449.)

The preacher should, moreover, be solicitous to explain to his hearers the rule of faith, the infallible teaching authority of the Catholic Church, that they may know who it is that directly and infallibly and most securely proposes to them the divine truths. (Compare, p. 21 sqq., p. 402 sqq., pp. 448, 449.) And the preacher will finally fill the Christian with a high esteem, aye, with a true

inspiration for the never failing, the living sources of these truths: for Holy Scripture and tradition. These are fundamental sentiments and thoughts which should animate the whole argumentation. And in this the rich contents of the word of God must be unfolded as much as possible in the proofs. We should develop to Christians the entire and undiminished truth of Christ in its reality. And the truth should strike the Christian not merely as a divine power, but as an illuminating and a beneficent light. The preacher who produces proofs is like a wise father of a family, who distributes from hidden treasures the richest and the most beautiful, so that it may benefit and bless all.

To the ways and means, through and in which the sermon may be presented as the word of God, something negative must be added:

(*c*) *The avoidance of untenable proofs and exegeses.*

The preacher should especially guard against incorrect or false and unreasonable applications of scriptural texts. "The senseless application of texts which prove nothing, is accounted even in profane writers as something inordinate and wrong, but it is much more a sin against the sacred dignity of the word of God." The following are often falsely quoted texts: Eccles. 38: 34; Eccles. 38: 27, 28; Eccles. 38: 31; Ps. 16: 4; Ps. 17: 26–28; Prov. 24: 16; Jungm. I, p. 264 sqq.

To these means may, finally, be added:

(*d*) *An introduction into truth.* Man can never penetrate upon earth the mysteries of holy religion. Nevertheless, it is the duty of the preacher, who gives proofs, to introduce the Christian constantly deeper and deeper into the conception of the splendid, consoling, and enrapturing truths, to explain the connection of the several truths among themselves, and with the practical religious life. To this a solid argumentation, in the spirit of the Gospel, may also contribute very much. Thus, what we call the Catholic and divine view of the world is gradually established and developed.

§ 2. Second Question

What must the Preacher Prove in the Second Place?

The preacher must prove, moreover, that many truths and requirements of revelation are also natural truths and requirements of the natural law. He must, moreover, prove that supernatural

religion is indeed superrational, but never irrational, that it is rather fully and completely in accordance with sound reason to be subject, with the grace of God, to the truths of religion, that the supernatural does not destroy the natural but builds upon it and clarifies it, that nature and the supernatural originate from the same God. Thus there is also opened a large field of purely natural or, at least, partially natural argumentation (p. 102, pp. 551–553).

We desire here to recall, especially, the proofs of the *praeambula fidei*, f.i., the natural truths: God lives — the soul is immortal, etc., the motives of credibility, the natural reasons for virtue or against vice, f.i., for temperance and against drunkenness. But the preacher may not — especially in the treatment of the *praeambula fidei* — strike a note which would make the hearers presume that the homilist considers them doubters, even of the natural fundamental truths. Thus, f.i., the one or the other proof of the divinity might be put in the form of the thought that — nature and conscience are preachers concerning God (p. 73).

Similar conceptions are the following: noble and sound human reason and every deep thought proclaim it aloud that the soul is immortal. Then there should follow a popularized philosophical proof. (Compare Foerster's grand Easter-sermon on the resurrection; consult Lacordaire and Monsabré; in Lacordaire you will find the natural proofs really masterly treated. Consult also thorough philosophical works.) *An appeal to reason is indispensable today, when the natural foundations of religion are undermined.* Even in moral themes the entire *agere secundam naturam* should be emphasized and an ascent made to the *agere secundum naturam elevatam.* But the proofs of purely natural reason are mere steps, never the main thing. No sermon, properly so called, should move exclusively upon a purely natural ground. The Apostle condemns a mere acting *persuabilibus humanae sapientiae verbis.* He rather emphasizes: *Fidem ex auditu, auditus autem per verbum Christi.* (Rom. 10: 17.) A single conference, or certain themes of a long cycle of sermons, might indeed be treated more philosophically.

§ 3. Third Question

What Kind and Species of Proofs must the Preacher Employ?

The ancients called this the doctrine of "topics": the introduction to the places where proofs are found. The answering of

the question: What must the preacher prove in the first and the second place? has already designated the principal categories of proofs. There are supernatural proofs, and these are the homiletic proofs proper. Again, there are purely natural proofs, which do great service: in a preparatory, introductory, and a concomitant manner. From the standpoint of Christian homiletics they appear merely as improper or secondary proofs. In contrast hereto we may mention, on account of the close connection between the supernatural and nature, also mixed proofs. We shall speak of these great classes of proofs in regard to their species and subspecies. In doing this we shall, at the same time, point to the places where the various species of proofs are found (to the topics).

1. *The sub-species of the real supernatural proofs.* As has been already remarked, there are real, full proofs of sacred eloquence, in the strictest sense. These proofs indicate, possibly through a scriptural text, through an address of the Saviour, through a definition of a council, etc., that the word preached is directly derived from revelation, therefore, directly from the mouth of God Himself. These proofs furnish the real victories of Christian eloquence. They concentrate into the great thought: *Christus locutus est, ecclesia locuta est: causa est finita: These real, supernatural proofs are:*

(*a*) *Real, direct proofs.* A scriptural word, an infallible definition carries with it, as it is, a direct proof. It may mostly need an explanation, a popularization, a vivid bringing forth of striking circumstances which act as proofs at the same time. Such proofs are found in the sixth chapter of the Gospel of St. John, for the sacrament of the Altar, and in the words of the institution at the Last Supper. But there are also:

(*b*) *Real, dialectic proofs.* These are proofs which are successfully drawn, by a logical conclusion, from some scriptural passage, from a definition of a council, from an *ex cathedra* definition, from the contents of tradition or of the *magisterium ordinarium*, etc. Thus, f.i., the preacher may successfully conclude the requirement of auricular confession (see a more detailed explanation in the paragraph on Lenten sermons, p. 302 sqq.) by a sharp, logical sequence from a popular exegesis of the words of the institution of the sacrament of penance on the night of Easter. These arguments are also perfectly valid and supernatural, but only by means of further sequences of created proofs.

2. *Places of finding, and methods of real proofs.* For this

highly important subject we wish to recall briefly the following experiences:

(*a*) It is absolutely necessary to consult good theological text-books and religious handbooks, and also dogmatic preachers for such proofs.

(*b*) It ought be asked: Which proofs are classic, the most convincing, and best adapted for popularization?

(*c*) It should be asked: What brilliant scriptural passage, what short and pregnant patristic text could be made the central point of an argumentation, or of a sub-point thereof?

(*d*) *Explain exegetically* several scriptural or patristic texts in a thorough and kind manner; this is a *conditio sine qua non*. This work, thoroughly undertaken, will gradually become a real pleasure for the preacher. A mere stereotyped quotation is one of the principal faults of many homilists.

(*e*) The preacher should introduce the hearers into the proofs of the Saviour, so that they may *quasi* live themselves into all that which the Apostles heard, adopted, perceived, and translated into their own lives of the doctrinal addresses of the Lord. Thus, f.i., the proof of the necessity of faith may be arranged: How did Jesus speak of Faith? (Concentration.) Prove, in this spirit, the sacrament of the Altar from John 6. (Consult also catechetical studies. Historic-dogmatic explanations.) In a similar manner might the proof of the institution of the sacrament of penance be triumphantly and overwhelmingly arranged, not merely from the words, but also from all the circumstances of the appearance of the Risen Saviour.

(*f*) The proof must be so developed that the hearers may be induced to co-operate with and to follow the homilist step by step. This calls, indeed, for a certain popular breadth, at least, of the main proof. Therefore, not too much proof-material should be selected for one sermon.

(*g*) Certain pauses should be introduced in which the given proofs should be repeated, collected, and illustrated by a new sketch or an historical event, so that the hearers may perceive a view of the conclusion and of the whole.

(*h*) The conclusion of the proofs should be especially clearly, energetically, and brilliantly emphasized: like a captured booty, like a gained victory which the hearer has helped to plan, to accomplish, and to fight.

A good argumentation is like the climbing of a hill, full of hard labor, with occasional pauses for rest and a final grand view. Thus, f.i., after an argumentation in behalf the sacrament of penance from the act of the institution by Christ, something will be retained, and the proofs gathered into one whole, in order that, with full force, the thought may act upon the soul that: Confession is a requirement of Christ.

(*i*) Still, the faculty of thinking of the hearers should not be so exclusively taxed during a long sermon as to mar its activity and pleasure. An illustrating figure ought follow the more difficult proofs, an appropriate emotion or a repetition in a conversational tone. Still, not too many emotions should be interwoven into the structure of the main proofs, at most only passing ones which warm and make glad, like the suddenly beaming rays of the sun. Through an excess of interwoven emotions the whole argumentation goes to pieces. The means of illustration and the brilliant exegesis ought shape the proof in an attractive and refreshing manner.

3. *The so-called remote, improper, natural, or secondary proofs.* They are those already mentioned above — the purely natural proofs, which we desire to mention merely on account of the completeness of the enumeration. That which was said under No. 2 obtains here, *mutatis mutandis*, in a methodic manner.

4. *Mixed proofs.* These are proofs taken from certain sources and view-points, which may be, according to the material which they furnish, either supernatural or natural. Their study becomes very fruitful, especially in extensive examples of great speakers. (See Schleiniger, Mustersammlung in "Beweisführung" and Schleiniger, Predigtamt, Beweisführung, p. 265 sqq., and p. 314 sqq.: Der Beweis; also Jungmann, Geist der Beredsamkeit: Beweise und Beispiele, p. 261 sqq.) The topics of these proofs, i.e., the finding of their places, may be limited to the following view-points:

(*a*) *Proofs taken from definitions.* The places in which they may be found are acts of councils, *ex cathedra* definitions, definitions of the Church, especially theology and not infrequently Holy Scripture, as well as the masterly sermons of great preachers. Thus, f.i., the proof of the necessity of faith may be gathered from the celebrated definition of faith by the Council of Trent, Sess. 6, c. 6. (See above, p. 585.)

(*b*) *Proofs by an analysis of the whole into parts.* Homiletic

theses are often successfully proven by solid and brilliant analysis of the several notions and judgments. Thus the proof of the infinite value of sanctifying grace might be deducted from the analysis of the notion: sanctifying grace, viewed from all sides, f.i., the second life, the second power from above, the childhood of God, participation in the attributes of God, the beginning of heaven on earth. (See above, a similar explanation, p. 88.)

(*c*) *Proofs from the inexhaustible relation between cause and effect, end and means*, f.i., the proof of our necessary co-operation with grace from what Christ did, f.i., from the nativity, the life, the death, the resurrection, the Church, the sacraments, the papacy, the priesthood — all this is placed at the disposal of your soul: *omnia vestra sunt: Paulus, Apollo, Kephas, tempus, vita, mors*, etc. Therefore — neither can you remain inactive. You must co-operate. The gigantic works of Christ must not be done in vain: *Videte, ne in vacuum gratiam Dei recipiatis.* (See the Epistle of the I. Sunday of Lent.)

(*d*) *Proofs of induction.* The composition of individual things and facts, in order to unfold thereby a great general, triumphant principle which diffuses light and consolation — is rhetorically very effective, especially in combination with other proofs, f.i., a composition of the surprising traits of divine providence taken from the Bible: Joseph, Tobias, the Holy Family, Peter, Paul, — to convince the hearers that a providence exists and reigns, which ordains and directs all, even the minutest thing. Proofs gathered from the history of experience and from life often mightily support the preceding dogmatic and moral proofs, and are very popular. (Compare Hebr., c. 11, on faith.) The immortal and grand proofs of the loving providence of the Father presented by the Lord in His addresses on the lilies of the field, the grass of the desert, the ravens which the Father feeds, the sparrows which do not fall from the roof-top without the will of the Father, the hairs of our head which are counted, etc., are all direct and surprising natural proof of induction. But as assurances of the Son of God they become, at the same time, supernatural inductions and syntheses. (Compare below: catechetical studies on syntheses and analyses in religious instruction.)

(*e*) *Proofs taken from the relation of individual things to their kind.* Put any doctrine, commandment, a case of ecclesiastical discipline (an individual thing) into the light of a great and sur-

prising principle (the kind), f.i., an indulgence considered as: a gift from the blood-stained hand of Christ on the cross, a glorious gift from the treasury of the merits of Christ — a sacramental considered as a humiliation of proud man and proud Satan, since God attaches to an insignificant thing immeasurable supernatural graces. (Compare the mass of Feria II of the third week of Lent.) Explanation of the refusal of Christian burial by the great principles of Canon Law.

§ 4. Fourth Question

How are Proofs and their Material to be Viewed and Arranged?

Of the utmost importance is the disposition of the arrangement and collection of the several proofs. We shall briefly call to mind the following work, leaving details more to practical exercises:

(*a*) *The collection of scriptural material for proofs*, eventually under running numbers, names, and remarkable words, before elaborating the sermon.

(*b*) *The elimination of the superfluous material of proof.*

(*c*) *The arrangement of the material of proofs.* This principle should be observed in the arrangement: *ut veritas pateat, placeat, moveat.*

(α) Examine the logical form of the proofs, but:

(β) Weigh well their rhetorical form also:

(γ) Therefore, place at the conclusion of the argumentation several of the logically and rhetorically strongest points: *crescat oratio.*

(*d*) *The disposition of the entire argumentation:* seek very good sources of divisions. They are found:

(α) Often in scriptural texts, f.i., a sermon on Good Friday: *Praedicamus Christum crucifixum:* 1. *Dei sapientiam;* 2. *Dei virtutem.* The Fourth Sunday after Easter: *Spiritus Sanctus arguet mundum:* 1. *de peccato;* 2. *de judicio;* 3. *de justitia.* (Consult a good commentary, above, pp. 477–480.)

(β) Patristic texts often render the same service. (Splendid examples are to be found in Bourdaloue.)

(γ) Theological text-books are often fruitful sources of arrangements of proofs. (Compare the *Summa* of St. Thomas, the short handbook of Willmer.)

(δ) Also liturgy, especially the missal. (See the exercises of the ecclesiastical year.)

(ϵ) Avoid a stereotyped routine in the disposition of proofs. Do not always follow the same series: the Scriptures, the Fathers, and reason. 1. A change can easily be arranged. The following view-points: How does the first page of the Old Testament speak of Mary (*Protoevangelium*)? 2. How do the first pages of the book of the prophet speak of Mary (*Ecce Virgo*, etc., Isa.)? 3. How does the first page of the New Testament speak of Mary? (The angelical salutation, etc.) — are recommendable, f.i., as a division with the important point of novelty for a Marian sermon on the greatness of Mary.

(*e*) *Strive to give the disposition of proofs a rhetorical character.* The disposition of proofs should be dialogical and conversational, so that it may engage the interest and even bring all things into a new and striking form. For this purpose good preachers ought be consulted, f.i., Bourdaloue, Ravignan, Foerster, Eberhard, P. Roh, Gretsch, and Kolmar. The sermon should not be a dissertation intended for no one. Be the matter ever so splendid, still, the sermon will be in fact suited to no one, if not all forces and talents are employed to speak to the hearers, to their conditions, to think with them and to make, in a measure, the proofs themselves a matter which they have at heart, a matter of the one great necessity. (Compare the excellent treatise of Schleiniger: Predigtamt, p. 340 sqq.)

(*f*) Apply a quiet, logical, and rhetorical criticism to your own disposition of proofs after having laid it away for several hours or days.

§ 5. Fifth Question

What Forms should the Preacher Select for the Several Proofs?

1. In general, the principle will suffice that all possible forms of solid proofs be taken from and compared with and modeled after the sources of revelation, of great theologians and practical preachers.

2. In particular we would distinguish:

(*a*) *A simply argumentative sermon.* (See above.)

(*b*) *A sermon of refutation.* Here the solid, positive proof should preferably and generally precede, and then some of the striking objections or those that have been energetically and briefly refuted should follow in their customary form. Catchwords and general prejudices should here also be especially considered.

Pro praxi, we wish to call the following briefly to mind:

(α) Excellent apologetic material is found for this dogmatic, psychologic, and exegetical field in the "Apologie" of Hettinger. This "Apologie" furnishes, at the same time, its thoughts in a classic form, of course intended especially for a cultured public. Apologetic material in regard to natural sciences is especially furnished by Schanz and Gutberlet in their apologetic works. (In all these authors very interesting and critically viewed citations are found.) For apologetics of the doctrine on the sacraments the treatise of Schanz, on the sacraments, is a most excellent auxiliary means. Schell's Apologie (1902) pays especial attention to the more recent objections of the cultured. The general prejudices of the age are very ably refuted, in a short and popular manner, in the writings of Hammerstein. (Compare, f.i., "Edgar," "Breckmann," etc.) Hammerstein's writings are a kind of an arsenal of popular apologetics, a stock-catechism for the defense of the Church. For more difficult problems recourse should be had, of course, to really specific works. Among preachers we would especially mention Foerster's Zeitpredigten, the sermons of Ketteler, P. Roh, P. Abel, Lacordaire, Monsabré.

(β) For moral apologetics, generally more difficult than the dogmatic, because there is not merely question about the solution of difficulties, but also about the change of the heart, — we recommend as a paying mine Weiss' Apologie, B. V. (Compare also the rich indices.) The sermons of Bourdaloue, Massillon, and Hunolt contain excellent models of refutation. The treatises of general moral theology, and likewise positively treated special moral theologies, are used to great advantage for moral apologetics. We recommend under these view-points the moral theologies of Müller, Göpfert, and also Noldin.

(c) *The real defensive sermons.* The themes of these are objections, f.i., the refutation of the proposition: It matters very little what sort of a religion you profess, if only you live uprightly. The following should be here recommended:

(α) A dogmatic examination of the prejudices, which each preacher himself ought first institute by special work and preparation.

(β) A logical examination, f.i., by means of the syllogistic form.

(γ) A consultation of real defensive works. For this we recommend, in the first place, the theological, apologetic, specific literature

and magazines; next Segur: Confidential Answers; De Maistre: Evening Hours Spent at St. Petersburg; P. Nilkes, S.J.: Schutz- und Trutzwaffen; Pesch: Religious life, Philosophy of life. Also several more recent works on historical lies, material gathered for historic-apologetic addresses, etc.

(*d*) A formal finish: in regard to the forms, in the more limited sense, we desire to call attention to the following methods:

(α) Call into question the ability of the opponent to judge, f.i.: all speak of faith. Many dispute about faith. But who is an expert? Who is entitled to speak and to decide? No one but Christ: What does He say of faith? (Let the positive proofs follow.)

(β) Restore the proper meaning of certain words, f.i., of Christian liberty, in relation to the catchword — liberty, as a noble freedom of the will, as freedom of the children of God whom truth makes free, as being morally mature for rich political liberty. See the encyclical of Leo XIII: *Praestantissimum bonum* and especially the encyclicals of Leo XIII in general.

(γ) Turn the objection against its own maker. Thus it may be shown that unbelief is the enemy of true culture — that sin is the enemy of liberty. (Excellent examples will be found in Massillon, f.i. in the sermon on the delay of repentance — on venial sin, etc.)

(δ) Gather the objections and, at the same time, the subsequently added refutations, which are couched in burning and moving language, into one whole. "Fight only with short and sharp points instead of using long weapons. Aim at the heart by penetrating and luminous strokes sent forth as swiftly as an arrow." (Audisio, Lectures on Sacred Eloquence, p. 1, I, 21.) Compare, f.i., Massillon's sermon on the mixing of the good and the wicked; Gretsch, sermon on the damned, the end of the first part. Neuveville: sermon on All Saints. Charity, which desires to save and to reconcile at all cost, should penetrate each refutation in its severity of form.

(ε) The most general form of refutation, however, consists in the *clear distinction of the objection.* Try to find the solid theological defensive distinction, and then popularize the same.

For the entire economy of proofs a deeper understanding of the history of the human heart and the homiletic revelation of precisely this mysterious history is especially effective. (See Massillon, f.i., his cycle of Advent, sermon 1, on the happiness of the

just; sermon 3, on the delay of conversion; Lenten sermons 9 and 10, sermon on prayer.

We will conclude this highly important treatise on defensive argumentation with the divine words addressed to the prophet Jeremias, 1: 11: *Ecce constitui te, ut evellas et destruas et disperdas et dissipes et aedifices et plantes.*

Article III. *Ways and Means to Effect the Will*

The influence of the will is the main thing, the main success — the victory: *Flectere victoriae est*, says Cicero. Still more profoundly does Holy Scripture express this: *Vivus est sermo Dei et efficax, penetrabilior omni gladio ancipiti*, etc. (Heb. 4: 12 sqq.), *ut vitam habeant et abundantius habeant.* (John 10: 10.) *Filioli, quos iterum parturio, donec formetur Christus.* (Gal. 4: 19.) We have already treated this main object of the sermon scientifically and practically in our exposition of the psychological foundation of sacred eloquence (p. 35, § 3), again in the consideration of the definition of sacred eloquence (p. 28, § 1), and especially more fully in the first chapter of the second book, wherein we have proved the first fundamental principle of sacred eloquence and explained it very minutely: *Preach practically* (pp. 51–78). There a considerable number of means, belonging to this part, were treated in detail (pp. 52–72). Therefore here there is simply question of a combination of the specific rhetorical means acting upon the will.

We will mention the following ways and means:

1. *Proofs as motives and means of operating on the will.* The successful proofs and motives proposed to the faithful intelligence are already in themselves a first incitement to the motives of feeling and of the will. In their whole composition and organic construction they must work mightily on the determination of the will. For details we refer to the treatise on the practical sermon, especially on the practical fixing of the purpose (pp. 65–73) and the application (pp. 73–80).

2. *The awakening of the emotions of feeling as a means of moving the will.* The awakening of religious emotions of feeling is a principal means of acting upon the will. We refer again to our fuller exposition in the treatment of the psychological foundations of sacred eloquence (pp. 35–39), where we fully treat the homiletic significance of the emotions of feeling. We shall here merely recall two points:

(*a*) The speaker should awaken involuntary, religious, and supernatural emotions of feeling.

(*b*) Under the operation of the word of God and of God's grace these emotions of feeling of the hearers should pass into religious activity of feeling, i.e., into a real determination of the will, resolution, amendments and renewals of life, which act upon the whole human being.

3. *The species of the emotions of feeling or the emotions.* The Council of Trent mentions, in its description of justification, four powerful emotions which, above all, control religious life. To these all other emotions may be aptly reduced. We have often emphasized these fundamental emotions, especially in the treatise on Holy Scripture and on the ecclesiastical year. (See, among others, our exposition of the Sundays of Advent with our occasional remarks on the fundamental sentiments of the Sundays.)

(*α*) *The emotion of faith.* The original source of all emotions is faith, which is not merely a matter of the intellect, but also an act of the will and, indeed, an act of the will with all its powerful echo in man. (See above — introduction, pp. 13–27, but especially p. 43 sqq., on the spirit of faith.) Of its power the Holy Ghost says (I. John 5: 4): *Haec est victoria, quae vincit mundum: fides nostra.* Consider the powerful emotion of faith described in the Gospels (how does Jesus think and speak and feel concerning faith?) the splendid joyful emotion of faith in the letter to the Romans and to the Hebrews, (f.i., in c. 11), in the Councils of Trent and of the Vatican, and also in the whole of liturgy. Compare herewith all that we have said of the spirit of faith and of the joyful faith of ecclesiastical consciousness (pp. 43 and 44). Examples, to show how to effect the will through this emotion, we have already given, especially in our *excursus* on the feast of Epiphany, pp. 231, 232, on Holy Saturday, p. 400 sqq., and throughout the whole of Eastertide.

(*β*) *The emotion of fear: Timor Domini initium sapientiae.* The first source of this emotion is the consideration of the creature in relation to the creator. For this purpose consult the prophets, preferably Isaias and Baruch, the treatise *de Deo uno, trino et creatore*, especially the attributes of God considered in the light of Holy Scripture. See, f.i., Stolz, Kalender: Das Bilderbuch Gottes. A fruitful source of this mighty emotion is likewise the book of the Exercises of St. Ignatius, which concentrates, as in one focus, all the emotions and inclinations of the fear of God into its fundamental

meditation. (See p. 592 sqq.) The meditation of eternal truths is especially a focus of this emotion and of the conclusions of the will and the amendments of life that proceed therefrom. In regard to this emotion the preacher must not forget the principle of Holy Scripture: *Deum time, mandata ejus observa: hoc est totus homo.* (See above, p. 127.) Compare herewith also A. Stolz, Erziehungskunst (Gottesfurcht), likewise Father Faber, The Creator and the Creature; in these homiletic studies see the explanations, p. 127 sqq., also our *excursus* on the feast of Epiphany, especially p. 233 sqq., also the planned sketches of the I. Sunday of Advent, f.i., pp. 177 and 185. (Compare pp. 73, 74, 103.)

(γ) *The emotion of hope.* The most fruitful and popular emotion of hope is contained in the Our Father. The most exalted motive of hope the preacher may cull from the image of the Saviour in the Gospels. (See also below: Principal themes of sermons: Christ and our needs, also p. 138 sqq.; the expected one of Israel and of the nations. Compare especially the Gospel of Luke.) Liturgy is a grand interpreter of hope. (See, f.i., the II. Sunday of Advent, p. 189 sqq., p. 193 sqq. (H), the entire Advent and Holy Week, especially Holy Saturday, p. 385 sqq., 399 sqq., Easter, the II. Sunday after Easter, p. 463 sqq., the IV. Sunday after Easter, p. 479 sqq., the Rogation Sunday, p. 482 sqq., the feast of the Sacred Heart of Jesus, p. 528 sqq.) Subjects of sermons which awaken the emotion of hope mightily are: The sacrifice of the mass, the tabernacle, Holy Communion, devotion to the Sacred Heart: *Adeamus ergo cum fiducia ad thronum gratiae*, Hebr. 4: 16.

The emotion of hope should not be forgotten, especially in sermons on the sacrament of penance, against impurity, and on the eternal truths.

(δ) *The highest emotion is charity.* Charity is the most fruitful of all the decisions of the will, of all amendments of character and of docility. This most victorious of all emotions should control, in a latent manner, all the activity of preaching according to the word of God and the example of the Saviour: *Ignem veni mittere in terram, et quid volo, nisi ut accendatur*, Luke 12: 49. From time to time, however, this emotion must break through the address like a flame of fire: it will then be the source of the greatest victories.

We have devoted considerable attention to this emotion and to the immeasurable field of its practical fruitfulness in the entire domain of the will and in the whole extent of supernatural life.

We have developed its homiletic importance in a theoretic and practical manner. We have presented an entire school of charity, which percolates the entire Holy Scripture, the liturgy, and the entire Catholic ascetics.

We have begun our studies precisely under this view-point: *Si linguis hominum loquar et angelorum, charitatem autem non habeam, factus sum velut aes sonans et cymbulum tinniens*, I. Cor., c. 13. The spirit of love we have recognized as the real essence, the very soul of the great mystery of all homiletic fruitfulness (see pp. 47–50). The homiletic summit of Holy Scripture we have recognized in the announcement of the principal commandment of love, contained already in the Old Testament (see p. 119 sqq.), and especially in the New Testament in the life of Jesus, incarnate love (pp. 137–145). The entire liturgy, which unfolds and renews for us the life of Jesus, is conceived under the one objective thought of supernatural love: *ut, dum, visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur.* Besides innumerable other opportunities we have especially found occasion at Christmas (see pp. 209–211, especially p. 216 sqq. II., 238 sqq.), on Quinquagesima Sunday (p. 259 sqq.), on Passion Sunday (pp. 294–303), on Holy Thursday (see especially pp. 361–369), on Good Friday (pp. 372–377), on Easter (p. 439 sqq.), on Pentecost and its octave (see pp. 520 sqq., 505 sqq., 509, 510, 515, 516), on the feast of the Sacred Heart (p. 526 sqq.), to draw attention to the practical school of divine love, which permeates the great cycles of feasts and in which the homilist will learn to act in a practical and fruitful manner on the will. In the superficially cursive treatment of the Sundays after Pentecost, an explicit and well-planned education in love again beamed upon us (see p. 537) [XII. Sunday after Pentecost], p. 604; [XVII. Sunday after Pentecost], p. 545; [XXI. Sunday after Pentecost]. In looking back upon the entire ecclesiastical year this most fruitful and central thought again looms up (pp. 565 sqq., 571, 569–571). An ascetic-homiletic meditation will show us love as the essence, the substance, and the very acme of Christian progress and of all perfection (see pp. 505–507). The deepest mystery of the persevering impression on the will and the feelings is therefore that love which puts but the one question to God, to the Church, and to itself: How can the souls of the various nations and men be gained for Christ and advanced so that Christ, and He alone, may be formed in them here and finally hereafter? (See pp. 47–51).

Very effective are the so-called mixed emotions if they bubble up, as it were, from the very subject and object of the sermon.

4. *The source of emotions. Ex abundantia cordis os loquitur.* No emotion is of any value unless it come from the heart of the speaker. But then, the filling of the heart and of the feelings with things divine is absolutely necessary. We shall here recall three things which are not surpassed by anything else:

(α) The universal penetration into Holy Scripture, the original source of all emotions.

(β) The contemplating and homiletic penetration of the liturgy, the pulsation of the heart of the Church (see above, the ecclesiastical year, pp. 172–570).

(γ) The regular meditation through which religion and all it contains becomes a matter of the heart, of the feelings, and of the will (see above, p. 43 and especially pp. 45, 46, 47: Corollary).

5. *The expression of the emotions.* We distinguish between virtual pathos, which percolates speech like a living, but a quiet fire that does not break out in full force. The latent pathos is regarded the regular bearer of emotions. And the open and full pathos, in which the feeling breaks out like flames of fire and grasp and carry along all things in their course. This is the apex of eloquence, but not that which is regular and persevering therein. Far-fetched and manufactured pathos is burdensome, and may become even ridiculous. Emotions and pathos follow very much the temperament. A quiet temperament should be less anxious to excite vehemently, but rather to move and to gain by latent warmth and by the quiet force of love.

The more numerous the audience, the greater the capacity of the Church, the more vehement and powerful may pathos appear in general, in speech and in gestures. In limited quarters and especially before a cultured audience, too vehement emotions might become rather repulsive, offensive, or even ridiculous.

The unctious character, coming from a sacred depth of feeling, of a speech equally free of dryness and sentimentality, is called the unction of a speech, and is, above all, an effect of the gifts of the Holy Ghost (see p. 44), *of deeper meditation*, and of an ascetic life. This unction of speech is profoundly described in Deuteronomy, 32: 2 sqq.: "*Concrescat ut pluvia doctrina mea, fluat ut ros eloquium meum, quasi imber super herbam et quasi stillae super gramina.* Like the rain which penetrates the earth, now in gushing streams

from the heavens, now dripping like a mild dew of spring, so is there also for speech a double penetrability, one by means of soft impressions . . . The unction is the heavenly seasoning of the preacher's style, the expression of love diffused by the Holy Ghost into apostolic hearts, the speech of piety, of meekness, and of zeal. As the all-refreshing dew falls from the heavens, so does it gush forth naturally from the depth of an emotion filled with God: it is generated by grace and not by rhetorical effort." (Schleiniger, Das kirchliche Predigtamt, p. 427.) This is also painted for us in the hymn: *Veni Creator Spiritus. . . . fons vivus, ignis, caritas et spiritalis unctio* — and by the prayer of the Church on the Saturday of the week of Pentecost: *ille nos igne quaesumus Domine, Spiritus Sanctus inflammet, quem Dominus Noster Jesus Christus misit in terram et voluit vehementer accendi. Ille nos ignis absumat, qui discipulorum Filii tui per Spiritum Sanctum corda succendit.* All these properties are generally contained in the expression: the penetrability of a sermon. (Compare p. 71 sqq., p. 85 sqq.)

From the preceding investigations we have already seen that *very much depends on the character of the speech that serves as the vehicle of the emotions.* Therefore we have still to consider:

6. *The linguistic vehicle of emotions.* We refer especially to the treatise on popularity (p. 78 sqq.). We would particularly call the following to mind:

(α) Consider and study carefully emotional passages of Holy Scripture. There you will find

(αα) Incomparable types of latent pathos, f.i., generally in the books of the Kings; compare Elias and the widow of Sarepta, Elias on Mt. Horeb; furthermore: the history of Daniel, innumerable scenes of the Gospels, f.i., Jesus in the synagogue at Nazareth; contemplate the description of the fury of the Jews who wish to cast the Saviour down from the precipice, and then the supernatural calm victory of the majesty of Christ: *et ipse per medium illorum ibat.* To this class belongs the entire history of the Passion considered in detail by the four evangelists, or as a harmony by all.

(ββ) Unexcelled types of the most positive and the highest pathos are found also in Holy Scripture; compare herein the whole book of Isaias and Daniel, the Sermon on the Mount, many passages of the Gospel of John, the hymn on faith, Heb. 11; the substantial and formally unsurpassed hymn on charity, I. Cor. 13.

(β) The preacher should endeavor to live into the life of the

ecclesiastical year. There is no better school, even for linguistic expressions of emotions. (Compare, f.i., our explanations of Holy Week in relation to these view-points.)

(γ) Among the linguistic means, in the more limited sense, we will mention:

(αα) *Amplification*, i.e., the rich expansion of a single thought according to all its new and striking sides, but not in exuberant tautologies and empty phrases. Thus, f.i., an amplification might be effected and painted from the Gospel of the second Sunday of Lent (the Transfiguration of Christ) as an affective point of a thematic homily, as a peroration of a sermon with a sub-basis of the following thought: Christ the transfigured lawgiver — for Him testifies the Old Testament: Moses and Elias are called from another world as witnesses. The faith and the law of the Old Testament declare: *Unus est legislator, Christus.* On the mountain peak Peter, James, and John lie upon their faces. Eight days previously Peter was proclaimed Pope: the first Pope and the Church — the New Testament pay homage to Christ, they are seeking only one: Christ: *Unus est legislator noster.* And a voice cries from Heaven: This is my beloved Son: hear ye Him! Heaven, the Blessed Trinity Itself testifies in favor of Christ: One is your lawgiver, hear ye Him! — The Old and the New Testament, the centuries before and after Christ, heaven and earth, the here and hereafter call out to you: *ipsum audite*, hear ye Christ, He gives unto you all the Sacred Ten Commandments, which no one may undo. As He explains them and has thus explained them through His Church — so have they their force: *ipsum audite.* Every command, every doctrine of Christ and of the Church is the word of the Son of God and of the transfigured Saviour. (Compare p. 279).

(ββ) *Concentration* — a close compression of a powerful range of thoughts, or of a grand series of facts, into a few energetic lines, but always richly colored and of an ever living climax. Thus, f.i., a concentric description of the Passion of Christ might be impressively arranged under the following fundamental and objective thoughts, quickly and briefly painted: Jesus is robbed of His joy — on Calvary; of His liberty — at His capture; of His honor — before Herod; of His health — at the scourging at the pillar; of His right — before Pilate; of His love — on the way to the cross (cast out by all); of all (joy, liberty, honor, health, right, love, life), on the cross. (*Deus meus ut quid dereliquisti me!*) Such a concentration might

again be strengthened by an explanation of the ceremonies at the end of the matins of Holy Week (compare pp. 358, 359). But both pictures should not be mixed up in a planless manner; they ought to follow each other in mutual ascendency. One candle is extinguished after the other; finally, the only one is left that typifies Christ. Then there arises an unusual noise in the church. Now, even this candle is concealed. But is soon again shown, still burning. Thus joy, liberty, honor . . . is extinguished in Christ. His friends flee. He is calumniated, betrayed, becomes an outcast. His love burns in secret, hidden in the tumult, concealed on the cross, in the grave — but love is not extinguished; like that light it will flare up on Easter morn, as a huge flame it will embrace the whole world and millions of men: *Ignem veni mittere in terram et quid volo nisi ut accendatur.* When amplification and concentration gain a larger and more richly colored uniform expansion, then arises *a rhetorical picture.*

Amidst the attacks of emotions, which break forth by means of amplification like flames and floods or collapse into a concentration, the feelings and the heart and the will of the people are mightily affected. But a *conditio sine qua non* in all these linguistic means is: the truth and the supernaturalness of all these emotions and a natural and inartificial clothing, corresponding to the individuality of the same in a transparent and energetic linguistic form. Examples hereof are furnished by all great speakers, f.i., Leo the Great, Bourdaloue, Bossuet, Foerster, Kolmar, Eberhard. In such studies the conclusions of the several climaxes and perorations should be especially noticed. A very instructive compilation of examples of this kind is found in Schleiniger, Mustersammlung für Prediger.

We mention, furthermore, as a predominant linguistic means in a certain sense, which, as a vehicle of holy emotions, brings the homilist in close touch with the feelings and the emotions of the audience:

(γγ) *The conversational tone of the discourse.* This is a form of discourse which comes in close contact with the hearers and often forms itself virtually into a holy conversation. It exercises itself in a unique diaphanous development of its contents, mostly in short sentences of a fluent communicative language, and expresses itself also in a certain tactful directness of gestures. Cardinal Bellarmin designates this quality by these excellent words: *Ita cum*

multis agere ac si seorsum cum singulis ageretur (*De ratione formandi concionatoris instructio*). With this the vivacity and clarity of the presentation, amidst a vivid and direct influence of the objective thoughts, ought to be combined. If on the contrary the preacher should speak in a feeble, chilly manner and use worn-out expressions and conceptions that act upon deaf ears and speak in a dry academic tone and in a completely vague manner, then he would seem to address no one, because his so-called speech is no address. The vivacity and the conversational tone ascend in affective passages to what is called the dramatic part of the address. (See, f.i., Massillon, Bossuet (especially his funeral orations), Bourdaloue (his moral sketches, which introduce a real parley between the Gospel and the hearers, etc.)

7. *The power of presentation*, which manifests itself especially in the solidity of the thoughts and in the directness of the emotions and avoids all tautologies and meaningless epithets, such as — most charming, glorious, extraordinary, etc. Holy Scripture is a school of the power of emotions. Among the writings of the Fathers consult the Apologeticus of Tertullian, Augustin — on the value of fasting; Basil, homily 14, against drunkenness.

The power of presentation is again combined with the so-called penetrability of presentation. We have attempted to show more fully the essence of this splendid quality on our treatise on the popularity of Holy Scripture (p. 85 sqq.).

8. *The final direct means which act on the will.* When the emotional life is excited and the religious and supernatural emotions have acted upon the Christians, then the well-known direct practical means will act most effectively, though, of course, the *free-will* of the audience, under the influence of grace, must now turn the scale. We have already considered these direct practical means in the consideration of the supreme laws of sacred eloquence; see: Preach practically (p. 50 sqq.), and we wish to emphasize them here once more. We mean

($\alpha\alpha$) The direct illumination of the objective thoughts which draw the hearer entirely into the domain of the speaker. (See p. 65 sqq.)

($\beta\beta$) The direct, practical, concrete, and touching applications. (See p. 72 sqq.)

Book V

THE SUBSTANCE OF SACRED ELOQUENCE

THE third book of our homiletic studies answered theoretically and practically the question: Whence should the preacher draw his ideas? We endeavored to present and to develop the sources of sacred eloquence in the answer in such a manner that their treatment might be formed into a real homiletic school.

Hereby we have already furnished a preparatory and prolific work for the main question of this fifth book, regarding the contents of sacred eloquence. The question of this fifth book: What should the homilist preach? or: What should be the substance of the Catholic sermon? might be answered simply thus: That should be preached which the homilist has drawn from the first supernatural sources and their deductions and which he has personally worked out and lived into. For this personal elaboration and formation the fourth book furnished detailed plans on the means of sacred eloquence. But, amidst the wealth of the several sources and the means, it is of the greatest advantage to gather into a comprehensive view, and to learn to know better, *the real, complete, determined, and grand themes which ought to constitute the substance of the Catholic sermon.* Though we have touched these series of themes in the practical treatment of the sources over and over again and according to their various sides, because we developed the ways and the methods how to draw from the sources, and how that which is drawn is to be personally elaborated, nevertheless, a new, clear, and systematic disposition of the contents of the Catholic sermon might, *ex professo,* be of great advantage. This is precisely the task of this treatise on the substance of sacred eloquence.

We may here be comparatively brief, since the treatise on the

sources offers the richest positive proofs of the established principles on this subject.

We shall place our discussion of the substance of sacred eloquence under the following three questions:

What especially should we not preach?

What kind of themes are to be treated?

Which ought to be the main themes of a sermon?

§ 1. First Question

What ought we not to preach?

This question is briefly and strikingly answered by Jungmann: "If the object of sacred eloquence consist, essentially, in presenting the word of God and supernatural truth by means of speech and thereby to awaken and foster Christian life, then it becomes self-evident that all which is not the word of God, not supernatural truth, not adapted to foster Christian life, that all this must be excluded from the Christian sermon. Therefore, propositions of natural philosophy, purely scientific theological questions which are of no consequence to life, mere opinions of theological schools, above all, political questions relating to the history of civilization, economic, medicinal, natural-scientific or otherwise profane discussions, belong neither to the pulpit nor to catechetical instruction. We have reason to thank God that today the majority of Catholic preachers scarcely need to be reminded of this point. But the time was not long ago when Michael Sailer regarded it nowise superfluous to emphasize this point very strongly. His words deserve to be read, for they contain not only an interesting account of the history of sacred eloquence, but, at the same time, a warning which, in view of other aberrations, might even now be eminently in place.

"Sailer writes: 'In that school there, under the great linden tree in the public square, in that private walk or wherever you will, you may take the occasion, as often as you will, to enlighten the farmer about the lightning rod and the cowpox and the cultivation of clover and of trees, in order to remove the manifold prejudices from his mind, in a friendly and an effective manner. But the Christian pulpit should be dedicated to the doctrines of eternal life. Thus your parishes should be taught to perceive how darkness, sin, and death should be turned away from humanity, how

temptation, which inoculates the sons and the daughters of the country, is fostered, how the germs of religion should be nurtured, how the plant of eternal life should be cultivated. Everything in its place: the eternal in the doctrinal chair of the eternal, the temporal in the seat of secular learning. I have pitied the old man who is to die tomorrow and who, hearing today the last sermon in a Christian Church, would be anointed for a Christian death by your word of God — if he must hear you preach on the cultivation of clover and on cowpox! I felt sorry for the mother who would learn from you how to rear her children in the fear of the Lord, and, instead, you exhort her how to raise sound fruit by the planting of new trees! I had commiseration for the widow who, with the prophetess Anna, would love to see the salvation of the world and hoped to find in you a Simeon who would depict to her the salvation of the world in Christ, and now must follow you in your chase after the prejudices of stall-feeding and hear nothing on Sundays of God and of Christ, on the feast-days of eternal life, nothing of the eternal life! Oh, if Christ were to visit our German preachers as a *Visitator generalis*, methinks that not even heavenly love could restrain the lash to purify the temples of God from these preachers. Have we really become so sensual, so worldly, so animalistic, so profane, that even in the hour of devotion we must hear nothing but what is of the kingdom of the five senses, of earth, of animals, and of time?'"[1] This is historically interesting. Nevertheless, it is of great advantage if the modern preacher will critically examine the selection of his theme, according to the following view-points:

We should not preach

1. whatever is not, in some sense, the word of God; whatever does not give, affect, nourish, and foster directly or indirectly supernatural life; whatever does not relate, in some introductory or explanatory manner, to the word of God — *that* we should not preach. We should not preach

2. all that is not pure truth, f.i., distorted concepts of dogma, risky, rigoristic, and lax opinions, etc. In apologetic sermons and addresses it is, however, of great advantage to point out likewise the limits of freedom. Thus it might be of great advantage, dealing with a somewhat cultured audience, to explain wherein the instructive essence of the hexaemeron consists — what science has

[1] Sailer, Neue Beitraege zur Bildung der Geistlichen, vol. I, p. 14.

discovered concerning the origin of the world — and how theologians reconcile the doctrine of the Bible and the results of investigations and to gather all into one whole. It might be advantageous to permit a hasty glance into the various theories concerning the last theme, though much herein is far from being established truth. A glance into the whole demeanor of the Church, into the freedom and pleasure of the investigation which the Church fosters and into the grand divine work of the theologians, might act very advantageously upon religious thought and life. The latter is decisive in the selection of the substance. Furthermore, we must avoid

3. all that is not established truth, therefore all risky and justly questioned assertions, practically unfruitful academic questions and doctrinal opinions, learned systems of individuals, etc. We must also avoid

4. all that has not Christian sanctification for its aim and does not work for edification and amelioration of life. Among these unedifying subjects may be counted the too worldly, unpathetic concepts and presentations of Christian truths, f.i., from a purely philosophical, political, belletristic, artistic, economic standpoint, as, f.i., when Christianity is represented merely and principally as a means of civilization and terrestrial happiness, as the cradle of art, as the bulwark of civil order against socialism, etc., as if it were only for this world and its doctrines a mere philanthropic theory of happiness. These sides of religious truths and facts have indeed their great value — but only in conjunction with and as an attendant phenomenon of the supernatural essence. (Compare our explanations of religion and culture, pp. 104, 105; 126, 127; 144, 145; 551 sqq.) Therefore we must exclude

5. real political discussions and those relating to the history of civilization, also the agricultural, medicinal, natural-philosophical or otherwise profane argumentations. Profane knowledge may, of course, occasionally be utilized to advantage in the development of Christian doctrine, but the real source of proofs, of the motives and of explications, must ever be sought and found in revelation.

Corollary I. *The clergy and politics.* 1. Religion must penetrate all human conditions, the interior and exterior, the private and the public. But this is done not in a noisy and a pretentious manner. Religion acts everywhere, but, like the mustard-seed, which grows quietly

to maturity, and like the leaven, which leavens all things in silence and perseveringly.

2. Religion, therefore, stands in close relation to politics. The oft-heard saying: religion and politics have nothing in common, is senseless. But a forcible entry of politics into pastoral work, joined with a disregard and neglect of the pastoral care of all the members of the parish, would be absolutely wrong. The great questions of religion and the fundamental principles of politics grow from the same root. Politics are founded and rooted in justice. Justice again is of an ethic nature, i.e., intimately related to morals. But morals are not autonomous, not separated from God. Morals have God as their last and deepest foundation, therefore also justice and politics. "Religion, morality, right, and politics form an inseparable chain."

Two principles, however, of religion and politics are mutually interwoven in innumerable questions.

(*a*) "There is a natural law:" i.e., laws may not be made arbitrarily according to might, inclination, or whim, or according to a mere regard of cultural development; human laws must correspond with the ideas, the rights, and the demands of sound human nature, of sound human reason. The right of the State and the legislature must be built upon the natural right and develop and complete it. The State is a sort of an extended family: which, however, must guard the primal cell of social life — the family — as the apple of its eye. (See p. 546 sqq.)

(*b*) "There is an ecclesiastical law:" i.e., the Church of Christ is an independent, perfect, sovereign society and power. We are not the sons of a bondwoman, as St. Paul strikingly remarks, but the sons of a freewoman, of the free Church, the free Bride of Christ. The Church must maintain her sacred rights and put them into practise as may be necessary, useful, and possible in accordance with the conditions of the present day.

3. The Church is more than a party. The Church is not a political or a social party in which, in the first place, Christian principles and the defense of the rights of the Catholic Church are inscribed on its banner. But the Church of today needs a party which, in the full sense of the word, is friendly to and active for Catholicity — in other words: the Church needs men who in parliament, in offices, and in the government will defend the requirements of sound human nature and of the Church of Christ — who make the leaven of Christianity also active in public life. In this sense the Church pictures to herself a party which, as a community of Catholic men, is active in behalf of the religious and social interests of public life. And for this she is grateful. Whether or not this party bear the express name "Catholic" depends on circumstances. Generally speaking, it is better to avoid this name, since the party is

not only to represent religious interests, but is bound to a universal positive co-operation in the terrestrial welfare, in a Christian spirit and according to the condition of the times. The Church may even require an organization in this sense and designate it as a duty of Catholics. But the individual Catholics are also bound to defend the principles, the demands, and the views of life as defined by the Church in the sphere of the family and of the school, in popular and state life, by advice and by deed, and especially at the polls. The Catholic cannot say: I have nothing whatever to do with politics. True, there are many questions which may be differently considered in the light of clear and calm reason and also in the light of religion; there the great principle prevails: *in dubiis libertas, in omnibus charitas*. Herein precisely does the noble combination between religion and politics consist: that Catholic principles control all things, that mere expediency, momentary advantage or disadvantage should never decide primarily — but that in cases where different conditions, characters, positions, classes, and circumstances permit also different conceptions, that there broad-minded liberty prevail. Where the spirit of God is, there is liberty, says the Apostle. He means, of course, liberty from error and sin, but also freedom from anxiety, from stereotyped control and narrow-mindedness.

4. When there is question of religious principles, therefore, and especially concerning the preservation, salvation, and fostering of religion and of the moral principles of the parish and of the country, then the pastor of souls and the preacher must not be silent. He is obliged, in virtue of his office, to guard and to protect the foundation of public Christian life, on which alone healthy politics can be established.

5. Questions which do not touch the foundations of religion or morality are to be viewed differently. Concerning these the pastor may form his convictions as an individual and member of the community, discuss for his parishioners, either asked or unasked, the expediency of his personal views on the temporal and common weal, and solve doubts or difficulties connected therewith. But he may not do this with the authority and means of his office: such politics are not for the pulpit nor for the confessional: a party man the pastor should never be.

6. Elections concerning principles should never be a matter of indifference to the pastor of souls. As a priest and the adviser of his people he must be solicitous about the election of representatives and deputies who maintain a lively interest for the high, and at times the highest, good of society and of the Church, which may have to be necessarily considered, and they should be ever ready for their defense. But the relative activity of the pastor of souls should not manifest itself through agitatorial proceedings and in direct polemics against the danger-threatening candidate, but rather through a solid development

of the Christian program and through the influence of his personal respect and confidence among the people.

The pastor of souls must observe most carefully, in matters of this kind, his own Catholic sense of duty concerning participation in elections, and make known to the people — as necessity requires — their duties, in a prudent manner.

7. If there is a question, as is often the case, especially in smaller parishes, concerning mere personal matters, in which the religious point of moment is placed in the background, then the pastor of souls should not lend himself as an agitator, and this from a consideration of the care of souls, which he must foster in behalf of all the members of his parish.

8. It may also occur that Catholic men leave, for one reason or another, an organization of a Catholic party, or of a party which hitherto defended the rights of Catholics. Such men should not be judged or treated by the pastor, at the outset, as if they were excluded from the Church. The care of souls requires a much broader charity in such cases than is possible in such really necessary party discipline. The pastor of souls should, in like manner, regard the oft recurring fact that many men and families follow, through the force of education, custom, and old traditions, or even through human fear, party directions, which are fundamentally uncatholic or, at least, less favorable to Catholic life, but still are not easily recognized, in wide circles, as inimical to religion. Wherever there is question, in matters of this import, of wide circles and of entire classes of people, there religious explanations, in a more limited sense, are mightily necessary. The calm, dogmatic, and catechetic sermon, if adapted in form and speech in regard to place, time, and occasion, to the needs of the place and of the time, is a grand religious power. The relative popularization of the entire Catholic catechism possesses within itself something really irresistible. This is the first, the greatest, and the most necessary work. Many are in this way cured of ignorance, prejudice, and indifference. Many draw thus the full extent of the consequences for private and public life, for religion and morality, for private life and for politics; they finally unite and organize. They constitute in a measure the most beautiful, but by far not the only, exclusive fruit. Others again retain to the hour of their death or to some decisive event in their lives (a mission, or some misfortune) faith as a principle of conversion. Some, in consequence of the continued interest and the constantly rising and emphasized explanations of religion, never become completely enfeebled by religious lethargy, and thus they receive innumerable graces which lead, possibly slowly, but surely, to a great interior conflict, which finally ends in faith and in the life of faith. If, with all this, the rest of pastoral means are put in activity and the laity also do their duty, then a wholesome

progress will ensue. Under such circumstances that wise principle of pastoral care, which our Saviour revealed to us, should never be forgotten: "So is the Kingdom of God, as if a man should cast seed into the earth, and should sleep, and rise, night and day, and the seed should spring and grow up, whilst he knoweth not. For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." (Mark 4: 26–30.)

9. The pastor of souls and the preacher will then find the middle way to a practical and pastoral relation of religion and politics when they combine, with a constant view of their own gifts as well as of the local conditions and experiences, *with the clear ideas of the relation between politics and religion, and the highest principles of pastoral love and of pastoral prudence.*

(*a*) The pastor has charge of the care of the souls of all of the members of the parish.

(*b*) The preacher and the pastor of souls should not place a barrier preventing his access to the dying, to those who stand aloof through intemperate political severity.

(*c*) The pastor of souls and the preacher should not foster anti-religious parties and press indirectly — through false prudence. They are rather obliged to foster the defense of religion and its consequences in public affairs with all their power, directly and indirectly, in the pulpit, in societies, in the press, and in public life — under a wise consideration of the particular circumstances. Withal, the pulpit is not a political platform.

With the above explanations we believe we have distinguished rightly, viewed from the standpoint of homiletics and pastoral theology, the hazy and ensnaring catchword of religious and political Catholicism.

Corollary II. *Conferences.* So-called *conferences* and religious discourses, in the broader sense, cannot generally supplant the regular sermon. But, under certain circumstances, f.i., in cities, in greater industrial places, in parishes of great concourse, these become often intensely practical means of pastoral care and not infrequently a real necessity. Conferences and religious addresses should not develop mere natural truths or mere questions concerning the history of civilization, or merely the social side of religion. The development of purely natural truths and of *praeambula fidei*, also of cultural questions, is, of course, very much advertised in such addresses, even at times necessary. But the speaker should pass from the natural to the supernatural, and gradually present the entire religion of Christ in its fundamental lines, and defend and explain it in a triumphant and striking manner.

These addresses and conferences may either be of a dogmatic or an

apologetic or historical character. The most modern objections might be here more fully considered on the basis of a solid positive argumentation than is possible in a sermon. Such conferences may develop, to great advantage also, the Catholic view of God and of the world, in great but still interesting details, and in a richly colored general view of solid material of proof. The general degree of culture of the audience and also the cultural position of individuals must be wisely considered in this case. If such addresses are formed into a regularly recurring institution, they often develop into a kind of a religious-scientific popular university.

Oftentimes these conferences assume a character of spiritual exercises. Religious-ascetic and scientific addresses might be connected into one whole, with considerable advantage, when, f.i., based upon the trend of the Ignatian Exercises: thus, the aim of religious-scientific exposition and interior renovation of life is effected in a very fruitful manner through the reception of the sacraments and by the impressions made upon the character.

But if a mission or spiritual exercises or mission-sermons have been recently given in the parish, then, upon the more cultured part of the population, and especially on men, will religious-scientific addresses act most fruitfully, even without religious exercises as a change. The religious-scientific development of the entire Christian view of the world or of its principal themes, apologetic addresses, the demarcation of nature and revelation, biblical, historical, religio-philosophical, cultural themes often permit the preacher to approach the hearers in a closer and unique manner, more than could be done in the pulpit; but such institutions should never supplant the pulpit.

Conferences require, *through culture, a discernment of the trend of the times and certain loftier rhetorical gifts*, in the deliverer. We desire, however, on this occasion again to recall to mind the oft-recommended and immensely beneficent popular missions and spiritual exercises for the people and for the various stations in life, which missions and exercises cannot be supplanted by anything else.

§ 2. Second Question

What themes, generally speaking, are proper for Preaching?

After all that has been fundamentally considered and established, in the course of these studies, we may consider this question very briefly. The contents of the sermon should be, positively considered, simply the word of God in the fullest sense of the word, with all its necessary and fruitful assumptions, deductions, gifts,

graces, and requirements. The entire *depositum fidei* should, therefore, constitute the subjects of sermons. All doctrines and fruitful developments of the *depositum* are infinitely valuable: *Verbum tuum Domine super aurum et topazion.*

The word of God should, therefore, never be minimized, watered, or circumscribed. (Minimism.)

The whole doctrine of Christ, the whole Catholic catechism is to be preached. We have more fully expressed ourselves upon these respective practical duties of a pastor or of rectors of churches, in the treatise on the practical selection of themes. (See especially p. 55 d.)

But those truths which are the foundation of the entire religion and of many other doctrines, requirements, and institutions of the Church, as well as those that are theoretically and practically most important for the requirements of the times, should be more fully and primarily unfolded. This leads us to the third question: on the principal themes of sacred eloquence.

§ 3. Third Question

Which are the Principal Themes of Sermons?

1. *Supernatural truths.* We must preach, above all, supernatural truths. We are the proclaimers of revelation, not of a natural religion.

2. *Necessitate medii and praecepti credenda.* The preacher should, time and again, emphasize that which must necessarily be believed and known *necessitate medii* and *necessitate praecepti*, therefore, the substance of Catholicity. This should form, as it were, the skeleton of the sermon; to this the preacher must again and again return, but always in a new form and especially on great feasts. Compare our recommendations in the chapter on the practical sermon, pp. 53–57, point 1. n. 1, 2, a. b. c. d. e. f. g. h. Compare the remarks on feast-day sermons, p. 74, also the treatise on Epiphany, Good Friday, Holy Saturday, Easter and Eastertide.

3. *The fundamental ideas: God, Christ, the Church.* The preacher should, above all, seek to implant indelibly into the mind of the Christian people, as we have already insisted, the notions of God, of Christ, and of the Church in their complete conception and with their touching, logical, and practical sequences, effects, and sentiments which affect the practical life so much: f.i., in order

to be thorough Catholics we must, above all, never lose sight of these ideas: God, Christ, and the Church. Then the preacher should develop these three ideas — not in tautological verbosity, but in a concentrated popular proof of God, as a plainly visible and audible sermon on God by the world in and around us — as a richly colored and concrete proof of the divinity of Christ gathered from the concrete facts of the Gospel, and possibly arranged as a climax — as a proof of the divine establishment of the Church: Christ came on earth to establish the Church and the Holy Ghost perfected her (developed from Holy Scripture and the primitive history of the Church). All these points must then terminate into striking, impressive, but brief applications, f.i., the fear of God, in opposition to the fear of men, and in opposition to worldliness — fidelity to the banner of Christ and of the Church.

4. *The main truths of the catechism.* Very advantageous are sermons based on the so-called "stem [Stamm] -catechism," or stem-catechesis, i.e., comprehensive sermons or catechesis on several of the principal parts of the catechism, or of its contents, f.i., the Ten Commandments of God, a transformation of man here and hereafter; the Apostles' Creed — our sure guide through this world; or, the Apostles' Creed, our real enlightenment; the Church a guide, a mistress, a mother. Such various catechetical sermons may likewise be cycle sermons of a short series. It is often well to confine the main points of religion, or the themes indicated in 3 and 4 as well as similar ones, to one sermon. On this point compare the remarks on concentration and amplification, in the instruction on emotions. Plans for such cycles see above, pp. 303–334; § 31, Lenten sermons (methods), especially pp. 306 and 334 sqq.; § 32, Lenten sermons (plans of sketches).

5. *The idea of God.* It is of an incalculable importance to bring the idea of God, in its perfect grandeur and majesty, exaltation, and loveliness, to the knowledge of the people. Hurter writes very appositely, in his appendix, *Compendii Theologiae Dogmaticae complectens concionum argumenta* (*Oeniponte, Libraria Wagneriana*, 1891): *Summae utilitatis est populo christiano, etiam pro vita practica, ut ipse quam sublimissima de Deo singulisque ejusdem perfectionibus imbruatur idea.* We will here recall several homiletic ways:

(*a*) Often develop *ex professo* the idea of God from the grandeur of nature which God created, and from the exalted world of thoughts

of Holy Scripture. The reading of the prophets Isaias and Baruch, of Ezekiel and Daniel and also of the Apocalypse will here furnish the preacher the richest stimulants. (Compare above, p. 73, the personality of God from nature, see also p. 102 sqq.; pp. 81–84, the power of the thought of God in Holy Scripture.)

(*b*) Occasionally develop the grand thought of God, because the great and deeply conceived idea of God is the basis of the practical conception of untold other religious truths and practical religious revelations. Thus, f.i., the preacher who desires to bring closely home to the people how we are enabled to honor and to adore God worthily in the holy sacrifice of the mass (sacrifice of adoration, of adoration of God in spirit and in truth), will treat in a practical manner, if he first gathers ideas of God the Creator and combines them into one great, overwhelming picture, viewed from all sides, from the sprouting seed to the world of stars which the Creator has sowed like so many seeds, from the marvelously illuminated eye and the ray of the sun which strikes it, to our immortal soul, from the infinitely small to the infinitely great and wide, therefore from all the realms of the glorious creation. In addition to this he should illumine these human thoughts with appropriate passages from the Psalms and the prophets. (We have given individual examples enough, above p. 73 sqq., p. 81 sqq., pp. 103, 104.) During such a presentation of nature and its realms, the cry arises from all sides and worlds and from our own inner depth: *Honor God, adore the Creator!* (Compare p. 74.) Then the preacher should depict, in equally powerful lines, the poverty and the insufficiency of our adoration and devotion, possibly in connection with the overpowering passage of Isaias, 40: 10 sqq. (See above, p. 85.)

And still God desires and seeks adorers in spirit and in truth. The homilist should then depict the priest at consecration, the descent of the Son of God and of man, of our Brother in Whom the Father is well pleased, and he should unfold for the people a view of the exalted honor of God, which Jesus as man and as our Brother, but, at the same time, as God-man, offers to His Father: *Ego honorifico Patrem.* (Compare, f.i., Gihr, the holy sacrifice of the mass; also our studies, p. 232.) Then he should describe to the people how we unite our adoration, glory, and praise with that of the Saviour; how we place into the hands of the Saviour — our first-born Brother — our veneration, and how with Him, through Him, and in Him we acknowledge God, in spirit and in truth, as

the first, the supreme, and the only true God, but we also acknowledge our misery, nothingness, and dependence. (Compare above, p. 233; the offering of myrrh on Epiphany; compare also Gihr, the holy sacrifice of the mass: a sacrifice of adoration.) Herewith the preacher should explain, f.i., the glorious ceremony after consecration with the prayer: *Per ipsum et cum ipso et in ipso est tibi Deo Patri omnipotenti in unitate Spiritus Sancti omnis honor et gloria. Amen.* With these words the priest carries the sacred host in his hands, in the glorious and full consciousness that now we accomplish through Christ a true honor and adoration in spirit and in truth. Precisely on the background of a grandly developed and popularized conception of God may such dogmatic exposition be more fruitfully formed, than by tedious academic presentations and long-winded platitudes. Of course, the theme must be limited, f.i.: the adoration of God in spirit and in truth — or: the adoration of God in consecration, or: What sort of adorers does the Father seek? Moral themes may also be most fruitfully developed in a similar manner on the background of thoughts of God, f.i., the fear of God, prayer, etc. (Compare above, p. 102 sqq., pp. 126, 127, 128, p. 231 sqq.)

(*c*) The preacher should show, especially to the modern world, that all progress in science *is really a word from God*—and that with progressive culture unbelief becomes more and more inexcusable. (Compare the example above, p. 102, in connection with Genesis: n. 1, God's school and scholars.)

(*d*) The preacher should develop, for the benefit of the modern world, also especially the relation of the creature to the Creator: hereby the fundamental error of the present day is refuted. Compare above, p. 103, on the hexaemeron, p. 112, on the idea of God in Deuteronomy, p. 233 (the offering of incense). He should enter deeply into the foundation of the Ignatian Exercises; or into Father Faber's The Creator and the Creature; Lessius, *De divinis perfectionibus;* into the attributes of God as considered by the dogmatic writers, Hurter, Scheeben, and Heinrich; into the introductory chapters of Schuster-Holzammer's Handbook of Bible History, where he will find relative literature quoted.

(*e*) The preacher should describe and depict the several attributes and perfections of God with touching and practical applications. (Compare especially the dogma of Hurter, Rogacci, *L'Uno necessario;* Hettinger's Apologie, I. Vol. He will also find grand

ideas in the writings of Dr. Schell. Among popular writings we recommend especially the Almanac of Alban Stolz: Bilderbuch Gottes; see also Erziehungskunst, pp. 73 sqq., 85 sqq., 155, 156 sqq., and the I. Vol. of the Meditations of De Ponte.) In the sermons and, especially, the cycle of sermons *De Deo uno*, the several sermons should not be overloaded, but should rather treat the individual attributes of God extensively, deeply, and each time with a practical central application in connection with a biblical or dogmatic exposition. The attributes of God loom most gloriously in the Gospel in the person of Christ, and especially in the Gospels of many Sundays wherein the Church is presented to our consideration.

(*f*) The preacher should especially emphasize the personality of God, which, in its immeasurable love hates nothing that it created, and hears and perceives the cry of need of every creature; — he should depict the all-merciful, but also the eternally just God. Then he should ascend:

(*g*) To the tri-personality of God and permit this overpowering mystery to act in all its grandeur upon the people. (Compare our plans in the paragraphs on Pentecost, the home of the Holy Ghost, and Trinity Sunday (p. 496 sqq., pp. 516, 518 sqq.)

6. *The principal theme: Christ Jesus. The main, the middle, and the substantial point and heart of the Catholic sermon is the Ever Blessed Person of our Lord and Saviour Jesus Christ.*

We shall first give a full account of the reasons of the principal theme.

(*a*) This is taught by Holy Scripture, considered as a whole. All the lines of the Old and New Testament lead to Christ Jesus. We have shown that Holy Scripture is the book of Jesus Christ, and therefore that *ignorantia Scripturarum* means *ignorantia Christi*. (Compare, p. 99, § 5.) We have developed a detailed pragmatic-homiletic proof that the entire history of religion is a history of divine providence and a pedagogy in relation to Christ Jesus. (Compare, pp. 102–140, § 6 — continuation.) We have pointed extensively and repeatedly to the fact, which we have established, that the Gospels are really inspired chapters of the sermon on Christ Jesus, and that the whole account signifies Christ Jesus, the expected one of Israel and of the nations, the very acme of the Scriptures. (Compare our extensive sketches of the entire account of Christ Jesus, pp. 137–142, n. 21: Christ — the expected one of Israel and of the nations.)

(*b*) The same is taught by Holy Scripture in individual classical passages. *Fundamentum aliud nemo potest ponere, praeter id, quod positum est, quod est Jesus Christus.* (I Cor. 3: 11; compare also, 3: 12–21.) *Judaei signa petunt et Graeci sapientiam quaerunt, nos autem praedicamus Christum crucifixum: Judaeis quidem scandalum, gentibus autem stultitiam, ipsis autem vocatis, Judaeis atque Graecis Christum Dei virtutem et Dei sapientiam.* (I Cor. 1: 22 sqq.) According to innumerable passages of Holy Scripture Christ is the founder of religion; the entire religion bears toward Him a fundamentally essential relation; He is the head and the corner-stone of the redeemed; He continues to live in the Church; He continues to live in the sacraments; He desires to continue to live in all the faithful. Dogma, moral, and ascetics intend nothing else than that Jesus be formed in us: *Filioli, quos iterum parturio, donec formetur in vobis Christus.* (Gal. 4: 19.)

All our faith, hope, and charity, prayer, conflict, and labor, in and around us, is only a transformation into an image of Christ: *Transformamur in eandem imaginem (Dei) a claritate in claritatem.* We paint the image of Christ in our souls through the imitation of Christ. We chisel it into our souls, piece by piece, by separating ourselves from sin in view of the ideal picture of Christ. Christ controls all time and eternity. *Christus heri et hodie, et in saecula!* (Heb. 13: 8; see above, p. 142: end of the Scriptures.)

(*c*) We are taught the same by the *entire liturgy*. We have pointed this out in a general way in the homiletic consideration of Holy Scripture (p. 158), and also in the treatise on the relation of liturgy to the practical selection of the theme (p. 55 sqq.). *The extensive and direct* practical proof of the fact that Jesus Christ is really the main theme of the Catholic sermon we have given in our detailed and extensive treatise on the entire ecclesiastical year (p. 169, §§ 1–5, p. 565, § 74).

(*d*) That Christ Jesus is the main theme of the Catholic sermon is pointed out, likewise, by the universal and singular interest in Christ Jesus: the dogmatic, apologetic, ethical, cultural, rhetorical, and universal interest.

(*a*) *The dogmatic interest.* All dogmas are rooted in Christ Jesus. Christ is the authority which stands back of every dogma. From the lips of Christ we receive every dogma, from the mouth of Christ proceeds every truth. Christ is the foundation of our entire religion. Examples which show this, resting upon principles, are found in rich profusion

in our exposition of the ecclesiastical year as a theme of sacred eloquence.

(β) *The rhetorical interest.* Jesus is the incarnation and demonstration of God Himself, the demonstration of the invisible and of the supernatural. *De verbo vitae manibus contrectavimus* (I John 1: 1); *vidimus gloriam ejus* (John 1: 14); *ut, dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur.* We have seen Jesus in the high school of the Gospel, in the tabernacle, in the liturgy, in our midst; herein originates the rhetorical power of the image of Christ. This also afforded the great preachers irresistible power, f.i., St. Paul: "St. Paul is a firebrand, glowing through Christ. He is a storm in which Christ reveals His power. He is a book, but this book contains naught nor will it ever contain anything but Christ crucified. Jesus is the whole substance of the life of the Apostle Paul. Hereby he became the Apostle of the world, by the fact that Jesus became the substance of his life. . . . This substance of life he felt obliged to present to the whole world; he conceived Him to be the pleroma of all value and power. Paul is a rich, powerful, and fruitful mind; but his richness, his love, and his power is Christ. 'Not I live, but Christ liveth in me.'" (Schell, Christus, p. 13.)

(γ) *The apologetic interest.* Precisely the modern world is greatly interested in Jesus, even in circles from which an interest in the Church has departed. In the Church there is much that is human; in Christ humanity is without a stain. The idea of Leo XIII, to celebrate the turning of the century with a great feast in honor of the Saviour, and, through the encyclical *De Redemptore*, to draw the attention of the world to the beginning point of the age, has a far-reaching homiletic significance. The Church is nothing else than the continually living Christ, with all His consequences and demands. Therefore, through Jesus will we interest, in the most fruitful and persevering manner, our contemporaries for the lifework of Christ, for the Church in her full dogmatic and rightful significance. The modern German-English cultured writer, Austin Stewart Chamberlain, says in his "Foundations of the Nineteenth Century:" "Our century is called irreligious; never (?) (since the first Christian centuries) has the interest of man been so passionately concentrated in the person of Christ as in the past seventy years. . . ." (4 ed., I. Vol., p. 194). In another passage he calls Renan and Strauss two concave mirrors, the one distorting all the lines (of Christ) lengthwise, the other on the surface: these men, however, had accomplished an important work, inasmuch as they had drawn the attention of thousands to the great miracle of the apparition of Christ and then prepared an audience for the more thorough thinkers and judicious men (p. 195). If unbelievers and circles standing far to the

left, speak with such interest of Christ, if the protestant critical investigations, possibly under the guidance of Harnack, Holzmann, Jülicher, Pfleiderer, and, one nearer to us, Zahn, turn the full measure of their work to the person of Christ and to primeval Christianity, — all those mentioned, except Zahn, are theologically destructive, and historically, in the most interesting evolution, always conservative — if, on the one hand, the evangelical reports are being constantly more openly and honestly recognized as old, genuine, and unadulterated, and on the other hand, however, are always interpreted more boldly, more subjectively, and possibly in a new system of religious syncretism, then there is scarcely anything more appropriate than that the Catholic sermon, investigation, and science ascend very many and diverse pulpits with its image of Christ —never was there a more grateful audience granted the Catholic sermon on Christ, both in our own midst and far beyond, than precisely today.

We consider this one of the most important, aye, in a certain sense, the very first and most important task of Catholicism in regard to the modern world. For Catholicism — let it be once more emphasized — is nothing else than Christ Jesus, the entire, complete Christ, with His person and His love, with His humanity and His divinity, with all His deductions and demands, with His kingdom from within and from without, with all His mustard and other seeds, with His all-pervading leaven.

(δ) *The ethical interest.* In no person is dogma and moral, theory and practice, high and low, so closely connected as in Christ. The present day may merely recognize the humanity of Christ, but tear from Him the wreath of divinity. They desire His morals but not His person. His humanity is admitted, but not His supernatural love. Some of His words are selected, but His system of faith is rejected. Here we must preach the entire Jesus: represent Jesus as the divine motive and the ideal of natural and supernatural morals.

(ε) *The universal interest.* No one can ignore Jesus. He is placed as a sign to be contradicted. All must be engaged concerning Him. Even Pilate asked: Art Thou a King? And the twentieth century has no manifestation with which it would have to put itself more in opposition than this. The writer on culture, directly opposed to us on mostly all questions, Austin S. Chamberlain, becomes the interpreter of a widely spread fundamental view, which likewise controls unbelieving circles, when he writes: "The birth of Christ is the most important date of the entire history of the human race; no battle, no governmental beginning, no natural phenomenon possesses such an importance, which might be compared to the brief terrestrial life of the Galilean. A history of nearly two thousand years proves this — it is highly justifiable to desig-

nate that year as the year 'one,' and from it begin to reckon our time. . . . Aye, we may say, in a certain sense, that real history begins with the birth of Christ."

And after Chamberlain had developed the significance of the appearance of Christ for the new era, as the heritage of the old, he concludes the train of thoughts in the following words: "Now we see that the appearance of Christ, which is placed on the threshold of the old and the new era, does not present itself in so simple a form to our far-seeing eye, that we might easily separate it from the labyrinth of prejudices, lies, and errors. And yet, there is nothing more necessary to note more clearly and in perfect keeping with the truth, than precisely this appearance. For, no difference how unworthy we may prove ourselves, our entire culture is based, thank God, still on the sign of the cross of Golgotha. True, we see this cross; but who sees Him crucified? He, however, and He alone is the living fountain of all Christianity, of the intolerant dogmatician as well as of him who declares himself an unbeliever. That this could be doubted, that our century could be nourished by books (of a Strauss and a Renan) in which it is maintained that Christianity is the growth of mere chance, a mere accident, a mythological access, a dialectic antithesis or a what not, or again a necessary production of Judaism, etc., this in later times will be an eloquent witness of the childishness of our judgment." (I. Vol., p. 250.) In the same connection of thought is found another expression of this really modern writer. "If there be not (proceeding from Christ) soon amongst us a powerful regeneration of ideal thoughts and a real specific religious one . . . coming from the words and the view of the crucified Son of Man, a religion directly convincing . . . actual, plastically beautiful, eternally true and pure, so that we be forced to give ourselves up to it, as does a woman to her lover, without questioning and enthusiastically," then Chamberlain fears a universal upheaval or something like a wholesale return to Catholicism, which he, of course, would paint in dark colors: "from the shadow of the future shall arise a second Innocent III and a new IV. Lateran council. . . . For the world, even the German, would rather throw itself into the arms of the syro-egyptian mysteries (he probably means the Catholic sacramental life and liturgy) than be edified at the twaddle of ethic societies and such like." Amidst such modern homesickness after Christ, in the pressure from every direction and party, to adopt Christ for themselves and to transform Him into their own ideas, and amid the unbounded confusion of notions concerning Christ and Christianity, it becomes really an exalted and fruitful and a grateful task to develop, at all times, the true image of the Christ of the Gospels and to unfold Catholicism as the directly convincing, eternally true and ever new religion, which proceeds from Golgotha, and to which we may

give ourselves unquestioningly in the light of Christ. To this the following methods will lead.

(*e*) The people should be inducted into the life of Christ assiduously and systematically, and therefore should the preacher exercise himself in the description of the life of Christ. The models for this are the Gospels themselves of which we can never learn enough. They are inspired chapters of the sermons of the Apostles. Thus did the Apostles put the person of Christ into the foreground of their sermons.

(*f*) The people ought be shown, especially on great feasts and during festive periods, facts of the life of Christ and their dogmatic and moral mysteries: the divinity, the incarnation, the Passion, the atonement, the resurrection, the Ascension, and on such days extraneous themes should not be treated. Consult for this purpose good dogmatic writers, especially the Summa of St. Thomas, good theological text-books, f.i., Deharbe and Willmers, good feast and mystery sermons, f.i., Leo the Great, in the breviary, Bossuet, Bourdaloue, Monsabré, Foerster, Ehrler, Eberhard; consult likewise good explanations of the life of Jesus, f.i., Grimm, Meschler.

We have expressed ourselves, in detail, theoretically and practically, in the homiletic development of the ecclesiastical year, and also in the therewith connected practical hints and plans very extensively on the various methods of sermons on Christ. We refer to the entire second chapter of Book II., p. 166 sqq., § 1, to p. 570, § 74.

It would certainly be an immensely fruitful homiletic plan to deliver sermons on Christ during an entire ecclesiastical period or even during a full ecclesiastical year. The following paragraphs of our treatise on the ecclesiastical year might, besides the exposition of the principal feasts and Sundays, serve as a guide: § 11 (p. 200 sqq.); § 15 (p. 235); § 64 (p. 506 sqq.); § 74 (p. 565 sqq.).

In connection with the entire presentation of the reasons for a repeated and universal treatment of the principal theme, Christ Jesus, we shall give a *few* special directions for the sermon on Christ. Practical proofs are numerously found in the paragraphs on the ecclesiastical year; therefore, we may be very brief.

(*a*) The preacher should often deliver homilies on Sundays with the objective view of making the Saviour known to the people through the explanation of the pericope, His person, one or the

other lovingly explained characteristics of His life, His heart, His character, His humanity, His divinity. (Compare our explanations on the practical selection of themes, under the guidance of the liturgy, the paragraphs on the ecclesiastical year, and the homilies.)

(*β*) The preacher should endeavor in all sermons to reduce the dogma, the commandment, the institutions of the Church back to Christ. This should be done expressly in dogmas and doctrines which are especially contested, f.i., in sermons on the Church, the papacy, grace, purgatory, the sacramentals, indulgences, etc. (Compare, f.i., p. 137 sqq., p. 162 sqq., p. 308 sqq.)

(*γ*) Single citations of the words of the Saviour should not merely be given, but they should be lovingly, popularly, and exegetically explained. It should be greatly impressed upon the people — Who it was that spoke thus and what it means. Characteristic sketches of the life of Jesus should often be interwoven with these citations and connected therewith, so that the word and the person of the Saviour may act simultaneously upon the hearers. (Compare, f.i., pp. 308, 309, and p. 418 sqq.)

(*g*) Very fruitful is also the effect of sermons on Christ which compress, in one triumphant concentration, the entire significance of Christ or several of the principal points of the life of Christ into one sermon. A series of such view-points we have given above when we described, in a short sketch, the entire image of Christ from Holy Scripture (pp. 137–141). Such themes are adapted for more extensive festive sermons and conferences. We refer to the later apologetic works of Hettinger, Schanz, and Gutberlet, to the concluding meditations of the Life of Jesus by Meschler, to the Christus of Hermann Schell, to sermons of Foerster, Eberhard, P. Roh, and also to many other modern conferences and missionary preachers. We finally would remind the preacher of the many striking, exegetic, pedagogic, and homiletic monographs.

7. *Mary.* A theme that touches every Catholic heart mightily is a sermon on Mary. On the very first pages of the Bible the image of Mary appears as: the woman who is to bring forth the Saviour and to crush the head of the serpent. Upon the most memorable pages of the books of the prophets Mary is again depicted, in the distress of Israel and of the world, giving — as Virgin and Mother — a Redeemer. The history of the youth of Jesus in the New Testament opens with an image of Mary: Mary brings

us, indeed, as the Mother of God, the Redeemer of the world. Aye, the first events of the New Covenant and of the life of Jesus appear completely in the Marian light, especially in the loveliest of all books, the Gospel of St. Luke. In the beginning of the public life of Jesus Mary occasioned His first miracle, and at the end she stands as His and our Mother beneath the cross. Finally we see the primeval Church gathered around Mary, the Mother of Jesus. The entire grand dogma concerning Mary, the history of the ecclesiastical and private veneration of Mary confirm the great Catholic principle: Mary, the Mother of God and our Mother. Mary has brought and still brings Jesus and with Him all things. Through Mary we go to Jesus! The real veneration of Mary is, at the same time, a moral and ascetic focus of humility, of faith, of purity, of love, and of conversion. Therefore every good sermon on Mary is a central shot and a pedagogic lesson that leads directly to Christ, a school of faith, of love, of cordiality, and of Catholic fidelity.

Sermons on Mary are among the principal homiletic themes. They consist of the very center of the Christian religion, and are well adapted to arouse the Catholic people to a zealous religious life. Nevertheless they belong to the more difficult homiletic tasks. We are loath to refrain from an extensive treatment of this subject here, especially since we were only able to sketch very briefly the Marian feasts in our presentation of the ecclesiastical year.[1]

We shall merely consider the topology of the Marian homiletics here very briefly.

A. *Exegetic Marian sermons. The Holy Scripture on the Blessed Virgin.* Above all other sources that of Holy Scripture should be used, and the several accounts of the life of the Mother of God should be studied and formed in a homiletic style. Excellent matter for this is found, especially in Grimm's Life of Jesus, also Meschler's, and in Dr. Al. Schaefer's Maria in der hl. Schrift.[2] We furthermore recommend: Scherer's Bibliotheke für Prediger, VI. B.: Die Feste Mariae; for a real critical use also the very stimulating volumes in August Nicolas' new studies on Christianity, under the title of Maria, translated from the French (into Ger-

[1] See Mayenberg's supplement, on the homiletic presentation of Mariology.

[2] "Mary in Holy Scripture" — which is being now translated by the translator of this work.

man) by Reiching, Regensburg, Manz, 1860, 4 vols. (see also the translation by Heister). In conjunction with these use several commentaries on the most striking passages and scenes. It is a great error to think that the Holy Scriptures contain but little on the Mother of God. A really astounding wealth of thought on Mary is concealed in Holy Scripture. It requires a knowledge of how to strike water from the rocks, with the above mentioned means. Besides the works mentioned, the study of dogmatic Mariology, f.i., in Scheeben's dogma (Vol. III), will open entirely new view-points, also concerning that of Holy Scripture. Homiletic treatises of biblical scenes and sayings of the life of Mary, in the first place, are precisely recommended for sermons on Mary. We shall recall merely a few biblical events, in short sketches, which are adapted for single sermons or cycles, f.i., for May devotion.

The mystery: The annunciation of the Blessed Virgin. 1. The name of Mary (Luke 1: 27. See Grimm, The Life of Jesus. Excurs., I. Vol., p. 43. Dr. A. Schaefer, The Mother of Jesus in Holy Scripture, p. 131–134). 2. Mary saluted by the angel. 3. Mary becomes the Mother of God. 4. Mary lauded by Elisabeth as the Mother of the Redeemer. 5. Mary glorifying God on account of the redemption, in the Magnificat (in two sermons). The preacher will find extraordinarily rich material in the I. Vol. of The Life of Jesus by Grimm; in Dr. Schaefer: Mary in Holy Scripture; also in Meschler.

Mary in the first chapter of St. Luke. 1. The coming of the angel. 2. The angelic salutation. 3. The holy transaction. (*a*) Explanations concerning the Mother of God. (*b*) Explanations concerning the Son of God. 4. The holy transaction. (*a*) The doubt. (*b*) The solution of the doubt. 5. The consent. (Compare herewith, f.i., Heb. 10: 5–8 and the *ecce ancilla Domini, fiat mihi secundum verbum tuum.* Compare *mutatis mutandis*, pp. 57, 58, 59, and cf. Christmas, pp. 216 sqq., 188–189.) 6. The confirmation in the house of Elisabeth, (*a*) by the Holy Ghost, and the miraculous event, (*b*) by the salutation of Elisabeth and her declarations, (*c*) by Mary's Magnificat.

The mystery of the visitation of Mary. Mary's visit to Elisabeth considered in a cycle. (A single event of the life of Mary.) 1. The going of the Mother of Christ into a mountainous country. (*a*) Steps of cheerful, humble faith. (*b*) Steps of a serving love. 2. The salutation of the Mother of Christ and the first act of Christ. (Luke 1: 40, 41.) 3. The salutation of Elisabeth, a prophetess filled with the Holy Ghost. (*a*) On the act of Christ. (*b*) In behalf of the Mother of God and especially: (α) on her dignity; (β) in regard to her person; faith is the basis

of her entire personal greatness, v. 42–46). 4. The song of Mary in the house of Elisabeth (the Magnificat). (*a*) Mary's prayer in the house of Elisabeth (Luke 1: 47, 48, 50, 51.) (*b*) Mary's humility in the house of Elisabeth (v. 48, 52, 53, 54, 55). (*c*) Mary's prophecy in the house of Elisabeth: *Ecce enim ex hoc beatam me dicent omnes generationes*, v. 48 (fulfilled to this day and will be in all eternity).

Another sketching of the Magnificat: the hymn of thanksgiving for the grand deeds of God:

(*a*) A hymn of thanksgiving for the grand deeds of God toward and in Mary. Grateful rejoicing of Mary in the greatness of her dignity as Mother of God and in the humility of her person as an humble creature of humble circumstances: *humilitas ancillae suae* (Luke 1: 46, 47, 48, 49).

(*b*) Grateful rejoicing of Mary over the grand act of God toward the world — the incarnation of Christ (see above, p. 216, 238 sqq.). (α) The incarnation is an act of the omnipotence of God: *fecit magna qui potens est. . . . Fecit potentiam in brachio suo.* It is (β) an act of the holiness of God, which removes the unholy, sin, and communicates to man some of the divine sanctity (grace) and incites to holiness and animates and directs thereto: *et sanctum nomen ejus.* The sanctity of God sends forth its rays from the incarnation, from God's holy essence, God's holy name in its entire divine glory. The incarnation is (γ) an act of the mercy of God: it was then and ever will be to the end of time: *et misericordia ejus a progenie in progenies.* But this mercy is only manifested in those who show a co-operation, *timentibus eum*, to those who fear God, who return to the fear of God, who practise penance and fidelity to the divine law (p. 254 sqq.). The incarnation is according to the words of Mary (δ) an act of God's judgment. It effects the downfall of the proud, of the self-righteous, of the self-sufficient, of those in whom not God governs, but their own Ego, their own honor, their own power or whim and passion, be they individuals or entire kingdoms or nations. Compare the history of the preparation for Christ (f.i., p. 117, 11.), the history of Christ Himself, and the history of the Church of Christ, and also the history of individual men and hearts: *deposuit potentes de sede . . . dispersit superbos mente cordis sui* (Luke 1, 51–54). But the incarnation also effects the salvation and the redemption of the humble who acknowledge their own unworthiness, their own sins, their own spiritual hunger and thirst after justice, who, in reality, seek a Saviour, who grasp the redemption and the grace of Christ and unite it with their own full and complete power, who are, therefore, sufficiently humble to bow before the word of Christ and of the Church, to accept the grace of Christ, to receive the sacraments, to adopt cheerfully the precepts of Christ, the precept of the Sunday, the precept of confession, of Friday, of marriage, and all the precepts that daily bind us. Of all these it is

said: *exaltavit humiles . . . esurientes implevit bonis* (Luke 1: 51–54). The incarnation is (ε) an act of fidelity of God; especially in regard to Israel His servant, but also toward all His people, since God — in view of His promises to Abraham and to the Fathers — fulfilled and redeemed His word in His mercy. The preacher should recall some of the most important promises and their fulfilment, in great outlines, as far as they are now fulfilled in the incarnation of the Son of God (a complete explanation), and in as far as they will be fulfilled later in the life of Jesus and Mary and in their continued life and works (a hurried glance at several points of interest). Luke 1: 54, 58. *Suscepit* Israel . . . to the end. These points thus sketched might form a subdivision of one or two sermons, and also independent sermons.

Another conception of the mystery of the visitation, in conjunction with the presentation in the temple, would be the following:

The first annunciation of the event of the incarnation in a Jewish house: by Elisabeth and Mary. (Mary in the house of Elisabeth: (*a*) Elisabeth's salutation to Mary; (*b*) Mary's salutation to the whole world. Fundamental thought of the Magnificat.)

The first annunciation of the incarnation in the Jewish temple. (*a*) The morning offering of Mary with Jesus. (See p. 57.) (*b*) The morning sermon of Simeon concerning Mary and Jesus.

Another conception: Mary at the presentation in the temple. The morning sacrifice of Jesus and Mary (see above, pp. 57, 58).

Mary and the quiet life of Jesus. (Compare Meschler's Life of Jesus: Mary and the youthful life of Jesus, I. Vol., p. 174 sqq. Compare also the hidden life of Jesus, p. 168 sqq.) f.i.: 1. Mary's position in regard to the youthful life of Jesus. 2. Mary's activity in this position (Meschler, p. 174–179). A central application: What follows from this? or 1. The works of this life: (*a*) Mary's service to Jesus at Nazareth. (*b*) Mary's work in the family of Nazareth. (*c*) Mary's extraordinary experience in Jerusalem. 2. Mary's thoughts in this life. Or: Mary's quiet life at Nazareth (according to the encyclicals of the Rosary by Leo XIII, of 1893; see the feast of the Rosary, p. 559, and the family-feast, p. 245 sqq.; see p. 557 c).

Mary and the public life of Jesus. (*a*) Mary is heard before the hour of Jesus had arrived [in the temple of Jerusalem, in the place of the Messiah, for a solemn revelation], [her intercessory exaltation — Cana, John 2: 3 sqq.] (*b*) Mary is turned down, for His hour is come (her humility). Jesus turns her away: (α) Since the mother must withdraw, so that the mystery of the Son of God may be divined and grasped; (β) since the mother may withdraw because her faith is already perfect. Jesus said solemnly on that occasion: Behold my mother and my brethren. Whoever doeth the will of my Father, he is my brother and sister

and mother. (Luke 8: 10–21; Mark 3: 31–35; Matt. 12: 46–50). But no one had heard or weighed the words of Jesus better than Mary. Several times does the Gospel testify of her: *Maria autem conservabat omnia haec, conferens in corde suo:* no one was more faithful in doing the bidding of Jesus than was Mary: her grand principle was: *Ecce ancilla Domini, fiat mihi secundum verbum tuum.* The apparent turning away was her greatest praise. To Jesus she was not merely a real Mother. But she was also nearer to Him interiorly and mentally "as brother and a sister and mother." Her exalted maternal dignity had to step back for the moment, so that the divinity of Jesus might stand forth unimpeded. *But amidst separation and abandonment* her interior mental motherhood grew, and her inner relationship with Jesus became most sublime and heroic. Only after the divinity of Jesus had been revealed to the whole world, only then was her supernatural and real maternity to be acknowledged and honored by the whole world. In solitude she is the follower of Christ, apparently separated from Him; in time she will be a guide leading to Jesus, inseparable from Him.

Mary and the death of Jesus. (*a*) Mary's compassion. (*b*) Mary's co-operation. Or: (*a*) Mary witnesses the Passion of Jesus (depict according to Holy Week, with an exegesis on Mary). (*b*) Mary hears the words of Jesus. (*c*) Mary receives the body of Jesus (an evening picture; compare the Friday of Sorrows).

Mary and the Risen Jesus. Holy Scripture says nothing of the apparition of the Risen Jesus to Mary. It reports the grand proof of the witnesses. The Blessed Mother is not a suitable witness. Holy Scripture reveals the paschal school of faith. Mary was perfected in faith and no longer required this schooling. Jesus, no doubt, appeared to her. The preacher is aware that Mary possessed the deepest understanding of the resurrection of Christ. Therefore, he should develop the thoughts and mysteries of the resurrection, and show how Mary grasped them, based upon the repeated biblical saying: *Maria conservabat omnia verba haec, conferens in corde suo.* A large selection of thoughts which we have unfolded from Holy Saturday to Rogation Sunday, based upon the previously given points of contact and on Mariology, may be applied without a forced relation, to the Mother of God, f.i. *Beata quae credidisti* — she believed when He was lying in the crib — how exaltingly does she believe now when He is risen from the grave and announces Himself to the whole world as the Son of God. She believed when she was forced to flee from the enemies of Jesus with the Child Jesus to Egypt — think of how she believes now when Jesus announces Himself mighty and powerful to His enemies as the Risen Son of God. She believed at the time when the house at Nazareth constituted the whole Church — how her faith now rejoices when the Risen Saviour

gathers the "rocks" of His universal Church and sends these as the teachers of His truth, the proclaimers of law and as witnesses of His life into all countries. Our faith experiences, as it were, also all this. Therefore, compare pp. 421–436. Another good theme might be this: The Magnificat of Mary at the resurrection of Christ. Point out how the idea of the Magnificat is now really completely fulfilled.

Mary and the Saviour ascended, or: Mary and the primeval Church. The primeval Church "with Mary, the Mother of Jesus," is a type of the relation of Mary to the Church. The one word of the Acts of the Apostles expresses immeasurably much. The primeval Church appears after Jesus had taken leave from her, and when Jesus greets her again and revivifies her through the Holy Ghost: "*cum Maria, matre Jesu.*" Mary is a teacher of the Church, and a witness of the truth of Christ, an intercessor and a mediatrix for the grace of Christ, a first follower in the footsteps of Christ.

The entire image of Mary in Holy Scripture. The woman clothed with the sun. (Compare the Apocalypse 12: 1–17, and Dr. A. Schaefer: *The Mother of Jesus in Holy Scripture*, p. 257 sqq. This exalted picture describes the Church and Mary.)

Pragmatic and typical conceptions contained in the Bible. We have already expressed ourselves very fully regarding the homiletic significance of the great pragmatic field of religion and revelation. (Compare pp. 100, 101, 102, 103 sqq.) It is a very grateful task to paint the image of Mary, in great natural combinations, from the trend and the deeply conceived history of the entire revelation. This may be done in short or in long cycles. For accessory means we would especially recommend biblical works and commentaries which treat of the early and real life of Mary in Holy Scripture. We recommend the convincing commentaries on the works of the Old Testament, contained in the new Cursus Scripturarum of the Jesuits on the respective passages. Many types and prophecies in regard to Mary are also contained in Schuster-Holzammer's Handbuch der biblischen Geschichte, and well treated. A most excellent auxiliary is the book of Dr. A. Schaefer: The Mother of Jesus in Holy Scripture. Herein the entire rich biblical material is collected under dogmatic view-points: Mary the Virgin; Mary the Mother of God; Mary co-operating; Mary the mediatrix. By means of subpoints of the index and of the list of writers a historical pragmatic order might easily be arranged. An alphabetical index of the contents would, of course, enhance the homiletic value of this solid exegetical work very much. Very good directions are also given by Zschokke: *Die biblischen Frauen.* Well elaborated sermons in this line are presented by P. Vogt, S.J.: "*Maria in ihren Vorbildern.*" The more detailed explanations of the messianic prophecies contain very valuable material for the

historic-pragmatic conception of the life of Mary. The best material on the life of Mary, in a pragmatic connection, is contained in The Life of Jesus by Grimm, in those striking paragraphs and chapters in which Mary appears in the foreground. Compare also the index of contents under the word "Mary," and under the name of the Marian types. Too little is the excellent treatise in Scheeben's dogma consulted by preachers on the theological sources of Mariology on Mary in the books of the Old and the New Testament, with references to rich literature, Vol. III, n. 1521–1563 (p. 455–472). Therein are found the best and the deepest conceptions, contained in a compressed whole picture. In reference to the types we venture the remark that not all types are suitable for some sermons. Some types throw merely a mysterious light on the future position of the Blessed Mother of God, f.i., the miracle of the fleece of Gideon, the little cloud-burst which Elias saw arising from Mt. Carmel over the sea. Such class of types should only be used by the preacher for important illustrations of dogmatic or moral conceptions. Besides, types should only be used in connection with the entire sacred history, with the critical points of moment in which they appear, and should not be treated without a consultation of commentaries and the better handbooks of biblical history, or of positive dogmatic writers. Should this be neglected, the types appear like a deus *ex machina* and will often act in a confusing and repulsive manner. Not all types and typical conceptions are equally safe and guaranteed. Not every typical and pragmatic conception should be delivered as an article of faith. Oftentimes it should be expressly remarked that: some of the Fathers and theologians find here this deeper connection, etc. "We do regret that even today, in almost all Mariological writings, even in the scientific and in connection with older works, a number of texts of the patristic times are quoted in an entirely uncritical manner, especially the writings (and texts) quoted under the name of more ancient and highly respected Fathers, which, doubtless, or at least probably, belong to later times and less important authors." (Scheeben, Dogma; Mariology III, n. 1560.) This holds good also for certain typical and allegorical conceptions and unique exegeses. Under the view-point of: *The Mother of God in the Bible*, the biblical events may be placed more thematically under one or several points of view, f.i., biblical pages concerning Mary. See above, p. 673 sqq., n. 7. v., also p. 99. Another cycle of the New Testament might be the following:

1. Mary becomes the Mother of God (the angel at Nazareth). 2. Mary is announced as the Mother of God (by Elisabeth). 3. Mary acts as the Mother of God (in her private life). 4. Mary acts as the Mother of God (in her public life: Cana). 5. Mary suffers as the Mother of God (on Calvary). 6. Mary fulfils her task of Mother of God in

the Church (Pentecost — the Acts of the Apostles — the history of the Church). 7. Mary fulfils her task as Mother of God in heaven (compare the Apocalypse).

Or (according to Dr. Schaefer: Mary in the Bible): Mary in the Bible:

1. Mary the Virgin. 2. Mary the Mother of God. 3. Mary Mother of the Redeemer. 4. Mary full of grace. 5. Mary co-operating. 6. Mary the mediatrix.

Many biblical events may also be included in the mysteries of the holy rosary, f.i.:

The joyful mysteries: The five sacred journeys: 1. With the angel to Mary at Nazareth. 2. With Mary to Elisabeth. 3. With Mary to Jerusalem. 4. With Mary to the presentation in the temple (compare pp. 57, 58). 5. With Mary to the celebration of Easter in Jerusalem.

B. *Dogmatic-moral Marian sermons.* The dogmatic Marian sermons lead directly to the very center of religion. Their theme is always — Jesus and Mary. Excellent material is furnished, above all, by Scheeben's dogma: "Mariology," III. Vol., pp. 455–629, and 1521 sqq. Rich material is also contained in Hurter's dogma. We recommend to preachers, very urgently, the *Mater admirabilis* of P. Stecher, S.J., "The Admirable Mother," and his sermons for May, revised by P. E. Fischer, S.J. These May sermons are, in a certain sense, a complete popularized Mariology. Though the main points of these sermons are somewhat heavily crammed, and their patristic proofs without any judicious elimination, and the exegesis somewhat overdone, still the matter, especially taken from Holy Scripture and dogma, is very solid, and often happily worked out; not infrequently do very striking applications, flowing out of the dogmatic exposition itself, perfect the addresses. The sermons should be first thoroughly studied and then personally elaborated.

We should like to recall the range of themes:

Mary's dignity and Mary's person. 1. Mary the Mother of God. 2. Mary our Mother. 3. Mary's sinlessness. 4. Mary's fulness of grace. 5. Mary's virginity. 6. Mary's faith. 7. Mary's love. 8. Mary's suffering. 9. Mary's glory, etc.

Mary's greatness, with a similar arrangement of themes: 1. Mary's greatness in general (*Mulier amicta sole*, etc.). 2. Mary's greatness, as Mother of Christ. 3. Mary's greatness, as a virgin. 4. Mary's greatness, as the one full of grace. 5. Mary's greatness, as the one full of

virtue. 6. Mary's greatness, in her faith. 7. Mary's greatness, in her humility. 8. Mary's greatness, in her love: in her quiet and public life; in suffering and in sorrow.

Mary's virtues (cf. below: moral sermons). For these sermons we recommend a twofold method: (*a*) To study and consider a cycle of virtues, the development of which, in the life of Mary, may be regarded fruitful in consequence of existing material. Examine first a series of presentations of virtues, f.i., in St. Thomas, II. II. (Consult Portmann: das System der Summe des hl. Thomas, 2 ed. p. 179 sqq.), Müller's, Lehmkuhl's, Göpfert's, or Pruner's moral theologies, also the five volumes of the "Apologie" of Weiss, and ask yourself: For what sketches and ideas of the life of Mary may surprising proofs be found, especially in the Gospels? (*b*) To study and consider, with pen in hand, scenes of the life of Mary contained in the Gospels, in a harmonized treatise on the Gospels, in the life of Jesus or Mary, and ask yourself: What kind of explanatory and illustrating thoughts and points of moment, what disposing points and sketchings are presented by moral theology, in order to formulate from those indicated, oftentimes merely latent sketches of the Gospels, a complete sermon on some virtue with moral applications? then arrange the whole into a logical-rhetorical cycle, f.i.: Mary's faith (or Mary and faith); Mary's love; Mary's humility; Mary's obedience; Mary's purity and virginity; Mary's fortitude. Or: Mary's sermon and example on the Ten Commandments of God. Or: Mary and the Word of God; Mary and the love of God; Mary and conscience; Mary and work; Mary and fidelity to our vocation; Mary and suffering.

Mary's titles of honor. Not all are suitable for single sermons; several are mere expressions of mighty emotions.

For May devotions a cycle of themes might be selected from the life of Mary or some single important event in her life, then again the entire, at other times, separate parts of the Mariology; again, the virtues of Mary, the beatitudes and Mary, the gifts of the Holy Ghost and Mary, Mary's titles of honor, Mary's prayer. The Magnificat, prayers to Mary, etc., all these would form appropriate subjects. The Marian sermons may often be arranged in connection with the occurring Sundays and feast-days, with their Gospels, Epistles, or fundamental thoughts, into very attractive and, considered from a view of novelty, very striking cycles.

The following works would form a complete and fruitful Marian library: Das Leben Jesu, von Grimm and Meschler (the latter is translated into English), Dr. A. Schaefer: The Mother of Jesus, in Holy Scripture, Scheeben's, Heinrich's, Hurter's dogma, Stecher's

May Predigten: Maria, die wunderbare Mutter, Scherer's Marienfeste (VI. Band der Bibliothek für Prediger), Vogt's Vorbilder Mariae, Nicolas' neue Studien über das Christentum: Maria, 4 vols., Regensburg, Manz, 1860; Kolb, S.J.: Wegweiser durch die marianische Litteratur and its supplement, a critical work which, on account of its very rich literature, we recommend most urgently to the preacher.

8. *The Catholic Church.* One of the principal subjects of a sermon, especially in these our days, is the solid doctrine on the Catholic Church.

Through the study of apologetic and dogmatic treatises *de ecclesia*, by penetrating into the origin, the growth, and the formation of the Church, according to the descriptions of the Bible, by the reading of corresponding monographs, and by following the new literature in books and magazines, etc., the preacher will prepare himself constantly more and more for a sermon on this highly interesting and practically important subject.

In opposition to the open and concealed conflict against the Church, in view of the intended and unconscious misrepresentations of the Church through the press and literature, and in view of the many prejudices and misrepresentations which exist here and there, the solid and luminous exposition of the Church becomes an inestimable benefit to the people and the educated classes.

In the course of these studies we have already devoted an extensive consideration to the principal theme concerning the Church. We merely recall here the fundamental expositions of the teaching office of Christ and of the Church, which may readily be transformed into themes for sermons (pp. 13–28), the entire image of the Church contained in the Bible (pp. 141, 142; see also, pp. 137–141), the relation of the Risen Christ to His Church (Easter, pp. 436–445), the image of the Church as the work and the home of the Holy Ghost (Pentecost and its octave, pp. 499, 500, 505, 509, 566, 567); the plan of the cycles on faith and the Church (pp. 448, 449, and especially 554, 555, with an indication to literature); the development of the thoughts of the kingdom of Christ and of the Church on the Sundays after Pentecost (pp. 535–554, 555; compare also the Twenty-second Sunday after Pentecost, pp. 544–553. For further individual thoughts consult the index).

We may thus content ourselves here, in regard to the already developed train of thought, with some few methodic suggestions. The preacher should treat:

(*a*) *The genesis of the Church.* She is the life-work of our Saviour. The homilist should show:

(α) How the Church grew out of the Gospels, beginning with the word of the angel of the annunciation of the kingdom of Christ to the transmission of the primacy at the end of the Gospel of John. The preacher should show in detail:

(β) How Christ planned His Church, constructed and perfected it. These scriptural proofs are extremely important, especially in reference to Protestants, and also for the joyous confirmation of Catholics (see p. 142); the preacher should show furthermore:

(γ) That the Church is the continuation of the life of Christ, the continuation of the word of Christ and of His grace, of His acts, and that through the commission of Christ she is a Queen, a Mistress, a Mother; the preacher should establish by clear proofs:

(δ) That the primitive Church of the Acts of the Apostles already believed and acted as does the Church of the present day; he should show, from the first centuries, that the primitive Christians thought and lived as we do. But the preacher should not forget:

(ε) To present the expected development of the Church in the course of ages, according to the law of the mustard seed and of the leaven, distinguishing clearly between the divine and the human, the essential and the transitory, the full development and the impeded activity in the conflict and through the robbery of her liberty. The preacher should present the Church:

(ζ) As a perfect society established by Christ, as a free sovereign daughter of God, as an independent created power and might in relation to the State, but co-laboring with it (see p. 544), as a kingdom of God from within and from without, as a militant, a suffering, and a finally perfected triumphant Church, and in all her greatness — not as a self-seeking institution, but as a means and a way toward the end: to Christ, to God.

The preacher should explain, especially in cycles of sermons:

(*b*) *The essence of the Church:* her institution and constitution by Christ as a visible society, as a living society, as the mysterious body of Christ, as an unequal society with a superior and inferior subordination — and then, above all, the foundation of the Church, the transmission and succession in all its power and might — the edification of the Church; the apostolate, the episcopate, the clergy, and the laity — *the exalted characteristic features and marks*

of the Church — the Church as the teacher and the witness of the truth of Christ, in her ordinary general teaching office, in councils, in the infallible solemn papal decisions (here very clear and exact terms are most important), with a view of the objects of her teaching office. Very important is the presentation of the Church as the dispenser of the grace of Christ, as the praying and worship-guiding and ordaining Bride of Christ — as a directing, superintending, and punishing shepherdess and queen, vindicating her sacred rights in the authority of Christ. Fruitful also are the themes concerning union with the Church, on the necessity of this union, and on the extraordinary ways, apparently without the Church, and yet again, in a spiritual manner, with and in the only saving Church of Christ (pp. 106, 107). All these expositions are a beneficent light of which our modern world stands much in need. The preacher should here offer solid dogma and apologetics; he should appeal, according to the justification of the foundation of the faith and of the clear determined will of Christ, to sound, common sense, which must draw the conclusions. He should avoid all attacks and severity.

(*c*) *The laws and the institution of the Church.* Here the preacher should throw light upon the several subjects through more specific notions. He should show the individual law, and the individual institution in the light of Christ and of the great Catholic ideas. (Consult on this point below: Apologetic sermons.)

(*d*) *The storms and the conflicts against the Church.* Here a fundamental treatment, possibly in connection with the Gospel of the storm at sea or of Pentecost, is ever of great importance. Then the homilist should consider the periodical attacks against the Church and take a stand against them in a dogmatically correct and determined and far-sighted manner. Literary and theological magazines, ecclesiastical journals, and prominent organs of the Press may greatly post the preacher on this point. He should also take note of the local tendencies. Often a refutation of individual claptrap and historical lies may be of great advantage. This might also be done in a more extensive manner through religious instructions, in conferences, and addresses to societies.

(*e*) *The blessing of the Church and the happiness in being a Catholic.* Such a train of thoughts may also be made extremely fruitful from time to time. Care should, however, be taken that not mere formal rhetorical sentiment and notorious commonplace

prevail. The homilist should unfold in a dogmatic, but a correct and brilliant manner, the blessing and consolation contained in the faith, hope, and love of the Church, in her sacramental accompaniment of our lives, and in the various stations, from the cradle to the grave; thus rich sentiments will spring up from this source in an unsought manner. (See pp. 553, 554.)

(*f*) One thought should always arise in the minds of the people from sermons on the Church—which is this: *The Church does what Christ does*, she is the proclaimer of Christ, of His entire person, of His whole activity, of all His demands and consequences, but also the dispenser of all His graces. (For literature on this point consult, especially, the more recent dogmatic writers, such as Hurter, Heinrich, Scheeben, Jungmann, Willmer, Pesch; besides apologetics, especially of Hettinger, Schanz, Gutberlet; monographs by B. Specht: The Catholic Church according to St. Augustin; Schmid: Peter in Rome; the more popular writings of Hammerstein and Wetzel; sermons of Bossuet, Ravignan, Didon, Monsabré, Ketteler, Ehrler, Foerster (Newman, Headly, and others).[1]

9. *The eternal truths.* Very important are sermons on the eternal truths: on the aim and end, death, judgment, heaven, hell, mortal sin, according to the scriptural principle: "Remember, oh, man! thy last end, and thou wilt never sin in eternity." Sermons hereon should often be delivered:

(*a*) *Ex professo:* at retreats, missions, often in Lent, also on the first Sunday of Advent, at the end of the year and of the ecclesiastical year, on All Saints, All Souls, in the meetings of the confraternity of a happy death, etc. Consult our development of the ecclesiastical year.

(*b*) The eternal truths ought form, as it were, the golden ground on which the rest of the truths of holy religion are based.

10. *The life of grace.* Life of grace should constitute a separate principal theme of eloquence, considered in itself and apologetically in view of the modern, mere human righteousness. The preacher should put into requisition all his talents and resources to depict sanctifying grace to the people to its fullest extent, in all its beauty and uninterrupted necessity, and to show the people what they possess in sanctifying grace and how great is its loss. It is his principal task to sustain his parish in sanctifying grace: *ut vitam habeant et abundantius habeant.* We have repeatedly expressed our-

[1] Recommended by the translator.

selves on this point, in our treatise on the ecclesiastical year, and made in many places most varied propositions for its treatment. Consult p. 90 sqq.; 162 sqq, see, f.i., the I. Sunday of Advent, p. 176 sqq., p. 59 sqq. Christmas, pp. 213, 214, 216, 217, the entire time of Lent, especially the I. Sunday of Lent, p. 272 sqq. Lenten sermons, p. 329 sqq., especially also Monday of Holy Week, p. 345 sqq., Holy Thursday, p. 364 sqq., afford very much stimulation. We have given this subject an extensive attention throughout the whole ecclesiastical year; consult, f.i., holy Advent and its Sundays, Christmas, the III. and IV. Sundays of Lent, especially Lenten sermons on the paschal sacraments, p. 323 sqq., Holy Saturday, Easter, Low Sunday, etc.

(*c*) *The doctrine on good intentions, on love and perfect contrition,* especially also—the ways leading thereto, and practical directions should be one of the principal themes of the preacher (see pp. 57, 58, 73, 74, 75, 312 sqq.), and should be treated *ex professo* and occasionally. It is the principal part of the preacher's duty and of the entire activity of the good pastor of souls to maintain the parish in sanctifying grace, to strengthen and direct it therein unto constant progress.

(*d*) *The doctrine on prayer.* The preacher of the supernatural must regard the promotion of the spirit of prayer as a first duty. The absolutely frequent prayer is the respiration and the pulsation of the real Christian. It should therefore also be one of the main concerns of the preacher. Otherwise he would fail in being a true shepherd. We have fully expressed ourselves upon this main theme of the sermon in our treatment of the ecclesiastical year, and have given most extensive advice thereon.

We refer especially to the more lengthy exposition of the I. Sunday of Advent, p. 67, and p. 179, also to the treatment of Rogation Sunday and its week, p. 522 sqq.

(*e*) The treatment of the ordinary subjects and the exercises of Catholic life also belong to this category. *Nunquam satis dicitur quod nunquam satis discitur.* Such instructions should also be interwoven as occasional exhortations, and this especially on feast-days on which the masses of the people, the cultured and the poor, are congregated. Above we have offered an entire series of plans in the treatment of the ecclesiastical year. See also pp. 72, 73, 74, 75.

11. *The formation of the Christian character.* The entire activity of the homilist must tend toward the formation of the

Christian character. He should draw from the wealth of moral and ascetic theology, but also keep his eye on popular life, on its bright and its shady sides. In this he should never forget the main principle: morals grow out of faith; the moral sermon is not to be a mere philosophical moralizing. Good moral theologians should be consulted, but especially those who combine the positive and practical method, f.i., Göpfert, Müller, Bouquillon, Lehmkuhl, the "Apologie" of Weiss, V. B.; Pesch, Der Christ im Weltleben; especially practical and solid ascetic works.

We have taken especial care in the treatise on the ecclesiastical year, in a most extensive manner, to keep in view the homiletic task of forming the Christian character, and we have constantly striven to give, from this view, also concrete and popularizing suggestions. See, among other places, pp. 53–76, and pp. 242, 243, 244, etc., especially also the whole of Lent and the Sundays after Pentecost.

12. *The distresses of the people and their redemption.* An important duty of the preacher is the awakening of a realization of the necessities of a redemption by a true description of the great needs of humanity. Then, upon this background, salvation in these needs — the Redeemer of the world, Christ Jesus, must be preached and introduced. The Saviour Himself begins His activity and preaching precisely with this idea: "Blessed are the poor in spirit." (See above, p. 108, n. 7.) Therefore, education in the poverty of spirit, i.e., toward the conviction and the feeling of the individual universal great need and poverty, from which Christ alone can redeem, must be regarded by the preacher as one of his principal duties.

"Why do millions cling with all their souls to Christ?" Because they see in Him their Redeemer from sin and death. And why do thousands upon thousands, especially of the so-called cultured, in spite of all confirmation of the proofs of His divine mission, fall away from Christ? They claim they need no Redeemer, they are proud and self-sufficient (*beati pauperes spiritu — esurientibus implevit bonis et divites dimisit inanes — venite ad me omnes qui laboratis et onerati estis*, etc.).

"Thus faith in Christ depends most especially upon a vividly awakened conception of the necessity of redemption: upon the feeling of our needs rests the adhesion to Christ and to Christianity, among the high and the low." (Hirscher, on apprehensions in

regard to the giving of religious instruction, also mentioned by Jungmann, Geistl. Bereds., cf. *Catechismus Romanus;* Ignatius of Loyola — Exercises, meditation on the Incarnation, with notes by Pater Roothan, also the Christmas hymn — *Spes perennis omnium — solus e sinu patris mundi salus adveneris*, etc.

For all these view-points the Gospels, the Gospels of the Sundays also, contain innumerable scenes, doctrines, and parables, and by a practical-typical application of these to our present life, thousands would be compelled to say: I am in similar distress — Jesus can and desires to help me likewise! Consider the following view-points, which are adapted for Sacred Heart sermons, especially if the inner, the divine-human life of the Saviour be more deeply contemplated and treated.

(α) *Jesus and our poor reason* (*ego lux mundi*); compare, f.i., Jesus and Nicodemus; Jesus and the Samaritan woman. Our reason, it is true, is a splendid light. It can and ought to discover for itself a huge field of truth. But for a deeper conception of religious truths it appears weakened, — and in regard to the supernatural — it is completely insufficient. Here the immeasurable truth of the words appear: *Erat lux mundi!*

(β) *Jesus and our corrupt, sick heart.* (Compare Jesus and the Samaritan woman, Jesus and Mary Magdalen.)

(γ) *Jesus and our weak will.* (Compare Jesus and the training of the Apostles, the entire Apostolic school from all sides, the parable of the vine and the grapes.)

(δ) *Jesus and our great guilt.* (Compare Jesus on the cross, possibly in the light of the Pauline letters concerning the satisfaction of Christ. Confer Simar, Theologie des hl. Paulus; see above, Passion Sunday and the entire development of Holy Week.)

(ε) *Jesus and the enormous amount of suffering.* (Consult the doctrine on suffering, after the scene at Cæsarea Philippi, Jesus' way of the cross, compare, f.i., above, p. 86.)

(ζ) *Jesus and sickness.* (Compare the evening at Capharnaum, after the cure of the mother-in-law of Peter and innumerable other cures, as, f.i., that of the woman suffering from an issue of blood.)

(η) *Jesus and the hour of death.* (Compare Jesus and the young man of Naim, Jesus and the daughter of Jairus, Jesus on Mt. of Olives, Jesus and His death on the cross.)

(θ) *Jesus and the grave.* (The entire history of the resurrection of Lazarus, treated, f.i., as a thematic homily.)

(ι) *Jesus and eternity.* (Compare the great declaration of Christ on the last things, the parable of the judgment — life in the light of the candle at death, and of Christ Jesus.)

Thus innumerable other grave conditions of life might be brought into connection with Christ, f.i., Jesus and labor (the rich draught of fishes, see p. 532; the house at Nazareth); Jesus and temptation; Jesus and our slow progress, etc.

13. *The catechetical truths in general.* It would be of great advantage if the preacher perused the catechism from time to time and asked himself: which truths were less frequently treated? Such an examination of conscience by the pastor, the rector of the church, and of the individual preacher would become immensely fruitful from time to time in the selection of themes. (See also above, p. 54, n. d.)

Book VI

THE VARIOUS KINDS OF SACRED ELOQUENCE

BY the various kinds of sacred eloquence we may simply understand the characteristic forms of the manifestation of sacred eloquence: the didascalic and the paregoretic eloquence, with the subdivisions of the latter: the panegyric and the paraenetic speech. These forms of manifestation we have already extensively considered in the examination of the essence and foundation of sacred eloquence. (Consult Book I, § 2, p. 38 sqq.)

The above mentioned general notion, however, contains the concrete kinds and species of sacred eloquence, which are formed on the basis of the various forms of the manifestation of eloquence, in consequence of the uniqueness of the real aim of the matter and of the circumstances of the sermon. These concrete kinds and species are to be treated here. In the treatment of these concrete and determined divisions we shall consider, very minutely, the formerly developed principles of the forms of manifestation of sacred eloquence. We desire, above all, to recall the very important axiom which manifested itself to us on that occasion, through the consideration of the essence of eloquence itself, and which we shall here repeat in the words of Bishop Keppler: "There is no sermon which could have a purely didactic aim,[1] none that might be intended merely to move, none which could move the will without uniting with the knowledge of faith or influencing the same. So, too, are there no purely dogmatic or purely moral sermons: dogma must always end in moral; moral must be built upon dogma." (Wetzer and Welte's Kirchenlexicon, II. ed., art. Homiletik, 6. Bd., p. 214, c. 2.) Nevertheless, it is proper to speak of dogmatic,

[1] See above, the explanation of the notion "didactic," p. 39 a.

moral-apologetic and exegetic sermons for a direct practical orientation. The just indicated views and spheres of religion appear in certain spiritual addresses more prominently. But they should never hamper nor impede in any way the supernatural life which should grow out of faith and which is the one great and main object of homiletic activity: *ut vitam habeant et abundantius habeant.* But after having developed precisely this main object of the sermon theoretically and with practical suggestions from all sides in our entire studies, we believe we might be allowed the more readily to follow, for practical reasons, the obligato division in this Sixth Book. Dr. Keppler, it is true, rejects, in the quoted passage, the principle of division into the dogmatic, moral, and apologetic aims, because the greatest danger arises therefrom to ignore, in spite of all precautions, the life-nerve of the Christian sermon, which lies between dogma and moral.

We agree with this perfectly, if this principle of division is to control all homiletics. But, after having disclosed, time and again, this life-nerve of the union between dogma and moral in our homiletic studies, and especially in our theoretic and practical treatise on Holy Scripture and liturgy, and having shown its ramifications, we might be permitted to select, without any detriment, the ancient obligato division for a collection of direct and practical rules in this Sixth Book.[1]

CHAPTER I

DIVISIONS ACCORDING TO THE PREDOMINANT SUBJECTS OF SERMONS

ARTICLE I. *The Thematic-Thesis Sermon, with a Predominant Scholastic-Rhetorical Method*

§ I. THE DOGMATIC SERMONS

We shall consider the necessity and the excellence as well as the method of dogmatic sermons.

1. *The necessity and the excellence.* Faith is the beginning of our salvation and the root of our entire justification. (Trid.

[1] Consult on this eminently practical point P. Jungmann, S.J., Bedenken gegen die Einteilung des Deharbe'schen Katechismus (Theorie der gl. Beredtsamkeit, II, B, p. 792, n. 339 sqq.) and with it the Antikritik of P. J. Linden, S.J., in the supplement to the Katechetischen Blaettern (Koesel, Kempten): Die Einteilung des Deharbe'schen Katechismus, Jahrg. 1902, n.

Sess. 6, c. 8.) Therefore, the development of the extent of faith is the first and the most necessary task of the preacher. Christ reveals Himself, above all, as a teacher of truth, and He acted, above all, as the teacher of truth. Precisely therefore did He transmit to the Church the preaching of the truth as her first and fundamental task. The proximate proof of this was already furnished in the introduction of these studies, when treating of the teaching office of Christ and of the Church (pp. 13–27). But the sermons which are predominantly dogmatic are best adapted to proclaim the extent of the doctrines of faith, of the doctrines of Christ Jesus. They are therefore indispensably necessary and of an incalculable benefit. The entire, full, and especially the connected announcement of the whole faith effects, moreover, that which is ordinarily called the Catholic view of God and of the world, and implants into the depths of sentiment the real spirit and joy of faith. (See pp. 43 sqq., and 44; p. 46.) The dogmatic sermon, finally, conquers one of the greatest enemies of religion: *ignorance.* In innumerable people ignorance, and semi-ignorance in the line of religion, is the cause of religious ruin. It was not in vain that Christ said: *Ego sum lux mundi;* and the evangelist announces Him as the *lux vera, quae illuminat omnem hominem venientem in hunc mundum.* (See above Holy Saturday, pp. 400–403.) Such and similar thoughts might easily be arranged in an introductory sermon of dogmatic sermons. We have repeatedly drawn attention to the numerous and fruitful occasions for the deliverance of dogmatic sermons and cycles, especially in our treatment of the ecclesiastical year, and we have given on this point extensive and suitable suggestions. (See, f.i., the chapters on Advent, Christmas, Epiphany, the Sundays after Epiphany, Passion Sunday, Lenten sermons, Holy Week and its several days, Holy Saturday, Easter, the Sundays after Easter, Ascension, Pentecost, Trinity Sunday, Corpus Christi, the feast of the Sacred Heart, the Sundays after Peter and Paul, etc.) We *wish here* to emphasize most emphatically that also the exegetic sermon — the homily — might be, in a really excellent manner, a dogmatic sermon. For this, too, we have given innumerable examples. (See, f.i., Epiphany, Holy Saturday, Easter (the history of Easter), Easter Monday, the II. Sunday after Easter, etc.)

2. *Various kinds of dogmatic sermons.* The dogmatic sermons may appear as:

(*a*) *Dogmatic festive sermons.* There is question here of grasping the great mysteries, the main themes, and the central truths deeply, clearly, and in the spirit of faith, to develop them and to descend from these heights down to direct practical and striking applications. We have expressed ourselves fully and diversely in treating of the ecclesiastical year, on these festive and mystery sermons. (Consult our extensive suggestions for Christmas, p. 210 sqq., p. 212 sqq., p. 216 sqq., n. II.; the excursus on Epiphany, p. 229 sqq., and especially p. 231 sqq.; the paragraphs on Good Friday, Holy Saturday, Easter, and Pentecost, on the feast of the Sacred Heart, etc.; consult also an important remark on the application of the festive sermon, p. 73 sqq.)

The dogmatic sermons appear:

(*b*) *As catechetical sermons.* They unfold the whole contents of faith, contained in the catechism, in connected cycles. These sermons are immensely beneficial and very much to be recommended. Care must, however, be taken that the several sermons be not overcrowded with matter. Besides, the dogmatic-catechetic sermon should not be too closely connected with the text of the catechism, so that it may distinguish itself sharply from the Sunday catechetical instruction. The paraenetic point of importance should also be more prominent than in the catechetical instruction. Therefore, the trend of the catechism should be closely followed and ought be treated in two to three years, with occasional interruptions by homilies or festive sermons, and for the material construction and division theological works should be mainly used, such as Willmer's, Hurter's, Heinrich's, or Scheeben's dogma, the Summa of St. Thomas, dogmatic monographs, and occasionally, yet not too slavishly, catechetic-dogmatic sermons of various styles, f.i., Zollner, Wermelskirchen, Monsabré, Ehrler, etc. (See also above, p. 315: Dogmatic-catechetic sermons for Lent.) We distinguish:

(*α*) *Catechetical popular sermons*, as a short and striking and substantial popularization of dogma.

(*β*) Catechetical sermons for the cultured classes, f.i., in the form of ten-minute sermons for the late Sunday masses, etc., in which the same preacher might deliver a series of from ten to twelve sermons, to permit the trend of the thoughts of the several sermons to be most intimately connected and act under similar objective thoughts. In such a case all introductions would become

superfluous. Under such circumstances somewhat more lofty thoughts might be occasionally interwoven, provided the preacher knows how to descend again to a short and striking and practical central truth. It need scarcely be mentioned that a wise apologetic direction would be here of great advantage. But great confidence should always be placed in solid, and, by means of Holy Scripture, vivid and positive development of Catholic truth. (See several suggestions for the Sundays after Epiphany, p. 240, n. III; for the Sundays after Easter, pp. 448, 449; see also above: Contents of the sermon, p. 668 sqq.)

(γ) Catechetical sermons at low masses, especially for servants and laborers, who are prevented from attending the parochial masses. Here a religious instruction on the duties of the stations of life should be combined with a solid instruction on religion, and occasionally Christian social thoughts should be worked in.

(*c*) *As dogmatic Sunday sermons, in connection with the liturgy*, and in fact:

(α) In a strict liturgical connection. (See the §§ on the ecclesiastical year, especially on Advent, the Sundays after Epiphany, and the Sundays from Septuagesima to Easter, and § 74.)

(β) In a wider combination of thoughts. (See our extensive plan of sketches for Lent, p. 327 sqq.) (Compare, pp. 506 sqq., 576 sqq.)

For a change the pastor of souls might peruse, to great advantage, all the Epistles of the year with the question: What kind of dogmatic central thoughts do they contain?

(*d*) In all these various kinds and methods the preacher should not confine himself to the giving of proof, but should, in every instance, make a transition toward a fruitful and universal motion, in order to close with a striking central application.

Thus, f.i., in a sermon on the holiness of God, based on the sixth chapter of Isaias (the vision seen by the prophet of the "Holy" of the Seraphim), wherein the thought might have been developed: God hates sin, i.e., (*a*) God cannot sin. (*b*) God absolutely cannot sin. (*c*) God can only permit sin in order to draw good from it — a transition might be made to the following practical central application: *And what do we do in view of the sanctity of God?* Like the sinless God, we should hate sin, and, as sinful men, deplore sin. The preacher may again look back to the vision of the prophet (c. 6). When the holiness of God revealed itself to the prophet in an overwhelming manner, Isaias, in the conscious-

ness of his sinfulness, cried out: Woe is me, because I have held my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King, the Lord of hosts. And one of the Seraphim flew to me, and in his hand was a live coal which he had taken with the tongs off the altar. And he touched my mouth and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sins shall be cleansed. *What does this mean for us?* Before the holiness of God we must bewail our sins and the eternally Holy will cleanse us from sin. And now the homilist may gather from the dogmatic part of his sermon the one or the other motive and make it a motive of contrition (see p. 342). The purity of God, who is light, and in whom there dwells no shadow of darkness, who, with all His essence and power hates sin, and is ready, with all His holy and mighty mercy, to cleanse us and to deliver us from sin — the purity of God overwhelms us with shame, but raises and moves us also to the pure love of God and to contrition through love. The preacher should popularize these thoughts. Therefore, he should exhort with all possible energy his hearers to imagine themselves in the condition of the prophet precisely at the Sanctus of the mass — to compare God's holiness and our unholiness. He should encourage the Christians, from the Sanctus to the subsequent consecration of the sacrifice of the mass, to awaken within themselves a perfect love and contrition, with the resolution to make a good confession, so that before consecration a Seraph may come also to us and cleanse us with a live coal. This Seraph, with the live coal, is perfect contrition and love. The preacher ought also strengthen this motion of feeling of his hearers by adding to the image of the Old Law an event of the New Law, f.i., the rich draught of fishes had just been accomplished. The boat of the fishermen, almost brought to a sinking point by the great draught, glides lonely over the quiet crest of the sea of Genesareth. There that which has just happened is formed for Peter, who is in the boat with the Saviour, into a great picture. He views the divine sanctity and the majesty of Jesus. But the sanctity of the Son of God takes possession of him and thrills him through and through. He collapses over the blessed booty which the fishermen's bark contains. He falls upon his knees and, from the consciousness of his unholiness, he cries out: Depart from me, oh Lord! I am a sinful man! The preacher might urge, in a mild form, a similar feeling of sorrow, in which the hearers, reconciled, should salute the thrice Holy God in the imminent solemnity of consecration, in order to proceed again, re-established and cleansed by Him, to the work and battle of life. Thus the preacher may descend very readily to an entire concrete, practical and central application from the dogmatic theme. Of course, the thoughts merely sketched and concentrated here should

be more briefly or extensively popularized, according to the range of his hearers.

In a second sermon on the holiness of God (positive holiness) the preacher might develop, first, a dogmatic, and secondly, a moral point, each *with a word of Christ.* Theme: *The holiness of God.* God is holy, this means: God loves, desires, and effects only that which is good. 1. The first word of Christ (spoken to the young man): "God alone is good. Only one is good—God." (*a*) God wishes and does only that which is good. Only that is really good which leads to the infinitely supreme good, which in some manner corresponds to the eternal supreme end. But God Himself is the supreme good. He is never far from the end. He is the end Himself. God desires, wills, and embraces therefore always the supreme good, all good. One alone is supremely good, only one perfectly good, good and holy in and through Himself—God. (*b*) God seeks nothing good beyond Himself. We must direct ourselves toward an end, toward God. He is above us. We must attain the good, grasp it, but often, alas! we lose sight of the good and we sin. God is a law to Himself. He is the supreme good. What God wills is always good, for He is supreme good. "One is good — God." He cannot but will and desire solely and alone, with His almighty power, that which is good. But He does not will it blindly, not coldly, not without a pleasure in the good and not without full knowledge of the good. He is the only truly good, He is goodness itself. He is the source of all good. Wherever there is anything good in the universe there shines a ray of God. (Popularize this). In a word: God thinks, wills, wishes, and effects only that which is good. He Himself is the supreme good and therefore perfectly holy. Holy, Holy, Holy is the God of hosts — thus we address Him, admiringly and adoringly with the Seraphim. Does not everything turn around God? Must not God love Himself the most? But is this not egoism? Do we complain of the sun if all the planets turn around him, if he alone dispenses light, blessing and illuminating all? Surely not. God is the sun of goodness. God is entirely good, therefore entirely holy. Where then is the egoism? the selfishness? If we were to make ourselves the center, if we thought that all things turn around us. For we are not the center. We bear relations to our fellow-men. And one who is eternal is above us. *Above God there is no one.* He is the rule and the source of all sanctity. He can never contradict the eternally good. He does not contradict Himself. In Him all is good and corresponds to the eternally good. He only thinks and loves and effects that which is good. Therefore is He Holy, infinitely Holy, He is the very sun of holiness. (*c*) But He does not retain for Himself that which is good and holy. He communicates it to others (*Bonum est diffusivum sui*). Who are the saints? Who are all those who do real good?

As the ray of the sun is reflected in a drop of dew, so, too, is the divine Sun reflected in every holy man, in every holy deed performed in heaven and on earth. (Popularize this.) What follows? If we consider God's sanctity again and the distribution of the divine sanctity and goodness, if we reflect that "every good and every perfect gift comes from the Father of light," then we will be deeply confused. We will see the contrast of our own sinfulness and poverty. We darken and pollute the rays of the divine sanctity that reach us. Again we become downcast in spirit — we deplore our sins and we lament: "Lord, depart from me, for I am a sinful man!" Then a second word of the Saviour surprises us: "Be ye perfect, as your heavenly Father is perfect." Be holy as your Father in heaven is holy. In our last meditation the sanctity of God drew us upon our knees through contrition. But the sanctity of God places us on our feet again. God is holy. Very well, be ye also, as children and creatures of God, holy in your own degree. Behold, says God, who is holy, I have put something of my holiness into your souls — sanctifying grace (see above, p. 90). You bear, therefore, like myself, holiness, aye, even you are a rule, a law, a power of sanctity unto yourselves. There should likewise be no room for sin in you, since your last confession (see pp. 167, 168). See to it that "you receive not the grace of God in vain." "Be yè perfect, be ye holy, as your Father in heaven is perfect and holy." Never forfeit grace, your inner essential and divine sanctity! Every Sunday, every confession day, every day of the week, make a resolution for life against every impediment to sanctity, to grace. Take a hold of the entire armory of grace (see Holy Saturday, p. 402). And then? Become a true man, a perfect man, for your Creator, your Father in heaven is holy, is perfect. Become a whole Christian: for your brother, the Son of God and of man, Christ Jesus, is perfect. Strive to become true fathers and mothers. And though you be ever so lonely, so forgotten, so abandoned — do your utmost on the way of the cross, in the eyes of God, who sees all things — to become perfect, complete and perfect followers of Christ. If you have stumbled on the way, arise quickly. Begin again! Always endeavor to make some progress, be it ever so small. Aye, strive at all times, in spite of your many faults, to be whole men, whole Christians in religion, in your vocation, until you are returned to your home, after the terrestrial conflict and the purification through purgatory, into the eternal kingdom of perfection: *estote perfecti, sicut et pater vester perfectus est.* (Popularize this in a becoming manner.)

We have hastily sketched these two examples to show, f.i., how naturally, even before a cultured audience, from a relatively high range of thoughts, in which the idea of God was emphasized, the preacher may descend to direct practical central applications (see also pp. 73–77).

(*e*) The preacher should show, finally, in all the various kinds of dogmatic sermons, each dogma in its connection with the central truth and especially with Christ Jesus Himself. "Dogmatic sermons are, as a rule, the most tedious and the least enjoyable, the most instructive and edifying, according to the division of the several doctrines, or considered and treated in their live connection with the central ideas of Christianity and in constant relation to the conditions and the needs of human life." (Willmer, Die Predigt in der katholischen Kirche, Abth. I., Heim's Predigt-magazin, Bd. 3, Abth. I.) All our exposition on Holy Scripture and liturgy aimed at presenting this central thought of genuine homiletics in a theoretic and practical form, viewed from every side.[1] He who meditates regularly and views the life of the world with an eye of the pastor of souls, will always find, from Christ and His dogma, the way to perfect life.

. . . . . .

Here we would suggest a comparison with these explanations of dogmatic sermons, and our thoughts on theological science as a guide for practical sermons, pp. 52–56, and on the practical elaboration of the sermon, p. 71 sqq., and especially p. 75 sqq., and also to consult the treatise on the principal themes of sermons.

Literature. Above, in our treatise on Holy Scripture (pp. 92–165) and of liturgy, especially in the development of the ecclesiastical year, we have time and again pointed to the dogmatic side of these first sources. Now we recommend to the preacher, in next line, large and dogmatic works and especially the works of Willmer on Religion. (Detailed literature is found in the chapter on the ecclesiastical year.) Among the patristic literature we refer especially to the sermons of St. Augustin and of Leo the Great, of Chrysostom, hom. *de resurrectione*, *de ascensione*, hom. n. 1 and 2 *de pentecost.* Splendid models of dogmatic sermons and great wealth for many sermons are often found, sometimes in a single sermon, in the sermons on dogmas and mysteries of Bossuet, Bourdaloue, Massillon. Sermons on feasts and mysteries of Maccarthy, Wuerz, Tschuppik, Gretsch, Colmar, Ehrler, Eberhard, Foerster are also recommendable. Besides, Schork, Die Geheimnisse unseres Glaubens, Wuerzburg, 1879, Thuille, sermons on the most important truths of religion,

[1] Consult, a. o., p. 53, d. p. 137–145, n. 21, 22, 23, and parallel, p. 169, 170; especially the reviews of the eccl. year, p. 200 sqq, p. 506–510, p. 576–582, and also all the paragraphs on the eccl. year, p. 173, 5, to the final paragraph of the chapter p. 27 sqq. Compare also: Contents of sacred eloquence, the main theme Christ Jesus, p. 672. Compare also below; Apologetic sermons.

Freidburg, 1879, the sermons and conferences of Monsabré, P. Bougaud, the dogmas of the creed, Zollner; neue Bibliothek für Prediger, Katechetische Predigten, Wermelskirchen, explanations of Schmitt's, Mehler's, and Deharbe's catechisms. A rich mine is furnished through Scherer's Predigtbibliothek. In regard to the real mystery and festive sermons we would again refer to Leo the Great, Augustin (see above), Bernard: *sermones de nativitate, in die Paschali*, etc., especially his highly expressive and uctuous addresses on Mary, f.i. *de assumptione de aquaeductu, de homilia super Missus est.* Again Bourdaloue, Bossuet, Maccarthy, Wuerz, Sailer, Gretsch, Colmar, Foerster, Ehrler, (Festpredigten), Patiss: Predigten auf die Feste des Herrn, Massl: Fest und Gelegenheitspredigten, Westermeyer: populaere Predigten auf sämtliche Feste des Kirchenjahres, Hungari: Musterpredigten, Wiseman: Jesus and Mary, and especially Eberhard's Festpredigten, etc. Much matter is also furnished in the respective volumes of Scherer's Predigtbibliothek.

§ 2. Apologetic Sermons

1. *The object of the apologetic sermon, in general.* The defense of Christianity is as old as Christianity itself. The Gospels, especially the fourth, bear unmistakable apologetic marks. And precisely the Gospels have given direction to the apologetic sermon: it should be, above all, positively instructive, gently illuminating, and powerfully but tactfully defensive. The essence and the contents of Christianity, as well as its manifold attacks at various times and its different circles of hearers, determine the apologetic sermon. For our own times we wish to emphasize the following view-points:

2. *The object of the apologetic sermon for our modern times.* The modern age needs most indispensably the apologetic sermon. The Catholic Church is being attacked from all sides in the most varied manner, in the chairs of universities as well as in the workshop of the laborer. A great, learned, and extensively popular literature, as well as the great power of the Press, carry the attacks into all spheres. In our days of vast intercourse and publicity — in a certain sense — no parish and no person is spared by these attacks. Even the dweller in the most remote village is, in the course of life, not seldom transplanted into the midst of a great city. Therefore, every pastor of souls must supply some momentary and preventive defense of religion. Not infrequently are preventive apologetics too much neglected in the catechesis and sermon. Today every pastor of souls ought ask himself: To what

dangers are the members of my parish mostly exposed, especially the more advanced youth immediately upon leaving school, in the formation of their avocation, in their studies, in the intercourse with the modern world, and in their peregrinations? Especially should the pastors of country parishes, which furnish a great contingency of the immigrants who flock into the large cities, into industrial centers, and into mixed communities, not lose sight of the great task of preventive apologetics. It is comparatively far better for young people to hear a reasonable measure of objections against the holy religion with an accompanying striking refutation from the lips of their own pastor, of the catechist, and the preacher, either in the pulpit or in societies, rather than hear these objections first, to their great surprise and astonishment, in the workshop as an unheard novelty. It is just as important to arm the young people against the dangers of a city, in a prudent manner, and without any obtrusiveness, as it is to oppose an immoderate rush to them in a pastorally prudent manner. It is far more important to strengthen the population of a place, which is developed from a simple village into an industrial center or gathering of strangers, by a deep religious instruction, corresponding to our modern needs and dangers, than to preserve it by a mere possible pessimistic and unfruitful opposition, against such development, or even to attack in a one-sided manner, through imprudence and in an uncatholic way, industry and commerce, and to offend immigrant strangers from the start. It is an unpardonable pastoral mistake for those who have charge of souls to abandon only then the usual trend of sermons and of pastoral care when the flood of enmity against the Church has already entered through the windows. It would, furthermore, be imprudent and unchristian to consider every cultural novelty merely from its weak side, and to ignore completely all of its relative good, to look with a distorted eye upon whatever may be new or upon newly arrived strangers or industrial laborers, to insult them in a tactless manner, instead of being mindful of the word of the Saviour: *euntes docete omnes gentes — omnia traham ad me!* What would have become of the world if the Apostles had clung to a narrow-minded, judaic-patriotic standpoint? What would have become of Europe if the Benedictines had withdrawn themselves from the contact of the incoming hordes of barbarians? It is likewise eminently unpsychological to permit oneself to be impeded in apologetic activity by national

prejudices, or, on the contrary, to condemn unreservedly a certain national reaction, with which possibly only accidentally anti-religious elements are connected, instead of gaining over the Catholic elements of such a movement by a superior and an accommodating spirit in regard to their claims. (Compare herewith what was said above, p. 27, on the teaching authority of Christ and of the Church in reference to our modern times.)

3. *The nature of this apologetic task.* The following view-points, in particular, may be predominating:

(*a*) Apologetics for daily use, i.e., a solid and forceful refutation of the most ordinary objections, catchwords, prejudices, and historical lies. In this a limitation to the *argumenta ad hominem* should not be permitted; on the contrary, the task must be undertaken with a perfect scientific seriousness, for the popularization of all ideas. For this purpose the armory, rather light in form, contained in the short answers to common objections against religion by Segur (edited by L. A. Lambert, LL.D.[1]), might furnish powerful ammunition, also the "Schutz und Trutzwaffen," of P. Nilkes, would give many important points.

(*b*) A thorough and stimulating treatment of the entire doctrines of faith, of morals, and of grace, in the perfect light of Holy Scripture and of Tradition, with apologetic prospects.

(*c*) The defense of the philosophic-natural foundations of revelation: the supernatural is based on the natural; our system is not suspended in the air.

(*d*) A consciousness of the conviction that the so-called differential doctrines are not merely some appendages and admissions to Christianity, but the sequels and the claims of the person of Christ, of His works and His doctrines. Catholicism is nothing less than Christ Jesus Himself, but the whole Christ, with all that follows and He claims for faith and life. Every sentence of the catechism, every precept of the Church, every grace of the Christian is only a ray from Christ— the Sun. For us modern Catholics there is nothing more important than to place the person of Christ deep into the center of the sermon, especially of the apologetic sermon, and to show that all that we have is a sequence, coming from Christ.

(*e*) Treatment of the several differential doctrines in the modern sense, as opposed to the present Protestantism, rationalism, old

[1] Note of the translator.

Catholicism, etc.,[1] according to the various tendencies. The greatest and most important doctrines of distinction are contained today mainly in the clear, great, and deeply perceived personal conception of God, of which the entire progress in natural sciences furnishes to the Catholic a really grand illustration:[2] then, in the perfect conception of the divinity of Christ, which we attain through the Gospels, through history, and through dogma,[3] — furthermore, in the clear and perfect conception of the Church, as presented to the modern world by the Vatican council;[4] in the firm, unadulterated conception of the supernatural life of grace, of the Christian moral life through grace and faith, not by mere natural means, and especially — in a clear, deep, and deeply felt instruction on the sacraments and their reception. We emphasize these thoughts, because our polemics are, here and there, too often lost in petty warfare, which, of course, is also important, but emphasizes too little the triumphant backgrounds and their bases. We should often return to the great "Either-Or" of the fundamental questions.

(*f*) Upon this background should follow a clear and compact treatment of the several differential doctrines, errors, prejudices, calumnies, historical lies, and of public and private attacks. Here we again recommend:

(*g*) A return to a description of the great Catholic view of God and of the world, in which the natural and the supernatural, the terrestrial and the divine, natural science and the Bible, the history of the Church and of the world, human power and divine grace, the individual and the social, coalesce into one harmonious whole, from which, finally, all questions and difficulties are answered, even though not every solution and harmonization be fully and conclusively settled today nor tomorrow. The Church, which through her infallible teaching authority proceeds with majestic calm and well-measured dignity into a restless world, remits often large fields to the wrangling and disputes of apologists after having herself prepared the fundamental way. This is the mode of apolo-

[1] Compare herewith, for the preacher and the catechist, the very interesting and stimulating brochure of Dr. Ph. Huppert: Der Deutsche Protestantism zu beginn des 20 sten. Jahrhunderts, Koeln, Bachem, 1902. Here the preacher will find a very ready and extensive orientation, which is most valuable and will show him again where, on the contrary, the forces of Catholicism are concentrated.

[2] Compare our exposition of creation and religion, p. 104 sqq.; on culture and religion, p. 126 sqq., 546 sqq.

[3] Compare above the principal theme: Christ Jesus, p. 667 sqq.

[4] Compare hereon the following: The principal theme of a sermon, p. 663 sqq.

getics which Leo XIII, as Bishop of Perugia,[1] in his pastoral letters on Church and civilization, as well as in his celebrated encyclicals of his entire pontificate, has so strongly recommended to us. (See above, p. 104 sqq.) We furthermore emphasize:

(*h*) A special consideration of the cultured classes. The cultured classes of the present day are exposed to very peculiar dangers. The frightful apostasy of masses, in various circles of the same, imposes upon the *clergy the very peculiar duty:* to devote to these cultured classes special attention throughout the entire pastoral office, which attention should be based on an apologetic and psychological study of the range of the thoughts of these cultured classes and with a prudent regard to their surroundings and intercourse, and, above all, show itself in solid, undiminished, unvarnished, but pastorally prudent and discreet sermons. (See above, p. 79 sqq.) In connection herewith we will add, especially for these sermons, the following remarks:

(α) The dignified popularity of solid, religiously and thoroughly illuminating and practically striking sermons attracts also the cultured. (See above, chapter on popular sermons, p. 78 sqq.)

(β) The popular preacher should by no means *disregard* the introduction of several trains of thought which are justified by the regular attendance of the cultured classes. But this should be done without any ostentation, with a necessary sense of discretion, viewed from all sides.

(γ) A prudent, pastoral compliance is very advisable with regard to the cultured spheres who, f.i., in cities are accustomed to attend certain (late) masses and services. Here very brief, positive, and apologetic cycles of sermons would be very advantageous.

All objections against such suggestions are sufficiently answered simply by pointing to the oldest sermons and pastoral documents of the Church, to the Gospels themselves, and to the Apostolic Letters. Compare, f.i., in regard to the asserted view-points, the synoptic Gospels with that of St. John (see Belser, Einleitung in das N. T., pp. 111, 112, 123 sqq., 319 sqq.), the addresses of Jesus in Galilee and Jerusalem, the epistle of James and the Pauline Letters.

The saints of the Church never moved in beaten tracks. Nor did they display a passion for innovations. The one should be done and the other not omitted.

[1] See p. 1, n. 104.

A pastor and rector of a church will know how to use middle ways in this matter. The greatest difficulty exists where the *invidia scribarum atque pharisaeorum* combats senselessly and heartlessly honest pastoral efforts and regard for modern conditions. Of course, we must not hereby forget that good never succeeds without a conflict, nor without a way of the cross, and also that among minds of the same opinion the principle ofttimes prevails: United we stand, divided we fall. (Compare the Acts of the Apostles: the momentary differences between Paul and Mark, Paul and Peter.)

N.B. On the method of apologetic argumentation, see above: Means of sacred eloquence, pp. 642–645.

Corollary. Considerable intellectual tendencies also cast their influences into the sphere of pastoral theology. We shall therefore here draw several homiletic sequences from this movement, which has been much connected with the much-talked-of and very exciting work of the university professor, Dr. Ehrhard. Ehrhard writes: "How many modern men could be led away from false notions and would return to the active faith of their forefathers if the Catholic pastor of souls were to treat them within the forms of their own culture, if he knew how to put the speech of their hearts into his sermons, if they did not find so much resistance and all sorts of ecclesiastical and pastoral measures, which, in Catholicism even, hold an entirely subordinate significance, but are presented to them by the ecclesiastical organs as the main thing in ecclesiastical life, and even as an essential part of Catholicism."

The great battle over this book has been fought. We have expressed ourselves elsewhere (Schweiz. Kirchenztg. Jahrg. 1902, 1903, and in the "Vaterland" of Lucerne, sub. "g," 1902) very extensively in this matter, and, besides serious strictures, found much that is very valuable. The whole movement supplies even now, for pastoral sciences and directions, certain lessons. This induces us to give the following corollary, wherein we again follow our steadfast principle: *omnia probate, et quod bonum est, tenete.* In all these questions all explanations must be animated by a seriously emphasized, warm, and full *sensus catholicus* and *spiritus fidei* from the Catholic standpoint. This we need not emphasize particularly in the following explanations, since the spirit of these studies is not unknown to any reader.

The ever triumphant view of God and of the world must be unfolded to the people and to the cultured classes, and, at the same time, brought as closely as possible in touch with the needs of modern times. It must be shown how all real conquests and progress furnish but new additions

to a deeper conception of the idea of God. (Compare p. 104 sqq.; p. 73 sqq.) Thus we may present "old truths in the language and according to the needs of modern times." Above all, should the sun of this view of God and of the world — Christ Jesus — His divine and human person, His life and works, His entire being, the full charm of His majesty and of His love, cast their full light, in flesh and blood, in color and life, upon the modern generation. The Catholic must be made fully conscious that, back of every dogma, back of every doctrine of Catholicism, stands *Jesus*. Every grace is life that proceeds from Him, every requirement of religion a precept that emanates from Him, every institution of the Church one of his rays. Catholicism is nothing short of Jesus Himself, His person, His work, Christ with all His consequences, graces, precepts, and rights: Christ from within and from without, yesterday and today and Blessed for evermore. This Christ we must place into the modern world, direct to Him its needs. Catholicism is no old edifice with all kinds of arbitrary dependencies — it is a grand dome of Christ, with a rich and harmonious string of chapels, a central edifice, the radii of which all converge in Christ. This should impress itself upon the Catholic, especially on the Catholic of our day. (Consult the encyclical of Leo XIII "*de Redemptore*," of which we gave a homiletic sketch on p. 219; see also our dissertation on Christ Jesus, p. 137, n. 21, and p. 142, n. 22, p. 672 sqq.) This sun — Christ Jesus — and the whole solar system of His grace and truth is not a mere meteor, of whose rising in former days romantic legends are recounted: the life-work of Christ — *the Church* — stands in the midst of the twentieth century, and can prove to the modern critical world, that she is the bearer of these divine words which Christ spoke to her and to her head: Thou art the rock, the shepherd of the lambs and of the sheep, and I will abide with you all days, even to the end of the world. And every word, every doctrine, every law, of this solar system of Christ and of the Church of Christ is also capable to stand a criticism before the modern world, of itself and in connection with the whole.

Precisely this entire view of God and of the world must oppose the modern age in an undiminished and unimpaired manner, but in the garb of modern thought, feeling, and language, in order to influence it effectively, mightily, and perseveringly. Never will the victory of religion be effected by "*humanae sapientiae verbis*," as the Apostle so strongly expresses it; never by words of earthly wisdom or by pastors guided by worldliness, human respect or human fear. But the same Apostle, who energetically condemns such a falsification and dilution of the deposit of faith, has also proclaimed the great saying of the pastor of souls: Be all to all, to the Jews a Jew, to the Greeks a Greek. Even the pre-Christian revelation had established itself under Abraham and

Moses among a nomadic people. Then it operated, in a dividing and a planting manner, in the wild and stormy and needy period of the times of the Judges, in the midst of the unfledged years of Israel's history, in spite of all the gloom and excesses of that period. Hereupon the religion of the Old Testament animated the greatly planned but still frothy political warlike formation period of David. It finally glorified Israel in those days, when the generation of Solomon surrounded the religious complexion of the people with a really gorgeous frame of a relatively high culture. But even then revelation assumed, at times, a glorifying position, at other times an eliminating but one, always natural in a unique superior manner, but never boasting in Holy Scripture (consult the writings of Solomon) against the bright and shady side of civilization (see above, p. 122 sqq., and p. 126 sqq.). It was always the same religion, the same truth, but it knew how to intone different notes in the different needs of the times. In this line nothing is more instructive than a perusal of the entire Holy Scripture, with a view-point of pragmatics and the pastoral office. Numerous writers, illumined by God, and entirely and variously independent of each other, of most different times and periods of culture, whose accumulated works form that exalted whole which we call Holy Scripture, lead us precisely in this Book of Books, from Genesis to the Apocalypse, along the current of revelation. And how variant is the proclamation of the one truth in view of the manifold necessities! And Christ Himself — how He speaks so differently to the simple people of Galilee — and so differently in the grand disputations with the cultured classes of Jerusalem. He has left with His Church the program: *erunt omnes docibiles Dei* — they will all become the apprentices of God. It is well known that we observe the same unique manifestations in the course of the ecclesiastical history. It is therefore exceedingly correct that preachers should speak to their audiences in conformity to the culture of the age, and, in a certain sense, in the language of their hearts. But never ought these words be conceived in the sense that any minimizing of ecclesiastical doctrine or that any ingenious talk on the cultural efforts of modern times, coupled with a few Christian rays, might gain any souls. We need, of course, not to state that we attach by no means such a meaning to the words of Ehrhard.

The above quotation of Ehrhard contains, however, some misconceptions. Ehrhard speaks of pastoral and ecclesiastical measures of a subordinate significance, which are now and then represented as principal things in ecclesiastical life.

If Ehrhard means hereby that ecclesiastical precepts and measures, f.i., the decrees of the index, the prohibition of cremation, etc., should not be represented as dogmas, but may be announced as serious, binding

ecclesiastical measures which are logical conclusions of articles of faith, and sequences of great scientific ecclesiastical view-points of law, if he means that the several ecclesiastical decrees and precepts must be explained in connection with the essence and the ideal purposes of the Church, that the modern world, in general, ought to be enlightened in the directive fundamental views of canon law according to the light of the Gospel, then we agree with him entirely. Aye, if Ehrhard wishes to say more, if he and others with him think that many ecclesiastical precepts, f.i., the prohibition of books, the practice of excommunication, the administration of the index, be capable of admitting many reforms and further developments, we would have no objection. Such suggestions would be very valuable, especially when there is question of the codification of canon law and of its further development. These are, of course, always to be made in a clear manner and with all due respect for authority, and should be indicated in ways sanctioned by canon law. It has already been mentioned before that the Vatican council had many such propositions submitted to it. Pius IX and Leo XIII have already made many not inconsiderate changes, among others some for the practice and absolution from excommunication and for the administration of the index, upon which a future council may continue to build, etc. Leo XIII, a few years ago, through a "*motu proprio*" occasioned striking reforms in matters of dispensations, etc. But it is never allowed to regard slightingly the practise and the ecclesiastical political programs of the Church in a few ingenious sentences. Church laws are binding.

If the Catholics esteem highly and firmly the unadulterated and undiminished fulness of Catholic truth, then they are also permitted, in a certain sense of generous freedom, to consider the work of modern culture, to judge it and take part in it. It would thus be mightily imprudent and even unjust if preachers and speakers were always to refer only in a sarcastic tone to "humanitarian silliness" of modern times. Humanitarianism is a great and noble issue of our modern life. Aye, the humanitarian sense has sprung from the soil of Christianity, and has today taken hold of circles that stand aloof from Christianity. But this should give rise to joy rather than to fear. Aye, we might ardently wish that in the days of the sad trials of witchcraft humanitarianism could have already interfered as that public ethical and mighty power which it is justly regarded from all sides today. However it is also the duty of Catholicism to distinguish false from true humanitarianism. True humanitarianism sees in a fellow-man an immortal soul, the grace of Christ, or, at least, a call for this grace; it sees in the fellow-man the noble human nature created by God; still more, far beyond this, it sees the Christian dignity or, at least, the vocation thereto. Therefore the

Church cannot be satisfied with a mere humanitarianism. She proclaims that which is Christian. She is opposed to a humanitarianism which is exclusively and alone interested in earthly usefulness and has for the care and the baptism of the child, for the Catholic education of the youth, or for the inner conversion of one who deviated from the true path only an insignificant smile. The Church rejects a humanitarianism which separates itself from God and religion and wishes to replace all by a worldly humanitarianism and utilitarianism in a boastful manner. She always keeps her eye on the natural good, even though it appear separated from the religion of Christ. The Church has, indeed, condemned the proposition that the natural virtues of pagans are crimes. But the humanitarian efforts, which are proclaimed and effected in opposition to religion, she regards, with St. Augustin, "*grandes passus extra viam*" — great strides on the wrong path. She hopes, indeed, that the human and worldly good become for many a way to return to God, where grace is very often attached to what is earthly and humanly noble. He who takes offense at this position of the Church, in regard to humanitarianism, takes offense at Christ Himself. The Church by no means prevents Catholics from learning much from humanitarian organizations that are outside of the Church, or even from Protestant circles and neutral institutions. Christ said to the Samaritan woman at Jacob's well: You adore that which you know not. We (the Jews) adore that which we know, for salvation is of the Jews. (John, c. 4.) The Saviour nevertheless pointed out the generously practised love of neighbor by the Samaritan woman as an example for His own kingdom. In a most graceful manner does P. Meschler, S.J., in his most excellent Life of Jesus (I vol. pp. 235 and 236), emphasize the liberty of the law, the nobility of character, the temperate and noble liberty of the Saviour in His conduct toward the Samaritan woman, which He manifested without in the least diminishing the severity of religious truths and ecclesiastical requirements. In the more limited sphere of law two things must be sharply distinguished: the unchangeable principle of the canon law which has possibly grown from the essence of the Church herself, as a free, sovereign society, founded by God, and the proper formation of this principle in a definite time. How different, f.i., are the ecclesiastical requirements on fasting, on excommunication, in different times! To this may be added *a third:* the individual Catholic has no right to follow the fashion of the day in regard to ecclesiastical precepts. It is the duty of every Catholic to hear the Church and to observe her laws. Something far different would it be for an ecclesiastical organ to transgress the law, and its own competency guaranteed by the law. The mere expression of a wish, of a movement for a greater unification of the precept of fasting, of the limitation and simplification of dispensations

is surely nothing uncatholic. It must, however, not be distorted into a fundamental and disrespectful faultfinding and a blustering spirit of reform. We will add still a fourth thought: it is necessary to explain, from all sides, an ecclesiastical measure in regard to the needs and the peculiarity of modern times and to bring the comprehension thereof into closer *touch with the contemporaries*. Many of the cultured classes sin, however, manifestly inasmuch as they simply avoid sermons, addresses, literature, and the press, which can and do present rich expositions in this matter, so that we are often reminded of the words of Holy Scripture placed in the mouth of certain people: *scientiam viarum tuarum nolumus:* the explanation of your ways we do not want!

Let us select a few examples. The Catholic Church is the proclaimer and the administrator of the Kingdom of Christ, instituted by Him as such. If therefore a Catholic should not recall before his hour of death, a deed, a mode of living, which brings him directly and fundamentally in conflict with the Church, then, in certain cases, the Church *refuses Christian burial.* This measure may fall heavily upon the relatives, and is also unpleasant for the pastor of souls. But the Church desires to announce through these measures, in the midst of a modern world, that she regards the great principles and duties of Catholics as something very serious. She desires to show to and before the whole world that certain things are not compatible with Catholic life and with the spirit of Christianity. So also in regard to the law of mixed marriages. The Church does not condemn the consciences of non-Catholics, who, in good faith, strive to attain truth and to whom — even according to Catholic doctrine — the grace of God may be granted in some extraordinary way. Aye, she counts many, in a spiritual manner, as belonging to the soul of the Church. But the Church regards herself, with perfect right, the protector and bearer of the revelation of Christ. She knows that the inexhaustible riches of the Gospel are deposited with her. The preservation and the development of this treasure is *her first duty*. Therefore, the Church must also insist, with all possible energy, that precisely there where it is, above all, necessary — in the Catholic family — this deposit of faith must not be lost. Therefore does she threaten, when the language of love no longer obtains, with drastic measures, with excommunication and with a refusal of burial, f.i., a Catholic father, who, if free to do so, does not rear his children as Catholics. This is again a measure at which many are offended, because they fail to realize the deep sense and the fundamental sequence of this law, which flows from dogma itself. The Church goes a long way — she permits, though reluctantly, mixed marriages, but the responsibility of the Catholic party to transmit to his children the Catholic religion as the dearest heritage, she will not nor can she disregard. The Church absolutely demands from the

Catholic groom or bride of a mixed marriage, the Catholic training of all children, even under menace of punishment. This simply means a strict attention to religion and to religious education. In this regard the Church will never acknowledge the principle: It matters not what religion you profess. Forever will the echo of the words of Christ resound within her: "He who is not with me is against me; he who gathers not with me, scattereth." We are lacking space to illustrate this law more fully. But we must make these ecclesiastic measures intelligent to modern men in the forms of their own culture and with the language of their own hearts. These are really consequences that follow from the principles of our religion. And even in the midst of these sharpest consequences the Church does not desire to decide the inmost condition of a soul departed, against which she was forced to apply the law, though many reasons would justify a fear for the worst.

But there are also very serious laws and precepts of the Church which are not so closely connected with faith and fidelity thereto, as are those just mentioned, which, however, the Church emphasizes with a great seriousness. Thus, f.i., the cremation of a body does not violate any article of faith. In itself it is, moreover, nothing evil. But such as cremation now manifests itself, it appears as an unnecessary, hateful, and anti-religious conflict against the Christian mode of burial which the Church has assumed into her rite and connected most intimately therewith. There seems to be an inconsiderate violation of the deepest Christian symbol contained therein, which even Holy Scripture, Christian antiquity, and a long-sanctioned and solemnized tradition has connected with burial. Its movement also contains a laicization and secularization of the blessing of the dead in our Christian society. Though no dogma is hereby violated, the soul finds its way to the Creator, whether the body be consumed in fire, buried in the sea, or corrupt as a seed in the earth—still, the Church opposed, with all her severity this new fad, as *the defender and protector of a public, living Christian custom and of this Christian impress of the entire community.* She therefore denies the sacraments and public Christian burial to a Catholic who perseveres perfectly voluntarily to the end in his own personal demand of cremation. If cremation be done through the will of another, no ecclesiastical punishment follows. Should a general pest or death of masses make cremation necessary, highly advantageous, and practical, then the punitive law of the Church would certainly not be applied. In certain parts of India, where cremation is of primeval custom, the Church adheres, indeed, to the customary Christian burial, but has directed the missionaries not to apply to converts, in case of cremation, the ecclesiastical punishment, but to be passive, in order to prevent greater scandals. (Thus, f.i., is the conclusion of the propaganda *fide* of Sept. 27, 1884.)

We have inserted this excursus, for a better appreciation of the ecclesiastical precepts, in order to give an example to show under what view-points these difficult things should be treated, especially before cultured audiences.

Literature. We recommend, above all, the study of the more eminent Apologists: Hettinger (latest ed. by Dr. Müller), for depth of thought, the emphasizing of central dogmas and of main themes, for his psychological method and classical style — still unexcelled. Schanz, who offers the best in the natural-scientific (I vol.) and exegetic-archeological sphere (II and III vol.); Gutberlet, a real authority in regard to the most modern tendencies in the sphere of comparative religion and psychology; Schell (so far the I vol. of the second edition[1] has appeared), noted for his great knowledge of modernists, for his research into their most important points of truths, and for his intellectual conception of the same. His irenic and unique acts are very stimulating for pastoral work. Schell's mistakes, however, might lead, in sermons and pastoral work, to really dangerous and false ways. We are here thinking of a by far too wide and uncertain removal and effacing of fixed positive limitations of lines and of consequences of the teachings of the Church, through an excessive irenic meeting of those who stand aloof. Schell considers herein too little the living and constantly active *magisterium ordinarium* of the Church, especially in his explanations of mortal sin, hell, purgatory, etc. It is not sufficient to fall back merely upon the *ex cathedra* definitions. Of course, Schell's warning that it must be well *considered what a frightful import is expressed by the word mortal sin*, is well taken. The objective notion of mortal sin should most surely not be too hastily applied to subjective cases, without paying regard to the *obstacula voluntatis*, to the unique cases of ignorance, of violent confusion, of hereditary strain, of a fundamentally perverse education, etc., etc. These marks of a kind mercy the preacher must take into consideration. Aye, it is often very advisable that the homilist first develop the full concept of mortal sin with a theological clearness, with measure and prudence, without any exaggeration, and then with a perfect seriousness in the most important theme on mortal sin or against some particular mortal sins. (Most important points are found in Lehmkuhl's great Theologia-moralis, in Göpfert, Noldin, Pesch, etc.) The doctrine of Holy Scripture, especially contained in the catalogue of mortal sins given in the Pauline letters, is clear and definite. In spite of certain obscurations, tradition is full of most positive directions. And it is, furthermore, impossible that practical and extremely important notions, like those of mortal sin, hell, purgatory, etc., could possibly have been falsely explained under the eyes of the infallible *magisterium ordinarium* of the Church for

[1] After the decree of the Index, with Episcopal approbation.

centuries. The instigations and the questioning of Schell might really have been, at times, advantageous to theology and homiletics. But never should instigation and questioning excite a stormy and novelty-seeking influence on the sermon and catechesis: the definite sense and the clear indications of Holy Scripture, of tradition, and especially of the closest attitude of the *magisterium ordinarium* of the Church, must be sought in all seriousness and conscientiousness as a homiletic norm and guide to truth. We will mention also the following apologists: De Groot, Summa apologetica, develops with special erudition, in a clear scholastic style, especially the Church, the sources of revelation, and the way of intelligent Christian thought and faith; Hammerstein, who gives in many of his writings direct, solid, rich, and often happily grouped material to preachers; P. Weiss, a guide, through his great and deep conceptions of the apologetics of Christian life, [the general index furnishes, for the preacher, a wealth of homiletic thoughts]; Nicolas: Philosophical studies on Christianity, still offers many intellectual and fruitful points, etc. The preacher should also peruse the rich apologetic separate literature, also the very many interesting and homiletically fruitful articles in theological and other periodicals. He should also follow the status of a faithful exposition of the hexaemeron, the biblical introductions and the harmony of the Gospels. The study of a number of conferences of some noted German and French preachers is likewise very useful. Without the slightest claim to completeness, we should like to call attention also to a selection of smaller apologetic brochures, which often offer good service to the preacher: P. J. J. Schäffmacher, S.J., Controvers-Katechismus für Katholiken und Protestanten; P. Secondo Franco, S.J., a textbook on popular answers to common objections against religion; Aug. Egger, Bishop of St. Gall, Atheism, etc.; P. v. Hammerstein, S.J., select works. I. Edgar, or "From Pantheism to truth." II. The happiness of being a Catholic. Proof of the existence of God. Supplement to Edgar; Dr. H. Engel, Die grössten Geister über die höchsten Fragen; Dr. Mayer, die theolog. Gottesbeweisse und der Darwinismus; Msgr. Emil Bougaud, the Dogmas of the creed; P. Julian Müllendorff, S.J., Der Glaube an den Auferstandenen; Dr. J. Hildebrand, Das Wunder und das Christentum; Dr. Anton Michelitsch, Häckelismus und Darwinismus; Dr. Ceslaus M. Schneider, Christus und die menschliche Gesellschaft; John Schmid: Petrus in Rom, or: Novae vindiciae Petrinae; P. Andreas Hamerle, C.S.S.R., Zu wem sollen wir gehen? or: Wo ist Christus? P. Didon, The indissolubility of marriage and divorce; Prof. Dr. Wilh. Waagen, Das Schöpfungsproblem; Phil. Laicus, Zwölf Briefe über den Gottesglauben; P. Peter Milkes, S.J., Schutz- und Trutz-waffen; P. Georg Freund, C.S.S.R., Beleuchtung anti-religiöser Schlagwörter; Dr. P. Bernard M. Lierheimer, O.S.B., Christliches

Leben und moderne Ideen; Dr. Rob. Klimsch, Wege zur Kirche; many writings of X. Wetzel, etc., etc. The preacher ought not to ignore these smaller writings.

§ 3. Moral Sermons

The main object of a sermon is life, supernatural life: *ut vitam habeant et abundantius habeant.* (See above, pp. 34, 35, 36, 38, 2nd, p. 72.) From this, precisely, follows the great significance of the moral sermon, which is directly concerned with practical religious life, and desires to gain, to form, and to educate it for Christ.

In the detailed treatment of Holy Scripture and of the ecclesiastical year we have already paid considerable attention to the moral sermon and in the chapter on the practical sermon (especially Art. III and IV, p. 65 sqq., and p. 71 sqq.) we have fully spoken of the moral side of the sermon and of the moral sermon itself. Here we wish to recall again the principles, there mentioned, on moral application (pp. 72–74), and also our explanations of the emotions so highly important for the moral sermon (p. 28 sqq., and especially p. 645 sqq.). We will content ourselves here with several fundamentally important and directly practical suggestions. (See p. 303 sqq.)

1. *The contents of the moral sermon.* The preacher should popularize the solid and positive, and, in a measure, some of the parts of casuistic moral theology. Catholic morality is the morality of human dignity. Its principle is: *Age secundum naturam:* be a whole man in all your relations to God, to yourself, and to your neighbor. The preacher will do well to remind his hearers occasionally of sound, sensible thoughts and life, and, in a measure, of the noble, but never from God separated human nature, above all, of the noble, sound judgment of human reason in the conscience, which applies the natural God-given law to the particular cases of life. (Formation of conscience.) But Catholic morality is more. It is the morality of human dignity. Between man and the Christian there is an essential difference. The Christian is "for the second time" supernaturally "born," he possesses a second supernatural life (of grace) (see pp. 90 and 162), and for this supernatural life he also possesses a supernatural light, *faith*, which publishes the Christian law and illumines conscience thereby. The Christian conscience thus illumined measures our life first in the fullest

sense. Therefore it may be said that the first principle of Christian morality is: *Age secundum naturam elevatam:* act according to your nature elevated by grace, according to your Christian dignity. You have life — grace. Build yourself into this life. Follow the motion of grace and the law of Christ which will show you the aim and the way of grace very clearly. (N. T. — the law of grace.) For this reason Catholic morality is the morality of the Gospel. The Gospel points out the only splendid, exalted, and still — to us — so near image of Christ. (See above, p. 137, n. 21.) The duty, however, of the moral preacher is comprised in these words: My little children, of whom I am in labor again, until Christ be formed in you. (Gal. 4: 19.) The moral sermon should therefore endeavor to form Christ in Christians. This labor is a twofold one: it is the labor of the sculptor, who chisels away some greater or smaller chips — sins and characteristic faults — in order to make souls like unto Christ. Herein the preacher is aided by a casuistic schooling, which sharpens the eyes, preserves against exaggerations, and urges above all fulfilment of duty. For this, however, the preacher needs a good ascetic training, which is obtained through meditation, through personal conflict, through ascetic reading, and through activity in the confessional. For the negatively moral sermon must not degenerate into a dry enumeration of sins. It should rather lead to a serious, logical activity in the *via purgativa.* We recommend to the homilist, who is really in search of the proper way, the exercises of St. Ignatius, the works of De Ponte and Scaramelli, and especially the treatise on the principles of life by Pesch: "The religious life" (very instructive for moral sermons), Pesch: The Christian in the world, P. Weiss, his apologetics and smaller moral-ascetic works, and especially the Erziehungskunst, by Alban Stolz, and his writings in general.[1]

The other still more important work is that of the sculptor. It is a question of placing the features of Christ and of His morality in a living, touching, and practical manner before the souls of the audience, to paint them, as it were, therein. This is done by homilies on the Gospels, by well executed and worked out substantial thoughts, taken from the Epistles (compare herewith our explanation of the ecclesiastical year), by the development of a system of

[1] Compare also some of the suggestions relative to this subject, f.i., on the First Sunday of Advent, on the First Sunday of Lent, and throughout the ecclesiastical year.

virtues (compare St. Thomas' Summa II. II., Portmann, System der Summa des hl. Thomas, 2. ed.; A. Meyenberg, Die kathol. Moral als Angeklagte), by a practical-ascetic treatment of several virtues, by striking sermons on the principal precepts, the Decalogue and the Sermon on the Mount. (See above, p. 115; pp. 127, 128; pp. 329–335, and especially the Sundays after Pentecost.)

The moral sermon should gather its contents from the ideal and from casuistic morality, but, above all, *from positive ideal morality*. Both — the ideal and the casuistic morality — should be guardian angels to humanity, the one directing and animating in the garment of an Easter light, leading through the various roads of this life, to the end. The other mercifully descending, redeeming, and extricating from all the entanglements of sin, not breaking the cracked reed nor extinguishing the glimmering wick. The way of both leads to Christ: the ideal morality is guide, the casuistic is a handmaid. The moral teaching upon these ways follows the word of the Saviour: Be ye simple as the doves (by grace and virtue always proceeding toward the end) and prudent as the serpent (straggling along, at all cost, without sin or by wrenching oneself away from it). Several closer indications about the literature, the material and its formation, are found above, p. 317: Moral sermons for Lent, under the title of: Principal themes.

2. *The method of moral sermons*. We desire to call attention to the following principal points:

(*a*) Avoid mere general moralizing and not practically striking themes.

(*b*) Form the matter clearly and interestingly, not merely according to an academic fashion and generally known catechetic applications. Excellent dispositions are found in Bourdaloue, Segneri, Sailer, and Colmar.

(*c*) Observe, above all, the principles of the practical fixing of aims and of practical applications. (See above, pp. 65–77.)

(*d*) Present clear and thoroughly explained moral doctrine before proceeding to individual applications. For this the moral theology of Noldin will furnish excellent help.

(*e*) Treat the moral themes not merely morally, but also dogmatically, from the standpoint of the doctrines of faith: *justus ex fide vivit*. Here the moral theologies of Müller, Göpfert, Lehmkuhl, Linsenmann, Hirscher, and Sailer would be of great value.

(*f*) Treat moral themes also ascetically, by permitting them

to become animated by the spirit of a Christian interior life (compare, f.i., above, pp. 261, 262; pp. 267–270), and thereby kindly proceeding to the several means and practises of Christian life. (Compare some of the examples, pp. 68–72, p. 180 sqq., theme V; p. 183 sqq., theme 10; p. 187 sqq., theme D; p. 188 sqq., theme F.; p. 195 sqq., themes K, L, M, N; p. 216 sqq., n. II; p. 238 sqq., III, 1; p. 243, V; p. 249, n., 2. p. 314 sqq.; p. 328 sqq., § 36, entire.)

(*g*) Show, above all, the greatness of the guilt and the inexpressible misfortune of mortal sin, but also the infidelity of venial sin, but distinguish herein the venial sin of weakness and of malice. But a spirit of exhortation and encouragement to constantly renewed conflict with the power of the grace of God should permeate every sermon. Compare, pp. 59 sqq., 60 sqq., 67 sqq.; pp. 176–179; pp. 270–274; p. 280–289; p. 117 sqq., sixth question; p. 344 sqq.; pp. 364, 365 sqq., etc.

(*h*) The "Thou shalt not" should not merely be preached, but also the beauty, the exaltation, the grace, and the honor of the precepts and the illuminating side of the virtues in our life. (See p. 350, § 37 *a*.) He who can point out the real meaning of a Sunday, the full meaning of consecration of holy mass, and show what a parochial service signifies, will combine therewith much more fruitfully the precept "Thou shalt keep holy the Sabbath" with a substantial explanation, than he who merely lays before his hearers a budget of duties and elaborates them in a spiritless manner. (Compare point *c*.)

(*i*) *Institute a sort of a school of self-denial and of carrying* the cross, but in the spirit of Christ, whose yoke is sweet and whose burden is light. (Compare above, pp. 88, 89. The preacher should live, as it were, especially in the spirit of the "imitation of Christ"; compare also our paragraphs on Holy Week, the stimulations of which are also adapted for other sermons.)

(*j*) A well-prepared sermon on the sixth commandment ought be delivered from time to time. A thoroughly prepared and minutely elaborated sermon *de sexto*, which combines with a full seriousness of the word of God moral theological precision, with a correct distinction between the perfect-voluntary and the semi-voluntary, between that which is merely tolerated and voluntarily sought, and which mixes with emotions of fear also those of hope and of conversion, and which understands how to combine with an urging of an absolute breaking away from the perfect-voluntary sin, also

an encouragement to a constantly renewed conflict and a reception of the sacraments by the habitual sinner — such a sermon is ever like a shot at a center. The *ex professo* treated theme belongs to the most difficult tasks of the homilist. Exhortations on *de sexto* and *de peccatis contra sextum* may oftentimes be effectively combined with sermons on the Passion of Christ, f.i., with the scene on Mount Olive, the scourging, etc. Such sermons may often be treated as antitheses to certain Gospels, f.i., to the transfiguration of Christ on the II. Sunday of Lent (compare herewith the Epistle, p. 279 B), or as a *sensus accomodatus* to certain pregnant passages of Holy Scripture and of liturgy (f.i., p. 223, note 1, feast of St. John, theme I and IV: The Holy Innocents: *Rachel plorans filios suos et noluit consolari: quia non sunt:* The Church is a Rachel, weeping over her children who, through impurity in a healthy life of the body and the life of the soul "are no more," etc.). Often do the epistles of Sundays present occasions for a theme *de sexto* (see p. 59). But one must guard against injecting into the sermon *unnecessary* offensive casuistics. Nor does every word, good in itself or serious, become the young and old preacher alike. A more detailed, decent instruction in regard to the essential *usus matrimonii* belongs to an instruction given directly to the marrying couple in relation to marriage. In the sermon, on rare occasions, a few serious words will suffice, f.i., in connection with a sermon on the scourging of Christ, or in a sermon on the family, f.i.: Before the column of the scourging, at which the Saviour stands before us today in infinite misery and inexpressible pain, not I, but the Holy Ghost Himself cries out to you: Keep your families faithful and pure. There is a chastity in keeping with one's station in life. By the order of the Spirit of God Himself the Apostle wrote: *Mulier salvabitur per filiorum generationem.* (I Tim. 2: 15.) The woman shall be saved through child-bearing. The blessing of children is the blessing of God. The work and the care of a father and of a mother amidst their children in pure, noble marriage belongs to the most exalted that exists under God's sun. But he who seeks in the holy state of matrimony mere pleasure, without the burden and the duty, commits, according to the words of Holy Scripture, "an abomination." God therefore punished, even in the Old Law, Onan most frightfully. The preacher should then pass on to some other thought at once. In regard to company-keeping, see the suggestions on p. 243. A very practical treatise,

homiletically considered, on *de sexto* is found in the moral theology of Pruner.

A train of thoughts, which might be easily developed, is the following: *Impurity is a destroyer* (a murderer) of life, of health, of the mind (I Cor. 2: 14), of grace (I Thess. 4: 3–7; II Cor. 2: 15; Eph. 2: 13; Rom. 13: 12, 13; Apoc. 22: 15); of faith (the root of justification), I Cor. 2: 14, and of a whole paradise of virtues which the Holy Ghost has planted. For the thesis: the positively intended, fully and completely voluntary sin against the sixth commandment is a mortal sin, a murder of grace, deserving of hell — consider the entire manner of speech and indignation expressed in Holy Scripture in regard to this sin in the Old Law (the deluge — Sodom — Onan), the sharp and earnest words of St. Paul to the rising and blooming Christianity in the New Law (I Cor. 6: 9–10; Gal. 5: 19; Eph. 5: 5); the whole earnestness of the teaching and education of the Church — the great theologians. (Cf. especially Lehmkuhl's moral theol., I. vol., also Noldin, Müller, Pruner.)

(*k*). Do not forget to deliver occasionally a somewhat detailed sermon on the seventh commandment: too little is said on this subject. The preacher should consult moral tracts on the essence of justice, its obligations in general and in particular, on contracts, on restitution, also good catechetical commentaries on the seventh commandment. Excellent ideas are contained in Alban Stolz's Erziehungskunst, and in the moral theology of Pruner and Hirscher, and also in the V. vol. of Weiss' Apologie. The preacher should also touch upon thoughts concerning economy, industry, religious and solid self-promotion of the family, the praise of honest poverty, ideas on a just compensation of labor, Christian principles on contracts, respect to civil laws in this matter, exhortations against contracting debts, careless speculation and the ruination of families, on the timely payment of accounts by all who are able, on the education of youth in honesty and veracity, etc.

(*l*) Develop Christian social themes from time to time, either *ex professo* or occasionally in connection with suitable days and feasts, f.i., on Christmas, the feast of the Holy Family, of St. Joseph, etc., or in connection with some suitable Gospel, f.i., of the rich draught of fishes. *An attentive* reading and a serious study of the encyclical *Rerum Novarum* will show the preacher most readily what social ideas are suitable for the pulpit. (See above, pp. 242 sqq., 333 sqq.) Such themes are: The Christian concept

of the family (see pp. 244–249), private property and its limits. Several reasons for private property and its serious and solid acquisition. Jesus Himself has sanctified the rational preservation and increase of property at Nazareth, since He aided with His divine-human hand to build up the home of Joseph and of the Holy Family — the announcement of the social benefits of the Church and the social efforts of the Church herself. Then he should touch, in great outlines, the duties of the State — the co-operation of justice and charity — the principles of the compensation of labor and the substitutes thereof; occasionally the great fundamental thoughts on strikes, revolutions, etc. — the social principles of the — Our Father; the sermon on the Mount,[1] etc., the retailers of the lies and truths of socialism, etc.

The preacher should, however, guard against a manner of presentation and individual explanations which would convert the sermon into a society address. The details and the technically scientific belong to social conferences, courses, society addresses, and discussions. However, it should be evident from religious-social sermons that the homilist is not a tyro in this field, and that he regards apologetics and positive labor not too lightly. Oftentimes some very occasional remarks, placed within the foundation of the mysteries of faith, are immensely fruitful. The homilist who cannot devote himself precisely to special social studies, will do well to introduce himself first into these questions through a thorough study of the encyclical: *Rerum novarum*, on the negative side, by Cathrein: "Der Socialismus," from the positive side, by Biederlak: "Die sociale Frage," or post himself through the social writings of Dr. Hitze and Dr. Eberle, besides follow, through the reading of social periodicals, the progress of the movement, and, for his social pastoral and society work, supply himself, from all sides, with literature in order to approach as near as possible the intentions of the Church and the local practical needs. Ethics, the philosophy of justice and especially moral theology, must have first laid the foundation. But the main thing is furnished — after a certain theoretic training — by an insight into the practical life and by the intercourse and exchange of ideas with the socially occupied pastor of souls and intelligent laymen, as well as by the pastoral direction of societies.

[1] See the interesting sermons of the Aux. Bishop, H. J. Schmitz, Die acht Seligkeiten und die Versprechungen der Socialdemokratie, 2 ed., 1898.

(*m*) The preacher should exhibit great care in the presentation and language, since moral sermons become very easily dry, cold, and weak, aye, even low without this better treatment. He who has penetrated into the spirit of Holy Scripture and of liturgy will more easily avoid this danger. The overpowering force of ideas and antitheses of Holy Scripture, the directness of the moral ideas and demands presented, the classical measures and their simplicity as well as the penetrability of the thoughts and of the words, under circumstances bound up therewith, which are proper to Holy Scripture and to liturgy, will exert a uniquely fructifying and moving influence upon these moral sermons. (See pp. 81–89.) Then the preacher ought intersperse into his moral addresses practical images, comparisons and parables, historical sketches, suitable and critically examined examples, ethical descriptions (see p. 76), and emotions (pp. 646–657). He should then return to the study and the meditation of the third part of the Gospel of St. Matthew (c. 4–8): Jesus the teacher.

Among the writings of the Fathers we call attention to the homilies of St. John Chrysostom on Matthew, to many moral addresses of Gregory the Great, and especially to St. Basil's hom. 6 *in illud: Destruam horrea;* hom. 7 in *divites;* hom. 1 *de jejunio*, to St. Ambrose de Nabuthe *et usura* (a classical address on the social question of the day, see above, p. 638, n. b). An interesting criticism of the social literature of the ecclesiastical Fathers is found in Ratzinger's history of the ecclesiastical care of the poor. On the social ideas of the Fathers in regard to property, its limitations and obligations, see Cathrein: Moral Philosophie, II t. I, Abt. IV. B. III. A. § 5, pp. 279–286. We also recommend the easily accessible homiletic-ascetic writings of St. Cyprian.

§ 4. Sermons on the Means of Grace

Sermons on grace and the means of grace are, at the same time, dogmatic and moral addresses.

The supernatural life, which the sermon effects, flows to Christians through the means of grace; therefore the explanation of the means of grace and the great range of duty in regard to the means of grace belong to the first and most important duties of the preacher. We have, however, considered this field in the treatment of Holy Scripture, especially during the development of the ecclesiastical year, and, furthermore, in many other places of

these homiletic studies so extensively, and from so many viewpoints and partly also so systematically, that we may here simply refer to it.

1. On prayer: see the principal themes of sermons, especially the I. Sunday of Advent, p. 60 sqq.; p. 68, and especially pp. 180–182, theme V, also Rogation Sunday and Rogation week, pp. 482–492, and likewise in other numerous considerations, presentations of material and suggestions.

2. On the reception of the sacraments, grace, and the means of grace in general:

(*a*) *Systematically:* See: Cycles on the Easter sacraments, p. 307 sqq.

(*b*) *Incidentally:* See our treatise and plans for sermons for the I. Sunday of Advent, for Christmas, Low Sunday, Pentecost, etc. On grace itself, see p. 87 sqq., p. 162 sqq., and Holy Saturday. (See p. 399 sqq., and especially p. 402, etc.)

Article II. *The Exegetic Sermon in a Homiletic Method*

§ 1. The Homily

Many preachers and even homilists seem to be merely acquainted with the thematic-thesis sermon, which had already been prepared by the medieval homiletics and was perfected by the great French preachers, with its strictly systematic construction, with text, theme, analytical division, its pronounced organization of the various parts of treatment and with a conclusion. This style of sermons has its great value and advantage, but also, if one-sidedly cultivated, very many dangers of becoming a mere mechanical form and routine. With this thematic-thesis sermon, aye, even preceding it from primeval times, the exegetic sermon or homily was developed. (See above, p. 30 sqq.) Though we have devoted very much consideration to it in Book IV., on the sources, especially in the treatment of Holy Scripture and of the ecclesiastical year, nevertheless we wish to treat it more systematically as a special style of sermons. In fact, all sacred discourses may be divided into two great groups: into the thematic-thesis sermon, and into the exegetic sermons or homilies.[1]

This division rests both upon formal and material principles. But, since our trend of studies led us repeatedly, considered from

[1] Dr. Keppler, Kirchenlexicon I. c. n. "Homiletik," b. 6, p. 217 sqq.

many views, into the important field of the exegetic sermons, we wish here to connect the homily with the concrete species of sermons, though the homily itself may assume a dogmatic, a moral, aye, even an apologetic character.

1. *The essence and the value of the homily.* The homily is a sermon in an exegetic-practical and popular explanation of Holy Scripture. Scriptural pericopes or selections, determined by the Church and ordered to be read or used as a prayer in her liturgy, or also other passages and paragraphs of Holy Scripture, selected freely from Holy Scripture or the liturgy, or, finally, entire books of Holy Scripture are explained. He who in the spirit of Holy Church, is interested in the use of Holy Scripture for his homiletic activity, as *the* one book created by the Holy Ghost for preachers, and in developing Holy Scripture itself as the word of God in the fullest sense of the word — in having it operate upon the Catholic people as a summary and an entire picture of religion — as a picture of religious facts in flesh and blood, in color and in life — as the one book on Christ Jesus — as a history of divine providence in things great and small; and who will apply and popularize, in all seriousness, Holy Scripture as the great means of enriching our religious ideas, and as a collection of marvelous characters and as an inexhaustible source of popular eloquence, such a one *will deliver* homilies very frequently. No species of sermons brings Holy Scripture so near to the people as the homily does. No species of sermons fulfils the desire of the Council of Trent and of the Pontifical,[1] that the announcing of the word of God be an *annuntiare*, an *interpretari sacras scripturas*, as does the homily. He who furthermore has made it his full and entire business: to preach Christ Jesus and the entire Catholic Church and religion as the ever living and operating Christ, and every dogma, every precept, every grace, and every institution as a ray emanating from Him, he, too, will deliver homilies very often. For in no other species of sermons is the person of the Saviour, His being and His activity, brought so closely to the hearers as precisely through the homily. — Compare our minute, theoretic, and practical explanation on Holy Scripture (pp. 92–167) and on the liturgy (pp. 173–516). — He who would preserve for his preaching activity the freshness, the novelty, and vividness, and guard it against the danger of exhaustion, and would

[1] See above, the chapter on Holy Scripture as a source of sacred eloquence, pp. 92–167.

preserve it against a certain stereotyped traditionalism of themes, texts, divisions, and examples, which, like solidly molded types in a vise of mechanical reproduction, are wont to appear in the literature of sermons, must likewise return to the homily. For the wealth and the life of Holy Scripture flow into the homily, the most manifest opposition to every rock-ribbed stereotypism. The value of the homily is therefore inestimable.

2. *The various species of homilies.* We distinguish:

(*a*) The exegetic homily, which explains a chapter of Holy Scripture, passage by passage, word for word, in a popular and always practical exegesis, but in a vivid combination of thought, and at the end it bears mostly a central idea for practical exhortation. (Compare the homilies of St. John Chrysostom.)

(*b*) *The thematic homily*, which takes the main thoughts and points of Holy Scripture, of a Gospel, an Epistle, etc., and forms them into a proper disposition, which it furnishes and executes entirely in the thoughts of the respective scriptural passage. Thus the homily assumes partly the character of a dogmatic sermon or of a paregoretic address, but remains, above all, an exegesis. Parts of formularies of masses, f.i., the Introit, the Epistle, the Gospel, may be very often combined into a sort of a thematic homily, which thus occupies a middle place between the homily proper and a liturgical sermon. (See above, chapter on the ecclesiastical year.) The designation of a higher and a lower homily is unhappily chosen.

3. *The methodic system of homilies.* During the latter part of the previous century and down to more recent times the homily was very little practised and appreciated in many circles: probably because its essence and value were too little known. In recent times a strong impetus was given toward its direction. As victorious defenders or practitioners of the homily, during the last and the present century, we may name: Sailer, Hirscher, Foerster, Eberhard, P. Jungmann, P. Patiss, Bishop Keppler. In the chapters on Holy Scripture and the liturgy we have defended very strenuously, from all sides, the homiletic manner of preaching in a theoretic and practical manner, so that we may here content ourselves with a mere systematic consideration of the main points of view.

A. *Preparatory exercise for homilies.* The homily presupposes a certain training of the mind, without which the preacher will scarcely ever find, at least not until after many vain attempts, the

right key for this most fruitful style of preaching. We have considered the various steps for this training very extensively, in the chapter on Holy Scripture, and need here merely mention them with a few explanations added.

(*a*) The cursory reading of the Holy Scriptures. (See p. 147.)

(*b*) The gaining of a grand homiletic and pragmatic general conception of Holy Scripture. (See pp. 93–146.)

(*c*) The study of some special commentaries of Holy Scripture for homiletic purposes. (See p. 148, § 2.)

(*d*) The study of some pericopes of the ecclesiastical year. (See p. 153, § 3.)

(*e*) The real homiletic exegesis of the words and sense of the Bible, from a spirit of the texts and the contexts, according to the dogmatic, moral, and ascetic contents in view of the needs and the disposition of the human heart and the times. (See pp. 158–162.)

(*f*) The gathering of these studies and meditations into an edifying and solid popular exegesis. (See p. 163 J.)

These homiletic preparatory exercises ought especially be directly nourished by homiletic instruction and indirectly by exegesis.

B. *The formation of the homily itself.* We propose the following method:

(*a*) Institute a proper meditation on the pericope, following the text passage by passage and weighing the connection of the thoughts dogmatically and ascetically, either exclusively in connection with the biblical text itself, or by means of a meditation book, a commentary or a "life of Jesus."

(*b*) Later attempt — with pen in hand — a practical exegesis. It would be well first to read the respective chapter in an harmonized Gospel, in order to gain an idea of the connection, then peruse a commentary with short notes, or a "life of Jesus," or an exegetically solid book of meditation on the paragraphs of the text selected for the homily. Now begin the real written homily. Lesser adepts do not at once write the homily, but merely a sort of sketched exegesis, passage by passage, or, according to the particular sort of pericope, following the text in its thoughts paragraph by paragraph. In the beginning the homilist should herewith put the question, not timidly, but very definitely: What could be the main thought of the chapter in the mind of the biblical writer

and of the Church which proposes the pericope? But it is not necessary that these thoughts percolate from all sides into a full clearness. The elaboration itself, the digging and excavation of the riches of the text, will of itself constantly increase the clearness of the main thought. The more we have penetrated the spirit of the ecclesiastical year the lighter will the labor become. Thus the homilist should note, for single passages possibly not distantly connected, yet proceeding from a literal sense, the *sensus mysticus* and *accommodatus cum fundamento in re*, the dogmatic, moral, and ascetic thoughts and view-points, according to the circumstances, the person and the life of Jesus, and note short applications and illustrations of all the circumstances of life by certain texts, etc. He should frequently ask himself: What is contained in this dogmatic idea of the Bible? In that sententious word of Christ? Where have I met, elsewhere, the discovered biblical idea of Holy Scripture, or in what connection with some scholastic term of theology or in some manner of language of the catechism? How might I now illustrate the scholastic idea or the sentence of the catechism by the word of Holy Scripture? (Compare, f.i., "grace" and the biblical word "life," p. 88; contrition for venial sins and the biblical saying: "washing of the feet," p. 363 sqq.) Am not I and are not my people in the same condition as the men of the Gospel of today, literally or spiritually? What would Jesus say to us, how treat us now by His Gospel? How does His precious word or deed strike our own times? Above all, however, should he permit the entire work to be dominated by the question: How can I bring closely home to my people, in a practical manner and according to their needs, that which has just been read? How bring the Saviour Himself to them through the Gospel of this day in a divine and human manner, so that He may speak that which He says today, in the midst of the people and to the inmost souls of the hearers? Thus should the homilist proceed in his written exegesis, but never deviate too far from the thought of the text; he should explain much very rapidly and briefly (see above, p. 231, Excursus II), in order to be able to dwell longer upon the main event, the substantial thought or the central point (see p. 232), and exhaust its whole contents. He should ask himself, finally: Does not the exegesis, which was concluded under a constantly consulted commentary or with the notes of a better edition of the Bible or of a Life of Jesus, urge a most special central appli-

cation, or are there two or three practical substantial thoughts which control the whole in a thematic manner? If the exegesis is completed in this manner, partly by way of sketches, partly more extensively, f.i., on flying leaves, then the homilist ought proceed to *the final elaboration of the homily*. For this we propose the following process:

(*c*) First ascertain whether the pericope be more suitable for an exegesis, passage by passage (always under a certain unity of thought and a definitely fixed purpose) (an exegetic homily), or, better, for a thematic division, the points of which, however, are entirely to be filled with the thoughts of the pericope (a thematic homily). According to the answer of this question the elaboration for the one or other method should be begun.

(*d*) Next, the idea of the aim should be sharply determined. Often the lively conceived and perceived intention is sufficient to explain to the people the scriptural paragraph in a true, clear, and warm manner, or to bring Christ Jesus nearer to the hearers, so that they may learn to know the Saviour better. To this is added an entire concrete, practical, pastoral thought which, in a latent manner, animates everything, and at the end of the chain of thoughts flares up like a brilliant light, victoriously and overwhelmingly, with all its practical consequences. (Compare the homilies of St. John Chrysostom.)

Now the last written elaboration really begins:

(*α*) by eliminating first that which is superfluous, foreign or possibly artificial in the exegesis, that which dwells too long on side-issues of the composed sketch. Thus a refreshing and rapid stride of the homily is prepared. It will then dwell, in the applications, which do not belong to the central ones, only on one or two marked sentences. It will, in fact, not overburden the hearers with applications. Much that is valuable in itself, but considered on the whole only accidental, it touches in a mild manner, but spares the precious time for the main purpose and for the substantial thought — without breaking off the thread of a strict combination;

(*β*) in the written elaboration that should be gathered, especially that which relates to the person of Christ, in lively, fresh, and concrete lines, and should be presented as an exegesis of those passages of scriptural thoughts which, above all others, draw full attention to Christ Himself;

(γ) in this exposition special attention should be paid to the important dogmatic, moral, ascetic, and exegetic parts. Still, the homilist should often determine to dispense, at this time, with several expositions, in favor of homilies of later years. The reserved exegetic sketches will then form a *thesaurus ex quo paterfamilias profert nova et vetera.*

(δ) The homilist should next endeavor to form the entire exegesis into one united and whole picture.

(ε) Finally, he should select for a connection of the several points of the thematic homily, or for the peroration of the exegetic homily, some transcendent thought as a fruitful and striking central application.

We will add an example of sketching an exegetic homily, but will confine ourselves intentionally therein to the oft neglected literal sense. Besides, in the homiletic treatment of Holy Scripture and of liturgy we have made a great selection of purely exegetic and also especially exegetic-thematic suggestions for homilies.

Exegetic sketches of homilies on the Gospel of the calming of the storm at sea. (IV Sunday after Epiph. Text: Matt., c. 8.)

The homilist should read the harmonized Gospels of Matt. 8: 18, 23–27; Mark 4: 35–40; Luke 8: 22–25; f.i., in Lohmann-Cathrein: Vita D. N. J. Ch., and herewith the commentary on the storm at sea by Grimm and Meschler, or in the commentaries of Pölzl or Schanz.

Introduction. No other introduction ought to be necessary for a Sunday homily than a kind pastoral introduction: What we have just read, what you have just heard with your own ears — that we shall meditate on today with a holy attention. Every word, every deed of Christ is more than gold and precious jewels. Let us follow the Gospel word by word. If the homily is part of a cycle of sermons on Christ, in case it be delivered after Epiphany and not, as is often the case, only after Pentecost, f.i.; Christ Jesus, the King of nations, the King of youth, the King of marriage, the King of nature, etc., then the introduction will follow from the cycle. (Compare hereon pp. 236 sqq., 238 sqq., I and II, 240 sqq., III.)

Homily. Ascendente Jesu in naviculam: It was late in the evening Another day of the richest Messianic labor was about to pass away. Countless people had flocked to Christ from all parts and they still followed Him at this late hour. But now the Saviour wishes to rest, to spend a quiet hour for Himself and His Apostles. He is about to enter the boat. "Let us pass over to the other side," He says to His Apostles. We here witness a lovely picture of the obedience of the disciples. The Apostles leave everything, they interrupt their activity

or their rest: "And they take Him even as He was in the ship, and departed." Here, in passing, a serious question addresses itself to our conscience: Are we also so prompt in obeying, whenever a command of the Lord is addressed to us, either through the Ten Commandments or through an urgent call of duty? whenever religion requires a sacrifice? or the love of neighbor? Whenever in our inmost soul we feel a desire coming from Him, or some incitement to perform some good deed? (The homilist should quickly popularize such an application in slowly and emphatically expressed words like some unexpected momentary examination of conscience, and then proceed at once with the homiletic exegesis.) But let us follow the Apostolic bark. The evening is quiet and calm. Seriously and majestically the mountain peaks of Hittim look down upon the blue deep. The last solar beams of the day are passing away, and the parting rays of the sun are playing over the tide. All is quiet.[1] Only the splashing of the oars interrupts the solemn silence, whilst the fishermen's bark is gliding noiselessly over the surface of the deep. What a grand picture! The boards of the bark carry the Saviour of the world over the abyss of the waters, they carry His kingdom, the school of His Apostles! (taken from parallel reports). And whilst they thus row (Luke 8: 24), Jesus is asleep. They had placed a pillow for Him in the hinder part of the bark (Matt: 4, 38). There He rests. All around there is a solemn calm in nature, and the Lord of nature — in the form of a man — is asleep. What a revelation by this picture! Jesus is fatigued! Tired, He sleeps in the bark. He is therefore man, *a perfect man as are we*. His humanity also — for such is the will of God — should be oppressed by the burden of labor, by the cross, and by care. And why is He fatigued? "*Oportet me evangelizare: quia ideo missus sum*. I must preach the Gospel, for this I am sent." Therefore He moves restlessly from place to place. "I am come to bring fire upon this earth, and what do I desire but that it burn!" And thus He passes restlessly through the world, to be everywhere the light of the world, not to extinguish any flickering wick, but rather to fan it on, that it too may burn. He passes by, distributing benefits everywhere, and this made Him tired. After having preached to the masses all day and having healed countless numbers, He now sleeps, quietly and peacefully. Oh happy sea, what a grand burden you carry! Thus the bark glides silently over the surface of the sea, in order to reach before the break of day the eastern goal. The Messianic school is at rest. And who would dare disturb the Master, when He, the restless one, sleeps? And

[1] Such brief natural descriptions should not be mere ornaments of speech. They constitute here simply a closer explanation of the remarks of the parallel passages of Mark 4: 35, *cum sero esset factum* and intend to bring the event more closely before the people. They should always be merely means to the end.

the school rests with Him, in a quiet and sacred contemplation. But let us listen to the Gospel.

Et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus: ipse vero dormiebat, etc. Suddenly — thus the Gospel interrupts the lovely picture — a storm arises, aye, a mighty powerful hurricane. (The homilist should here introduce a few remarks on the sudden storms which to this day arise and are feared in the sea of Genesareth, according to Grimm, Meschler, Knecht, and other reports of travelers.) What a contrast! What a frightful upheaval of the sea! The disciples engage all their forces. But the waves roll over the bark (Mark 4: 37). It is filled with water (Mark 4: 37; Matt. 8: 24). They are in danger (Luke 8: 23). An upheaval of the sea, but also an upheaval of emotions arises. The Apostles are fearing for the worst. Like a nutshell is the bark tossed about: the directing force of the experienced sailors gives way. The waves of perplexity, of discouragement, and imperfection overwhelm the Apostolic faith: they also encounter *spiritual danger*. A long series of divine miracles and grand deeds they have already witnessed in Jesus. But now everything is buried, as it were, under the waves. Their lives and the life of their Master likewise are in danger, so they think, and therewith the kingdom of the Messiah and their whole future. They express this fear later, most simply, by crying out: We perish! And Jesus sleeps on quietly, though His omniscience and His omnipotence are awake and see and direct all things. But the sea becomes constantly more stormy — distress constantly greater. The bark, over which mountains of waters are breaking, is filling with water. "Master, we perish, does it not concern Thee?" With this cry of distress they timidly awaken Jesus, when divinity could never be submerged in the little low-lying waters of Genesareth.

Et dicit eis Jesus: Quid timidi estis, etc. And Jesus arose, and the hurricane was most furious. He was the only one calm amidst the storm of the sea and of the hearts. A double commotion surrounded Him. As teacher, He turns first to the storm of hearts, which interests Him more than the commotion of the waters of the sea. He speaks. "*Why are ye fearful, ye of little faith?* Where is your faith? Have you no faith?"[1] Like lightning of love and of severity at the same time, the word of Jesus illumines the night of storm. It had now become deep night indeed. They had set out late in the evening. You see, beloved brethren, here more clearly than elsewhere what interests the Saviour most — *faith*. It may storm and rage, and ruin may threaten from all sides: *He first asks about their faith*. The reckless saying is often heard: Faith matters little. Christ is of an entirely different opinion. Only after having been solicitous about the faith of the Apostles does He

[1] Compare the parallel passages.

turn in immeasurable majesty toward the storm of the sea: "He rebuked the wind and said to the sea: Peace, be still!" *Et facta est tranquillitas magna* — thus speaks one of the Evangelists. (Mark 4: 39.) A mere word, and a great calm ensued. The storm suddenly ceased, the air and nature became quiet. At other times the surging sea required hours and days before it became smoothened. Now there lies suddenly, where but a moment ago the hurricane raged, the quiet sea, smooth as a mirror, before the astounded Apostles. A moment ago, fully conscious of human impotence, they were a prey to the blindly raging forces of nature; now upon the word of Jesus, the suddenly tamed sea carries them in the peaceful bark over the mirror-like *smoothed surface*. But within them there was also a great calm. After the miracle Jesus probably was silent and left them to the impression and the motion of grace. But the deeds of Jesus spoke aloud, mightily, and forcibly to them. (The homilist should hasten to the concluding text and to the central application.) Let us listen to the Gospel:

Porro homines mirati sunt dicentes: Qualis est hic, quia venti et mare obediunt ei? The Saviour left them to their thoughts and emotions. They rowed toward the eastern shore at the dawning of the morning. And during the calm of this morning sail, the conscience of the Apostles awakened. From the depth of the blushing littleness of their faith they look up — to the majesty of Jesus. They whisper to each other: Who is this that both wind and sea obey Him? Possibly the one or the other remembered the words of the psalms which so often praise God as the Lord of the seas: "God of hosts, who is like unto Thee? Thou art all-powerful, oh Lord. . . . They have seen the works of the Lord, and His wonders in the deep. He said the word and there arose a storm of wind; and the waves thereof were lifted up. They mount to the heavens, and they go down to the depths: their soul pined away with evils. They were troubled, and reeled like a drunken man: and all their wisdom was swallowed up. And they cried to the Lord in their affliction: and He brought them out of their distresses. And He turned the storm into a breeze: and its waves were still. And they rejoiced because they were still: and He brought them to the haven which they wished for." (Psalm 106: 25–30.) In these series of thoughts the Apostles probably were engaged. Thus they thought *of God*, the Lord of the sea and of the storms. But now they had witnessed it with their own eyes, how Jesus of Nazareth, Who a few moments ago slept as the son of man in the bark, with one word, controlled the monstrous power of the sea and changed the storm suddenly into a great calm. Who is this, therefore? The clear, noble, unsophisticated reason was obliged to acknowledge: Here is more than mere human power; more than mere man. And grace sent to the interrogating and seeking human reason

its rays in order that the Apostles might perceive still greater and divine things in Jesus, which flesh and blood could not reveal to them. Who is this? Is He not God Himself, the Son of God? From all sides there awaken now *the grandest reminiscences in the souls of the Apostles*, of things they had witnessed with and in Jesus of Nazareth. In Cana He had changed water into wine before their own eyes, and they were forced to acknowledge: He is the Lord and the King of nature. Astounded they stood in the temple of Jerusalem, when He drove, with a mysterious power, the buyers and vendors from the temple: overturned Mammon creaked under His feet, and no one dared to oppose the sacred power which was there manifested: He is the Lord of the Temple. In Capharnaum they witnessed the exorcism of an evil spirit who, screaming in a loud voice, made his exit from one possessed. Who is this? Is He not, so to speak, the Master of hell? And on the same day, after the sun had set and all Capharnaum was gathered before the threshold of the house of Simon in which Jesus sojourned, they experienced, until deep into the night, *a whole series of miracles*. When long ago the light of day had been extinguished, the sun of omnipotence and of love still worked on. Who is He? they well might ask. Is He not the Messiah, Who has taken our weaknesses upon Himself and has borne our infirmities? And once before, on this very sea where they had just witnessed this grandiose act, the same Jesus, after they had labored all the night in vain, sent an immense booty of fishes into their nets. Then fear overwhelmed Peter and all that were with him, and when the quiet bark stood lonely upon the crest of the sea of Genesareth, Peter, like one crushed by the great draught of fishes, broke down and cried out: "Lord, depart from me, I am a sinful man." And now the impression of then and now coalesced into one great picture: Jesus is the Lord of the sea, of the depths and of the storm. And a comparatively short time ago they witnessed Jesus saying to one possessed: "I will, be thou made clean," and he was made clean; how He suddenly restored the health of one who, for thirty-eight years, had suffered, and then engaged about this cure in a victorious dispute with the pharisees. He is the Lord over sickness and distress. They had also then experienced how He had revealed Himself, in a dispute with the pharisees, as a reader of hearts, and had proclaimed Himself against the narrowmindedness of the pharisee, the Lord even of the Sabbath. They had listened one day to His sermon on the Mount, and conviction forced them to acknowledge Him the Lord of language and of minds as no other ever was, that He spoke as one who had power. And when shortly thereafter the Captain of Capharnaum paid Him homage as the commander of heaven and of earth, and the humble Jesus accepted the homage and loudly praised the faith of the Roman soldier, then their faith also shot forth new green branches. Shortly after this

they witnessed the grandest thing that could possibly happen. An unpretentious crowd followed the mysterious Master over the land. There, before the gates of Naim, they met a funeral procession. And Jesus steps before the bier, and with an almighty word He robs death of its prey, and restores to the sorrowing widow her only son, now alive again. Who is He? The Lord of death. Surprise, consternation, fear and astonishment, joy and jubilation went forth from Naim through the whole of Israel, as just so many messengers of Jesus and of faith. But they rapped most loudly at the souls of the Apostles. Aye, brethren, enter you into the disposition of the Apostles as though you personally had witnessed all this. The most frightful and the most powerful on earth, against which man is absolutely impotent, the raging storm at sea and the all-conquering death, Jesus conquers by His own power. Who is this? From all sides the Apostles receive the answer: The Lord of nature, the Lord of the temple, the Lord of the minds of men, the Lord of sickness and of misery, the King of the sea and of hearts, the Lord and Master of hell, the Lord of death, the Lord of the convulsions of the elements and of emotions. All this may have loomed up during the quiet hours of night and of morning before the souls of the Apostles. They had just experienced the frightful storm — at one word of Jesus, there is a sudden calm. Brethren, what is all this? What does this day's Gospel show us? Jesus' school of faith. Thus Jesus instructed His own in faith, in the unshakable faith in His divinity.

The bark in the meantime winds its course toward the eastern shore, and the first morning light salutes from the heavens. But in the souls of the Apostles another rising of the sun took place, the rising of the sun of faith in Thee, oh Christ Jesus, Son of man and Son of God! But their school was far from being closed. On the shore beyond they were still to witness a new grand deed of the Lord: And thus it continued until the day that Peter, forced by the grace of God, acknowledged loudly and cheerfully: Thou art the Christ, the Son of the living God. Then the Saviour said to him: Not flesh and blood hath revealed this to thee, but my Father Who is in heaven. He would say: all that hath been witnessed and the whole school would be in vain, without the powerful grace of God. But we will interrupt our meditation here, and in conclusion return to ourselves for a few moments.

Brethren, what is the Gospel for us? What demand does it make upon us? For you also it is a school of faith. You believe in Christ Jesus. You say to Him: Thou art the Christ, the Son of the living God, God Himself, the second person of the adorable Trinity.

But the Gospel of this day would strengthen your faith, make it as firm as a rock, courageous and joyful.

Behold, oh Catholics! all that the Apostles have experienced you

also have. Plain, faithful eye-witnesses, men full of the Holy Ghost, have proclaimed it to all the world, recorded in the Gospels what Jesus hath done. Thousands have given their blood in testimony thereof. No storm, no criticism was able to sweep away or destroy the sermons of the Apostles and of their successors — the Holy Gospels. As firm as a rock is the truth: *Christ is the Son of God.*

Catholic people! Which is the most important religious truth? Precisely this: Jesus is the Son of God — God Himself. Of His own power, as you have seen today, He is the Lord of nature, the Lord of the temple, the Lord over sickness and misery, the Lord over hell and over death, the Lord of the storms of the sea and of hearts. And this same Lord, Who today silenced the storm of the sea, succumbed on Good Friday apparently under the storm of persecution. But on Easter morning He silenced the storm which hell and His enemies had provoked against Him. As the Risen One He ascended alive, glorified through the stone of the grave: I am the Lord, I am the conqueror! Alleluia!

Brethren, this is the answer to the question of the disciples in the Gospel of this day: Who is this, Who commands even the winds and the sea and they obey Him? Thou art the Christ, the Son of the living God. This we cry out with our whole soul. This is the first, the deepest thought of our holy religion.

There are likewise storms, and very vehement storms, in our lives. Today I am thinking, above all, of the battle against faith. Who can save us in this conflict? Christ the Son of the living God.

Wherever your holy Catholic faith may be attacked, minimized, made odious, warred or stormed against, *there remember Jesus.* The same Jesus who stilled the storm of the sea in today's Gospel, whose words the sea and its waves obey, this Jesus, Who is the Lord of the sea and of hearts, of death and of hell, this same Jesus says to us: "Have ye faith?" "He who believes not is already condemned." He is the Son of God. He has established our holy religion. He is the supreme expert in religion: hear ye Him. He is also powerful enough to command silence to the attacks against faith, and "there shall be a great calm." But, if the very storms obey Him, is it not an unutterable shame that men will not believe in Him? will not obey Him?

The same Jesus Whom the storms and the sea obey, hath said to the Apostles gathered around Peter and to their successors: "I am the truth: I shall abide with you all days even to the very consummation of the world." "I shall send you the Spirit of truth, and He will teach you all things and bring all things to your mind, whatsoever I have said to you." And to Peter, the first Pope, He said: "Feed My lambs, feed My sheep, i.e., guide and govern the ordinary faithful: guide and govern

also the sheep who precede them: the Apostles, the bishops, the priests, the shepherds of the Church. Back of the bishops and the Pope stands Christ, before Whom the storm, death, and even hell flee. Our faith is, therefore, no mere human work, our Church not the work of men. We know, therefore, where Christ is: There where the Church is, there is Jesus, the Son of God; there is His ship. Is it not, therefore, an honor to hear the Church? Is it not a duty to keep her commandments? Every doctrine of the Church, every precept of the Catholic religion is a ray, a word from Christ. For Jesus' sake you are a Catholic. For Jesus' sake you maintain the doctrines of faith. For the sake of Jesus, Who in this day's Gospel tamed by His all-powerful word the convulsions of the sea, you keep the Sunday holy, and the days of your confession and communions. And if you are not in Catholic company, or amongst men who battle against religion, look up solely to Jesus. Call on Him and say: Thou alone canst save me! Without Thee I perish! Then, fulfil your Catholic duty. Jesus, the Son of God, Whom today we have learned to know better, hath imposed it upon us. This is one of the most important principles of our holy religion. For Jesus' sake I believe, I lead a Christian life, I draw grace from the sacraments. Never, under any circumstances of my life, will I ever permit myself, through any storm of persecution or of mockery, to be separated from the Catholic Church, from her precepts and graces, because I will not be ever separated from Christ Jesus. Jesus is stronger, greater than all human power, more powerful than all nature, mightier than death and hell. Let us conclude our Sunday's meditation with this one thought: We have cheerfully believed and acknowledged once more that Jesus is the Son of God. And no power on earth, no storm from without or within, will ever separate us from Jesus and from the Church founded by Him. Amen.

Here we have already organically combined exegesis and application, yet in such a manner that several parallel thoughts were merely presented as a selection. It remains now only to eliminate whatever might be omitted or postponed in regard to time and circumstances.

Corollary I. The homily might otherwise be presented in a thematic manner, f.i., I. Jesus fatigued. II. Jesus all-powerful, or: I. Jesus, the Son of man. II. Jesus the Son of God. Or (according to Meschler): I. The crossing. II. The storm and its silencing. III. Consequences of the silencing. Or: I. In the storm. II. After the storm.

Finally, the symbolical and typical significance of the storm of the Church or the storms of the life of the individual present a rich field for central applications. The following might, f.i., be thematic sketches from this point of view: I. The literal sense. II. The spiritual sense

of today's Gospel. Or: I. The apostolic bark in the storm. II. The ecclesiastical ship in the storm. Or: I. The disciples in the storm on the sea of Genesareth. II. We in the storm of this life. (See above, p. 236.)

The liturgical sermons as practical explanations of the liturgical service, formularies, and ceremonies are, in a certain sense, exegetic sermons. Often they form themselves into real homilies, and oftentimes also into dogmatic-ascetic sermons. We refer here to our extensive explanations on pp. 55–65: The liturgy and the selection of a subject; and also to all paragraphs on the ecclesiastical year, from pp. 169–570. There the scriptural homily was very extensively considered, and also the very close connection between the scriptural and the liturgical homily.

CHAPTER II

§ 1. DISTINCTIONS ARISING FROM THE OCCASIONS OF SERMONS

These distinctions are connected partly with the former distinctions, and partly they group sermons in a very peculiar manner. It is evident that the actual occasion is closely connected with, or at least strongly influences the subject of the sermon. Nevertheless, we must not deny a justification for a division according to the measure of the manifold motives and occasions of sermons, especially so if such distinctions do not control the entire homiletics, but intend to comprise only certain practical rules and methods under well-ordered points of view. After having considered, in the homiletic development of Holy Scripture and of the ecclesiastical year and of the principal themes, the same field of thoughts from all sides and in their inner connection theoretically and practically, we shall add several supplements which consider specifically the singularity of the occasions of sermons. In regard to the motives and occasions we may distinguish:

1. *Sunday sermons.*
2. *Sermons for the solemn feasts of the Lord.*
3. *Sermons for the other feasts of the Lord.*
4. *Sermons for the occasions of various times and devotions.*
5. *Sermons on the Blessed Virgin Mary.*
6. *Sermons on the saints.*
7. *Occasional sermons in a more limited sense.*

Of the groups from 1–6 we have treated rather extensively, in

a theoretic and practical manner, in the development of the ecclesiastical year. There remain some more extensive supplements for the groups 6 and 7.

§ 2. Sermons for the Feasts of Saints

I. *Sermons on the Blessed Virgin.* The sermons on the Blessed Virgin excel in significance and fruitfulness, but also in difficulty all other sermons on the saints. We refer, in regard to this most important and fruitful form of sermons, to our exposition of sermons on the Blessed Virgin in the treatise on the principal themes of sermons, p. 673.

II. *Sermons on saints in general.* The sermons on saints, on the feasts of saints, are either:

(*a*) *Panegyrics in the more limited sense.* Their theme is the heroic greatness of the saints in general and in particular. Their human and Christian life, with all its directions, changes, and progress, with its conflicts and wrestling after perfection is mirrored in such addresses in a grand climax. The preacher must understand how to depict the heroic degree of their virtue and activity in a mighty and a touching manner, and to form it, as it were, into an exalted hymn: "The Lord is admirable in His saints." (Ps. 67: 36.) And yet, the panegyrist must know how to present to the people the human side of the saints, not only their extraordinary deeds, but he must also make their ordinary virtues, their quiet fulfilment of duty, their fidelity in small things the subject of his praise.

Thus will the homilist attain a double service: He will show the greatness of God and the supernatural character of the Church through the saints, and, besides, he will point all classes and conditions to ideals, who walk before them like illuminating and guiding stars on the way to the imitation of Christ: "If such and such could do this, why not we?" (Augustin.)

Deep and, at the same time, practical thoughts on this conception of the lives of the saints, especially also on the union of the saints with Christ, Who continues to live and to operate in them, are found in Weiss, Apologie, V. B., also in Meschler, Life of Jesus, II. vol., "The saints of the Church and Christ" — and "Pentecostal gift," chaps. 23 and 24, "The saints" — "Perfection." (Compare also, Hettinger, Aphorismen, XXI. "Besondere Arten der geistlichen Rede.")

Panegyrics, in the limited sense, are better adapted to attain mighty combined effects. This is the so-called Italian method of sermons on the feasts of the saints. It may operate fruitfully and exaltingly, but it is more difficult and easily degenerates into mere pathetic declamation. For a less gifted speaker this method is full of dangers. Moreover, this method is generally less adapted to our (German) manner of speech. The sermon on the feasts of saints may also be:

(*b*) *Moral and model sermons.* They emphasize a principal virtue, or several virtues of the saints under a common point of view. Example: Bourdaloue, on Meekness, a characteristic feature in the life of St. Francis de Sales. I. St. Francis de Sales conquered heresy through his meekness. II. Through the unction of his meekness he restored the fear of God within the Church. — The preacher can treat, to a great advantage, the characteristic virtue of a saint, if he guard himself herein as much against far-fetched moralization as against the mere relating of the mode of presentation exhibited by chronicle writers. It may at times be very happily and fruitfully shown how some one principle or other, carried out in a real and constant manner in life, has really made the saints what they are. Every principle of the Gospel is capable of making a saint. (The power of a great thought.) In many themes the Saviour is first shown to great advantage, His principles or a sketch of His life (first part), then the saint, who carried out in himself this principle or followed the example of Christ (second part. Compare above: Moral sermon). This second method is called after their models and promoters — the French method. Both methods may often be happily combined.

If little is known of the life of a saint, then the homilist should gather the little under a striking typical thought and subject, or he should select a theme from the general character of the respective saint (Apostle, martyr, confessor). Not infrequently does a feast-day afford an opportunity to present the significance of some virtue in a substantial and practical manner (faith, self-denial, the love of the cross, simplicity, fidelity to vocation, etc.). At other times the preacher might select, with abundant beneficial results, any dogmatic thought for which the saint battled, or which controlled his whole life or activity. On some other occasion he might select as subject the essence and substance of any ecclesiastical institution, for which the saint was active, f.i., in connection with the

feast of the founder of some great order or of some religious saint: What significance have orders for the religious and for the secular people? After the preacher has spoken, in answer to the first question, on the Christian perfection of all classes and then on the state of perfection in the spirit of the evangelical counsels, and has thus developed the significance of monasteries for the religious — *qui potest capere capiat* — he might treat the second question, possibly under the view-point: Monasteries instruct the world, they benefit the world. The doctrines which monasteries teach the world are: There is an eternity — a kingdom of God: "What will it profit a man if he gain the whole world, and lose his immortal soul." Without Christ you can accomplish nothing for eternity — The kingdom of heaven suffereth violence (this thought concerns you also), etc. Monasteries do not proclaim to all: Go, leave all thou hast, — but they preach to all: "there is an eternity: *intrate per angustam portam, quia lata est porta, et spatiosa via est, quae ducit ad perditionem, et multi sunt, qui intrant per eam: et pauci sunt, qui invenerint eam.*" (Matt. 7: 13, 14.) *The use of monasteries for* the people of the world: Their prayer benefits the world. Again, their good works benefit the world. Often they are the homes of great saints, the birthplace of great thoughts, where thousands have found their rest and happiness. From many monasteries religion, culture, morality, art, and science went forth into the wide world.

Though in the history of the one or other monastery there were times of decay, though human weaknesses, faults, and sins were able to creep into monasteries — the sacred, the grand, the graces, the blessings, the examples which went and go forth from monasteries, far outweigh all else. In such a train of thoughts the character of the celebrated religious saint should be painted, or the history of the order established by him. The spirit of Christ within it should be shown, the fulfilment of certain thoughts and principles of Christ, etc. Often the confraternity, of which the saint is patron, or the special relations of the saint with the parish, with the various classes and conditions of the population, give the preacher suitable thoughts. Often there exist unique relations between the lives of the saints and definite principles of faith or sacraments of the Church. (Martyrdom and the Holy Eucharist, cf. Laachenstimmen, 1894.)

Great wealth of most fruitful thoughts is contained in the mis-

sal and the breviary, in the entire office of the *proprium* and of the *commune sanctorum*. The lessons, however, of the second nocturn require critical examination. The preacher ought study, meditate on, and compare, f.i., in the missal and office of the breviary, several feasts of the saints. The richness of thoughts, of points of view, of emotions, and applications which offer themselves will be really astounding. We refer especially to the feasts of St. Agnes, St. Joseph, St. Monica, St. Philipp Neri, Aloysius, John the Baptist, Peter and Paul, Camillus de Lellis, Jerome Aemilianus, Vincent de Paul, Laurence, Francis of Assisi, Stanislaus Kostka, etc.

Good descriptions of saints and entire collections of the lives of saints render herein much service. (Compare the smaller works of the Bollandists, Butler's Lives of the Saints, the "Legenden" of Alban Stolz, P. Otto Bitschnau, P. Theodosius Florentini, etc.; compare also striking articles in encyclopedias on celebrated saints. Splendid material is likewise furnished by greater and more extensive ecclesiastical histories.)

Among the more recent sermon books the following, especially, contain prominent panegyrics of saints: Bishop Sailer on Polycarp, Augustin, Norbert; especially Bossuet, Bourdaloue, Maccarthy, Segneri, Wurz (very rich), Tschupik, Schneller, Tribbles, Gretsch, Foerster, Colmar, and many others.

§ 3. Occasional Sermons

Occasional sermons are developed in extremely manifold ways. For them there are not only many purely religious occasions, like the administration of the sacraments, ecclesiastical blessings, burials, first mass celebrations, but also occasionally others, in themselves merely profane occasions which, however, are easily transformed into some religious celebration, and should be celebrated (f.i., the blessing of banners, of public buildings, of ships, railroads, patriotic celebrations and popular feasts, feasts of societies, etc.). Good occasional sermons may become very fruitful.

1. In all the events which give an incentive to an occasional sermon seek a truth worthy the Apostolic word and interesting to the hearers, a homiletic side and unfold it. But these higher ideas must be occasioned by the object itself, and not produced in an unnatural and artificial manner.

2. This precaution is especially binding in regard to the union between the more sublime and supernatural in subjects which are

entirely and principally rooted in profane life, f.i., at the opening of railroads, of patriotic rifle matches, etc.[1]

3. The occasional sermon demands, above all, oratorical tact in regard to the spirit, the tone, the character, and circumstances. It is a real touchstone of oratorical talent.

A real source of casual sermons, that ought to be considered, is the *Rituale Romanum* with its many blessings and consecrations, even of profane objects and occasions. The striking formularies often combine, in a surprising and unctious manner, sensible and intellectual, natural and supernatural, profane and religious points of importance. (Compare, with all this, formerly developed trains of thoughts, f.i., pp. 73, 74; pp. 103–105; pp. 545–554; pp. 628–629.)

We will here insert an example which grew out of a unique occasion, and which may be well adapted to illustrate our conception of the occasional sermon from one view-point or other.

Address delivered at the Catholic service, on the occasion of the fête of the confederated Helvetian rifle match in Lucern, 1901.[2]

Beloved Confederates:

The lovely, and to you most dear, word "confederates," which I have just uttered within these holy walls, points mainly upwards. Oaths unite us to God, call on God as a witness and as the protector of truth and fidelity. Through an oath man soars above himself and his equals. Aye, the oath hastens outward, from earthly ranges up to God Himself. Our name of honor, therefore, cries aloud over valley and Alps; God is, in a higher sense, the first almighty confederate[3] in the land of the Swiss, He Who binds us by oath. And, if "God is with us, who can be against us?"

The confederates are noble men, men of honor, of one heart and one soul, who, sprung from the divine and native root, grew up in the solar rays of the divine protection of might.

Therefore, dearly beloved Helvetian marksmen, whilst your patriotic work and feast is being interrupted for a moment in the presence of the Almighty, listen to a few words on this divine and human confederation.

When in the dim dark of primeval times, after the first almighty deed of creation, amidst the breezes of the springtime of the world, and

[1] In Switzerland a common occurrence. (Note of translator.)

[2] Delivered by Prof. Meyenberg, in the church of the Franciscans, Sunday, July 7, 1901.

[3] We use this word, in a wide sense, of the divine active relation to him who takes the oath.

amidst frightful catastrophes, when the universe built itself up, when the primeval mountains arose out of chaos and the gigantic dome of Switzerland towered on high, whilst the morning stars chanted the song of jubilation to their creator, and the first solar rays kissed this land as God's gem, then, as Holy Scripture says, the Spirit of God hovered over the waters, creating and forming. And He saw that it was good, and very good, and He blessed our land. This is the first covenant of the Almighty with our country, when no human heart beat in its valleys. And ever since then the thunders of the avalanche, the red glow on our snow-clad mountains, the divine ramparts of our hills, and the fruitful pastures of our valleys cry aloud and mightily: There is a God. Aye, louder and more mighty than anywhere else is the cry in the land of the Swiss. The Almighty has His master-work — if such an expression be permissible—buried in our own beautiful land. Loudly does the work praise the divine Master. What is our land in the midst of Europe? An Helvetian hymn to the Almighty. Therefore, be devoted to Him, ye Swiss, and be ye faithful! God is the great almighty confederate, Who bound our land by an oath when He founded our hills.

But more fondly still and more splendidly didst Thou, Oh Almighty Holy Spirit, hover over the waves of another, a second creation in the land of the Swiss. Then were formed not only the granite pillars of country, not only did the dead masses and layers of our mountains form themselves according to the wise laws of the Creator, clashing and crashing in and over each other — No! Living, noble men, our forbears of Brunnen and Ruetli sunk the foundation of our liberty, of our constitution, of our country in Brunnen and on the Ruetli, deep into the ground of the Swiss. We cannot commemorate the natal day of our country without thinking of these exalted men who, over the cradle of the Helvetian covenant, when the favored child of liberty breathed the first breath of its life, raised hand and heart in holy oath to God. Their confederation originated with God, they soared beyond themselves in their sacred oath, and cast the anchor of their hope far into the interior of the veil, as the Apostle says, until it took an inextricable hold at the throne of God. What the founders of our covenant carried within their hearts — ancient parchments and documents, which we have inherited, relate.

The ancient letter of the confederation of 1291 begins with the words: "*In nomine Domini*" — In the name of the Lord. And it concludes in this glorious sentence: "*Concedente Domino*," With "God's help." Aye, with God's help these principles shall last, for the common good, eternally. The old parchment names — at the beginning and at the end, as the alpha and the omega — God as the first almighty confederate of the land. Swiss sharpshooters! was that not a good aim? was

that anchor not well planted, when our Ship of State sailed out into the history of the world?

Confederates! Tomorrow is the Monday after the feast of St. Ulrich, the day of the battle of Sempach, when we shall commemorate the anniversary of the battle in Sempach and in the votive church of the court. In Sempach the divine confederation showed itself in a marvelous manner. You know the order of the battle of the old Swiss. You know the splendid command of their leaders and those touching reports of the chroniclers of the battle which are recorded: "Kneel for prayer." And they knelt with outstretched arms and appealed to the Almighty in great earnestness — oftentimes amid the mockery and ridicule of the enemy's camp. You know the street of liberty in which the victors of Sempach marched. I only need to connect the names of Sempach, the grand days of war and of peace of Brunnen, Mongarten, Naefels, Grandson, Murten, Stans, down to the grand deeds of later and the latest times, and history proclaims it in thundering tones, like rolling avalanches, illuminating and flaming like the alpine glow: God remained the first almighty confederate and sworn sharpshooter of the Swiss. Aye, ye Swiss sharpshooters! our fatherland aimed well when it prayed and it conquered!

Dearly beloved! I venture to combine the whole Swiss history into one word, which we read in Holy Scripture in the fifth book of Moses: "The Most High divided the nations. He appointed the bounds of His people. . . . the Lord's portion is His people . . . . He led His people, and taught it, and He taught it as the apple of His eye . . . and as the eagle enticing her young to fly, and hovering over them, He spread His wings, and hath taken His people and carried it on His shoulders. The Lord alone was its leader and there was no strange God with it." (Deut., c. 32.) Is this not true? Is God not faithful? Aye, He Who heard our oaths and gave the promise is faithful.

Like the flying of the young eagles art thou, oh Swiss people! Your eagle is God, Who placed you upon His pinions and enticed you to fly — God Himself is your royal eagle — God Himself is your King, King also of this republic. Fly away, fly forward, oh dear land of the Swiss! but always fly upward — never without God! This is a divine federation. For its sake the noise of your guns and the patriotic jubilation of your feast is silenced for a while today. You have entered the temple of the Most High. "This is the day of the Lord" . . . and silence reigns near and far. Adoring, I kneel here. Beloved Swiss! The Lord is in His temple. Let the whole earth be silent in His presence. When He comes in the consecration of mass, adore Him, acknowledge Him, offer Him thanks, consecrate to Him your country, pray for your fatherland, fasten the anchor of the hope of your country to the divine throne of grace.

Brethren, what about our confederation? It is a federation between God and man, for the temporal and the celestial fatherland.

How should this be formed? When the great Apostle of nations sojourned at Corinth, in Greece, he gazed upon the arena of the powerful peninsula in which the grandest national plays of the Greeks—if you will, their shooting tournaments—the Isthmian games, were performed; he being, possibly, at some time witness of these feasts. In the first letter to the Corinthians he recalls to his own mind and to the Christian congregation of that city, in a vivid manner, that grand patriotic feast, and makes it a figure of the highest thoughts. "Know you not," so he writes, "that they who run in the course, all run indeed, but one only receives the prize. Thus run you also that you may obtain the prize—they receive a perishable wreath, but we an incorruptible crown." Confederates! Swiss sharpshooters! I cry out amidst the noise of your guns and your wrestling for the prize, into your joyful and festive popular movements the same words of the Apostle: *Sic currite ut comprehendatis.* Thus aim, thus run . . . that you may obtain the prize, that you hit the target.

Our aim, the aim of all, is God, Who has founded the land of the Swiss, and Who, protecting it like the eagle, carries it upon His pinions. The aim, the aim of all, the aim of all immortal souls, is God, Who sent Christ, the Son of God, into our land, and His holy Church which directs us to our goal. Be ye led!

The Apostle Paul once wrote: When Joshua had long ago led the people of Israel into the Promised Land, when David had for a long time victoriously and quietly possessed, with his own, the same Promised Land, then Holy Scripture repeats over and over again the unique saying: There remains still another rest, a rest of the Sabbath for the people of God which is to come. Not only is the rest and the peace of the country meant . . . but the Apostle announces that there is still another, a higher fatherland, a higher aim, which we must attain at all price. Run and arm yourselves that you may reach the goal! Swiss sharpshooters! Here all must be conquerors, all must attain the prize. God, Who established our country, has also built through this beloved land a street that leads to the eternal fatherland. If God has established for us a fatherland without its equal, then we are doubly bound to obey His command: to march to the eternal fatherland. Swiss sharpshooters! when you aim—forget not that there is an eternal aim! there is an eternity! Here we have no abiding home, but we seek the one to come.

If man in the fulness and greatness of his power bends his knees in spirit and in prayer, then he points toward eternity. If man on Sundays interrupts his labor and rests from work and rests in God in divine wor-

ship, in the Sunday mass, then he points toward the last goal. An open, manly confession, a visit to Jesus at the communion railing and at the Altar is a shot into the grand eternal center. To do one's duty, faithfully and straightforward and unflinchingly, and not to make mere whim and pleasure our king, to be of a strong character, not a mere reed, to be a Christian and not an egoist, to bear in our human heart love and humaneness: this is meant by being a confederate of God. So run that you may obtain the goal and capture the prize of the conflict.

But the aim is also our earthly country. God is the author of nature and of grace, of our earthly and the celestial fatherland. He wills not that the one impede the other. The flourishing and the culture of the earthly state, says Leo XIII,[1] by which the dwelling together of mortals is ennobled and beautified, is really an image of the splendor and glory of the heavenly kingdom. Today, in the midst of our native feast and on the eve of that celebrated Monday before St. Ulrich's day, we will also place our native thoughts of aim and our patriotic resolutions before the High Altar of this church and into the hands of Christ present: above all, the united spirit of true confederation, the confederate sense, humaneness, and Christian fraternal love, the esteem and love for the history of our country and its historical uniqueness; a public sense for its progress and for the demands of modern times, which are knocking at its portals; an interest and spirit of sacrifice for its defensive force; a sense of right and humaneness for the socially heterogeneous classes and conditions of the country — for we are all confederates! a ceaseless labor for culture and education, but ever mindful of the fact that God is the almighty and first confederate of Switzerland; in Him religion is the supreme teacher and master.

The spirit of God, beloved brethren, longs to hover over every new creation. May He also *now* rule over all classes and factors and illumine all in our own days, when we are putting our hands to a supremely serious native work, to a new creation, to a new uniform Swiss law. The modern State must do justice to the many wishes and sentiments of our miscellaneously composed society. We desire this. But our honored name — confederates — admonishes us to square accounts with that which is most ancient in the land, with God and the rights of God!

I shall conclude in the words of the Apostle Paul. He had borrowed the image of the aim and of the prize of conflict from the Corinthian feasts and plays. Then he added persistently to the same picture: "I run, I wrestle, but not as one aiming at nothing, at an uncertainty. I fight, but not as one beating the air." This is also your language, oh sharpshooters! And translated here into the language of the Church and of life, his words mean: *Be ye men! men of principles, men of Christian,*

[1] Encyclical of September 8, 1893, Part 3.

Catholic, and patriotic principles — not shooting in the air, into an uncertainty. But, concludes Paul: "Every one who wrestles in the conflict of the world, abstains from all things, so that he may carry away the prize. So, too, will I control my body and bring it under subjection to the spirit." This again is the language of sharpshooters! The crash of our guns, the roar of the cannons, a clear eye and a steady hand tell of strenuous work, of self-control, and of discipline in the midst of the breakers of the feast. If we translate this again into the language of the Church and of life, pointing to our earthly and celestial country, it means: Be men of self-control, in whom neither whim nor passion rule, not the body, but the spirit, and, above this, the Spirit of God Himself.

Let us pray. Oh Almighty God, be Thou now and ever the first, the eternal, the divine confederate and sworn sharpshooter of this our country! Help us that we may deserve that Thou never needest change Thy treatment of us!

When Thou appearest in the morning glow, I see Thee in the ocean of rays. When Thou comest in the evening fire, I see Thee in the legion of stars. When Thou approachest in the mighty storm, Thou Thyself art unto us shelter and defense, oh Almighty Saviour! Aye, hover Thou, like an eagle, over the history of our country and entice Thy people to the flight of progress with and in God.

To Thee we direct our oaths, our vows, which we renew in this sacred hour. Oh listen to our vows and accept them!

Keep us within this divine and human confederation! We will strive to attain the goal, the prize of the battle for the terrestrial and the celestial fatherland.

Swiss confederates! Let us be men of principles, who never shoot in vain. Men of self-control we long to be, in whom all that is low may serve that which is elevated; not reeds, no! but Swiss oaks and Swiss rocks, confederates among ourselves and confederates of God! Amen!

In conclusion we will emphasize still another peculiar kind of occasional sermons.

Funeral orations. Where these addresses are of general practise or mere exceptions, they afford to the zealous pastor an opportune occasion, with the use of controlling circumstances, to make an impression on the congregation. The homilist may point to the last things, to the ways of providence, to the motive for consolation, to the sacraments of the dying, to the *mysterium crucis.* In order that the funeral oration may not degenerate into a pane-

gyric, and thus, in place of doing good, corrupt the moral judgment of the hearers or diminish their respect for the proclaimer of the word of God, the following homiletic view-points should be observed: It is more fruitful to have in view an objective truth, a great Christian thought, instead of making the deceased himself the basis of the entire address. Yet, a prominent life, especially when it conceals within itself a part of ecclesiastical history and is objectively treated, may act very edifyingly, if the preacher understands how to influence souls mightily and to sow practical seed into the upturned soil of some strongly touched emotion. Rapidly planned and suitably inserted sketches of the life of a deceased may also act beneficially in a sermon of a more than general character. An incident or event in the life or death of the deceased (a mother of a family, a sudden death, sickness of a long duration, a last word) might also be used as a connecting point in order to introduce a religious theme.

Where there exists a fixed custom to deliver short addresses at funerals, for which there is often little time for preparation, the preacher could obtain very fruitful inspiration from a glance at the *officium defunctorum*, at some explanation of the Psalms, at the book of Ecclesiastes and Proverbs, or at the Imitation of Christ, at some good book on the Poor Souls, and also at some book on suffering. We recommend especially Sailer's Bible for the sick and the dying.

We would remind the preacher here of the study of one or other of the celebrated funeral orations of Bossuet. Some excellent funeral addresses are also found among the sermons of Sailer, and in his works: Früchte echter Pastoraltheologie, Bilder aus dem Pastorationsleben. A new collection of funeral sermons is offered us by Fr. Permanne (Ellwangen, 1902).

Book VII

EXTERIOR FORM AND FORMS OF SACRED ELOQUENCE

IN our homiletic studies we have closely interwoven formal questions of homiletics with direct practical questions, and have also considered them very extensively. This our general conception of homiletics demanded, and also the peculiarity of the course of our instruction. It will therefore suffice here to gather the main view-points on the exterior form and forms of sacred eloquence and to supplement them finally.

§ 1. General Question of Form

The exterior form of sacred eloquence shows itself, above all, in the delivery and the action. The homiletic form rests, like the entire field of homiletics, on the great thought of the aim: *ut veritas christiana pateat, placeat, moveat.* After having, *ex professo*, treated of the homiletic language in the chapter on popular sermons, and also occasionally elsewhere, and having, besides, presumed a certain fundamental rhetorical training, we shall here limit ourselves to a few suggestions. *Continuous exercise* in the practical homiletic hours of the seminaries and during hours of exercise constitutes the main thing. In regard to the seminary exercise we would especially recommend that he who is engaged in the delivery should be accorded, during an hour of serious exercise, a searching, universal, and stimulating criticism of his sermon, in regard to the contents and the form, with suggestions for improvement, and of the fruitfulness of these he should give an immediate account, in the next hour of exercises, by a short and new *delivery of the same sermon.* In this second exercise the teacher will do well, in the event of mistakes, to interrupt the speaker at once and to apply

his renewed criticism, whereas at the first uninterrupted delivery, which ought be preceded by the reading of a sketch, the criticism of the classmates and the final one of the teacher should naturally follow. Here we will very briefly consider the questions of form under the above mentioned view-points:

1. *Veritas pateat.* Everything in the address should bear a character of intimate relation to the audience. It must be of the utmost importance to the preacher to bring the word of God home to each one of his hearers and to the various classes of his audience. For this purpose he should observe:

(*a*) On part of the language and of the delivery, a conversational and a calm demonstrative tone, contrasted from time to time with a pathetic tone; furthermore, the rhetorical question, the change in the measure of time of the delivery, according to the significance and the character of the reasons and motives and according to the temperament of the preacher, should likewise be considered. A hollow monotony should be avoided, and still more the so-called "preacher's tone," which draws out, in an unnatural manner, the single syllables and permits the conclusion of a sentence to move unnaturally and repulsively in a mere half-tone. Such mannerisms are repulsive and weaken the interest.

(*b*) On part of the action, for the crystallization of truth, the quiet demonstrative action is to be recommended, which is neither vehement nor narrow nor stiff, which is directed toward the hearer, aye, even occasionally assails him and would like to draw him visibly to account.

2. *Veritas placeat.* (*a*) For the delivery the following suggestions should be observed: the attractiveness of truth acts in various ways upon the form: the fundamental tone of the address moves in perspicuous, brief, and simple but concrete sentences. Vigorous sentences, exalted passages, poetically noble, but not self-seeking thoughts are often introduced upon this ground through a vivid construction of periods. But, in view of the attractive force of truth the preacher should guard once more against monotony and against the already indicated drawn-out and affected "preacher-tone."

(*b*) For action we should like to emphasize the following momentous points under the view-point of *Veritas placeat:* Care should be taken against unnatural positions and movements, f.i., against the accompaniment of the action with the eyes, against the imitation of certain motions through gestures, against boorish

and unconventional and ridiculous customs, f.i., against the swaying of the body, a noisy striking of the pulpit, against improper hawking and such like. With sterling contents and an interesting delivery many imperfections of motions might readily be overlooked. Too great and reflexive attention to gesture acts often repulsively and is unmanly. But for the breaking off of certain mannerisms a reflexive attention is indispensably necessary. A tactful but not slavish imitation of good models of noble action is highly to be recommended. The critical observance of unbecoming and affected gestures might become an inducement to control some similar faults or opposite extremes. A middle way between the nervous and hasty redundance of action and of clumsy and repulsive stiffness should be observed. The preacher, however, should not forget that the language of motion is different in different temperaments.

3. *Veritas moveat.* (*a*) For the delivery we should like to refer to the language of force and of penetration (see p. 88 sqq.), and the wonderful power of virtual pathos. The genuine, full pathos which flows from the inmost heart is, in a certain sense, the very crown of eloquence. Still, it must not be made the rule and custom in delivery, but rather the exception, not the fundamental disposition, but the highest operation and the most beautiful blossom. Nothing is more repulsive than hollow and far-fetched pathos. Dryness and monotony, however, are equally opposed to emotional passages. Homiletic tact should guide everything into a rightful measure. A real, solemn prayer should be introduced but seldom, possibly in an extraordinary movement of considerable moment, in a solemn peroration, and then only for a short time. A change in delivery is of immense importance and also a frequent return to the simple, direct, and confidential conversational tone.

(*b*) Similar consequences result from action. Where there is question of exciting and moving the hearer, there the action moves in three regions, in the lower and deeper region through objects of alarm, horror, and fear. It rises to the middle region in returning to the proving and demonstrative passages with less emotions or mixed feeling. Action controls the higher region — one-sidedly occasionally, seldom from both sides, in measured limitation, in passages of the highest animation, of astonishment, of love, in juxtaposition to the most exalted, supreme, and divine. Action in width and breadth is suitable in very excited momentous points,

wherein the impulse of Christian and pastoral love strives to draw all things to itself.

§ 2. Questions Concerning the Form of the Several Parts of a Sermon

The former occasionally interspersed remarks permit us here only a mere repeating classification.

1. The text of the sermon should not be a *mere motto*, selected on the pulpit-steps, but the central idea of the sermon, generally expressed by a scriptural text, eventually also by a liturgical text. The liturgical texts are mostly also scriptural texts. The text of a festive sermon may first be announced in Latin and then in the vernacular. The word is thus taken, in the fullest sense, from out of the mouth of the Church, and the attention is, furthermore drawn to the vernacular translation.

2. *The introduction should be, generally, brief.* In most cases it is better to elaborate it only at the end of the preparation of the entire sermon. Thus vividly fresh thoughts are more readily selected, which really lead to the *corpus orationis*. He who prepares the introduction at the beginning of the sermon very carefully, will often use the best thoughts in the beginning, which might be more advantageously developed in the main structure of the sermon. On ordinary Sundays the *exordium simplex* should be mostly selected: a few sentences or one single thought, which leads from the just read pericopes to the theme. This should be done especially in homilies. In sermons of a cycle often a short repetition is announced, which, however, contains within itself the important point of the new matter. The *exordium solemne* on feast days should arouse a dormant festive disposition of the people. The preacher will often find in the *invitatorium* of the breviary and the Introit of the mass splendid ideas. Ofttimes a surprising, brief historical sketch, the allegory of which is later explained, forms a splendid introduction.

3. *The main proposition or the theme of a sermon.* The principal proposition is announced to great advantage clearly and precisely, but without any pedantry, in one or two brief sentences or in some pregnant idea. The grammatically uncouth form of this in the first part, etc., should be avoided. Two or eventually three principal sentences on the trend of thoughts might be announced. But, as a rule, one principal proposition is more advis-

able, the main parts of which may be announced later—i.e., then, when they fit into the whole structure of the sermon, therefore, when they really begin. For instance: Proposition: What does Jesus think of faith? The parts or points: He demands faith very strongly — He praises faith — He educates up to faith — He condemns unbelief — are only then introduced when the progress and the climax of the sermon has reached them. Not infrequently does the form of questions recommend itself for the announcement of clear and precise themes of sermons. In the homily the main proposition may be announced by the following or similar words: Let us contemplate the Gospel, which we have just read, or: Let us learn to know our Saviour better through the Gospel of today! Let us follow the Gospel step by step, and such like. There is also a synthetic form of a sermon in which the main proposition remains latent, but animates and controls the whole like a soul, in order to break forth in the full light of the thesis at the end, simultaneously with the central application. Fancy a sermon which proceeds from the conversation with Nicodemus and from the fundamental thought of that conversation: on the second birth, the new life, the new power, and then develop deeper and deeper and more triumphantly the essence, the source, and the fruits of this new life, in order finally to terminate in the expressed thesis and definitions: all that which you have heard today about Jesus and which I have explained to you in the name of the Church concerning the words of Jesus — is the inestimable sanctifying grace, of which the catechism speaks to the children. Do not lose your grace — never! at no price! . . . grow in grace . . .! The main proposition or theme of a sermon must be conceived and expressed in an ecclesiastical spirit and with a certain religious unction. It should therefore be homogeneous, properly limited, psychologically composed, clear, popular, and practical. If possible it should carry within itself an important point of novelty. The biblical text may often be at the same time the principal theme of the sermon. Then the whole address will appear as an exegesis of a saying of the Lord or of a passage of Holy Scripture. A biblical or liturgic-biblical coloring may be given frequently to the theme of the sermon, f.i., on Holy Saturday: Today we shall consider with the Church Christ—Crucified: (1) God's wisdom; and (2) God's power.

The liturgy, the definitions of councils, good theological text-

books, and splendid popular text-books on religion, also simple, clear, and plain personal thinking united with pastoral efforts of love and a desire to approach and interest the people as much as possible through the theme of a sermon, and, furthermore, a revision of the formal disposition of the theme after the elaboration of the sketch and of the address itself — all this leads to — and qualifies for a happy final selection and announcement of — the eventually main proposition. From a linguistic point all inserted or otherwise dragging sentences should be avoided. The theme of the sermon should be free from all far-fetched and affected artifices, but should give no evidence of academic egg-shells. A very interesting and stimulating monograph on themes of sermons is that of W. H. Meunier: Die Lehre vom Predigtthema, Paderborn, Schoeningh, 1893. In the course of our homiletic studies we have treated in detail the question of the disposition of themes often in a theoretic and practical manner.

4. *The disposition.* The sketching and the disposition should be exteriorly prominent throughout the whole sermon, yet not in a stereotyped manner, not like the division of a learned dissertation. The disposition should appear artistic, like the architectonic lines of a building, sharp, clear, but also covered with ornamentations, modified and well-measured throughout the whole address. It is especially advisable to emphasize new parts and important subdivisions by some pithy sentence or idea. Striking and rapid repetitions of the main idea and of the principal points are very practical, also of the rising subdivisions by appropriate catchwords, etc., whenever a new advance is made in the address. This should, of course, not be done in a stereotyped manner on every step taken.

A certain equilibrium of parts is to be very much recommended. Still, symmetry is by no means a supreme law. Often there follows to a I. part a longer II. part, and vice versa. All this depends finally on the contents and the aim of the address. Thus, f.i., Cicero's oration *pro Murena* contains in the I. part 4 numbers, and in II. part 38 numbers, in the III. part 34 numbers — *de lege agraria* in the I. part 17 numbers, in II. part 56 numbers. If the sermon should be divided into two or three principal parts, then these chapters of thoughts are brought to the full knowledge of the hearers to great advantage. But it is not advisable to arrange this always in the same academic manner. Neither does an ob-

ligated longer interval, with the little edifying hemming and hawking, belong by any means to the permanent stock of homiletics.

5. *The execution.* For the exterior formation of the whole execution of the sermon we refer again briefly to principles which we have already mentioned elsewhere.

(*a*) The sermon should be a constant intercourse with the hearer, a virtual dialogue with the audience, but not a dissertation intended for no one.

(*b*) The argumentation should likewise bear a rhetorical character. The preacher should labor and make strenuous efforts to induce the people to think and follow step by step. The momentous point of novelty, appropriate intervals and repetitions, happily interwoven rhetorical questions are linguistic means for this purpose.

(*c*) In regard to the emotional part of a sermon it should be remembered that a declamation of emotions is unpalatable and unfruitful. But a possible introduction of personal emotions, aye, the very dragging of them into the thing itself and into the ardor of the preacher, is a matter of real rhetoric. Thus, f.i., in a sermon on the occasion of a first mass celebration the dogmatic-practical development of the teaching office, or of the sacerdotal office, of the holy sacrifice of the mass, of the consecration to the altar and to men, would effect much more than a declamation of superlatives and emotions on the indescribable dignity of the priesthood. The affectively developed dogma, great views into the height, depth, width, and breadth of sacerdotal activity, takes a far different hold upon souls, than an abstract panegyric, spiked with tautologies and with reflexive and academically established emotions.

6. *The transitions.* Academic and stereotyped transitions very often act in an unpsychological manner, unless they originate from a certain natural simplicity of the preacher, which is otherwise combined with solid wealth and virtual power of penetration. We reprehend especially the long bridges, the mental revolving targets and switches in order to pass from the Gospel to some old theme, to an academic exposition or slavish imitation of a sermon-book. Equally meaningless are the forms: "Grant me your patience and attention," tedious tautologies and commonplaces, which bubble, up, from time to time, and completely murder the ideas.

7. *The peroration.* It can never be sufficiently emphasized that the peroration should be carefully elaborated, in order that the end spoil not the beginning, that the conclusion of a sermon

may not resemble a ship which, in a storm of excitement, finds no landing-place. The peroration must be animated and governed by a central idea. From the peroration the central idea is to shine forth to the hearer, so that it finally may burn into his soul, illumine and never be extinguished. The central idea is that which emanates from the aim of the sermon and which one would be disposed to reiterate every moment in the sermon were it permissible to say the same thing over. In the solemn peroration an admonition is most recommendable, when placed in a setting of Holy Scripture. A scriptural text is repeated and is shown from its various sides through the central thought, or all important applications and resolutions are concentrated therein. The peroration should never be too long. A final admonition concerning eternity is often very appropriate and practical, but this should not become a custom. Unrhetorical forms of speech should likewise be avoided, which cut off the points from every homiletic development, f.i., "this I wish you from my whole heart," and such like. The climax of the pathos of the peroration often rises to the highest animation: tongues of fire fall upon the preacher, and flames of fire penetrate into the very souls of the hearers. Oftentimes the peroration returns from a high pathos of its last series of thoughts to the noblest, quietest, and confidential conversational tone. Herein temperament and talent make their own laws and methods on a wide background of homiletic and artistic fundamental views. But, above all, there is a higher Vivifier: *Spiritus ubi vult spirat et nescis unde veniat aut quo vadat!*

§ 3. The Creation of a Single Sermon

The psychologic-practical method of our studies has made us, especially in the treatment of the sources, again and again familiar with the creation of a single sermon. In conclusion we will here merely gather everything under certain and more formal viewpoints.

1. *The indirect preparation* is important in the study, the reading, the meditative penetration of religion, and not merely before the opened sermon-book. In reading the question should often be asked: Can I not also preach this to my people? (Creating a *cornu copiae;* taking notes; in writing down good thoughts, emotions, and pastoral experiences.)

2. The preacher should put himself into a proper mood. The

reading of Holy Scripture, of the Imitation of Christ, of some other sympathetic religious book, though not in the least connected with the subject, often acts beneficially and creates a proper mood.

3. The sermon should not merely possess the odor of the oil-lamp, though serious study is most important. Prayer to the Father of light, from whom all benefits and good gifts flow, and every perfect gift, should accompany the preparation and the elaboration of the sermon and make this pastoral work a part of divine service.

4. The fundamental element of a practical course is a good store of sketches. But these should not be mere abstract schemes, but thoughtful and especially elaborated reviews, with rich scriptural material and definite practical view-points.

5. Much service is rendered by a direct and, even more, by an indirect study of good examples of classical and popular preachers. *Longum iter per praecepta, breve et efficax per exempla.* A slavish clinging to a sermon book is death to real eloquence.

6. The different individuality of preachers should be granted its own rights in the elaboration; in a certain sense each one creates his own method of preparation.

7. Yet, in spite of this, a general valuable course of preparation may be planned in great outlines:

(*a*) According to the admonition of St. Augustin, God's help should be invoked.

(*b*) Determine the subject of the sermon; define clearly whether it should be treated more didascally than paregoretically. Then write down the subject and the special aim in a clear conception, but be sure to conceive the aim very securely and sharply and enlist in the service of the same all your thinking and labor.

(*c*) Seek the thoughts, write them down, f.i., numerically: they are, as it were, the raw material in the hands of the preacher: *Omnis scriba doctus in regno coelorum similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.* (Matt. 13: 52.)

(*d*) Examine the material, classify it, eliminate the superfluous or surplus, determine the parts, then elaborate the sketch in detail, and thus create gradually the final disposition. Often the defects of the sketch become more manifest in the execution. Therefore, the preacher need not be over anxious during the elaboration in regard to each detail of the selected sketch; it should be the staff and support, but not the belt;

(*c*) Write the sermon. The best teacher of homiletic exposition is the pen. The preacher should write his sermons as carefully as possible: Without this means it is absolutely impossible for an incipient preacher to avoid superficiality, insipidity of thought, and mere formality. Even the well-trained preacher should, from time to time, return to a fully written elaboration, and not preach exclusively from sketches. During a pressure of work the most exact sketching with positive material is to be recommended (without it every sketch is a mere bed of ease), and then a written elaboration of the more difficult parts, of the central application, and of the peroration.

8. In regard to memorizing a sermon it must be said that it is well, according to the custom of great preachers, to learn a sermon by heart, but in this matter the judicious activity of the memory is unhesitatingly preferable to the mechanical. However, in this a certain liberty of spirit may be observed. In time the pedantic learning by heart will become generally superfluous. During the first sketching and elaboration the greatest part will impress itself most likely upon the memory — and the painfully exact learning by heart may be limited to the positive citations and the more difficult parts. Temperament and talent go a great way in this matter. A miserable confidence in routine is death to real sacred eloquence.

Above all, however, the disposition and the positive material should be securely imprinted on the memory. The long practise of the preacher who meditates will easily enable him in time to preach very fruitfully, aye, even better according to a sketch. But such sketches should not be mere pale skeletons, but contain an abundance of thoughts, rich in scriptural contents, and of positive evidence of material and of a definite establishment of practical aims. But even amongst such conditions a return to a fully written elaboration is recommendable from time to time.

. . . . . .

We will conclude these homiletic studies with the words of St. Paul to Timothy (II Tim. 2:15):

"Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth: *operarium inconfusibilem, recte tractantem verbum veritatis.*"

Part II

CATECHETICAL STUDIES

INTRODUCTION

§1. Catechesis, Catechist, Catechism, Catechetics

THE word—κατηχεῖν or κατηχίζειν signifies to speak from an elevated standpoint, from above, possibly also, to sound from above.[1] In a figurative sense the word had already received among the Greek profane writers the meaning of instructing, especially by word of mouth.

Christianity adopted the word κατηχίζειν, Latin *catechizare*,for the instruction of minors in Christianity, be they children or adults. We find it already in Luke 1:4. The evangelist desires to relate everything to his Theophilus, in order that he may attain a well-grounded knowledge of the doctrines in which he had been catechized: περὶ ὧν κατηχήθης λόγων.

In the same and still more distinctly pronounced sense we find the word among the Fathers of the Church: Κατηχοῦνται οἱ ἐξ ἐθνῶν ἰδιῶται. (Clement of Alexandria, Strom., 6:15.)

But, from the very beginning, κατηχίζειν (*catechizare*) meant not exclusively *a mere theoretic instruction*, but, at the same time, the instructive introduction of minors (*neophytes*) into the Christian faith and the life of grace, in a word: the supernatural education to maturity in Christ Jesus. (See Schöberl, p. 3.)

In this sense the above mentioned notion was inherited through all the centuries of Christianity, down to our own time. And the very word, which primeval Christianity selected for the same activity, passed into many Christian languages.

[1] Eventually it meant, in the fundamental meaning: to resound, to fill with copious sound (of words), to address, to instruct, to educate, to be informed of a thing.

In the course of time the Christian youth took the place of the Christian minor adults. Therefore, catechizing means the instruction and education of the youth up to a Christian maturity.

Catecheses are, therefore, addresses, instructions, and informations imparted for religious culture and the education of the youth, either in the church, the school, or elsewhere, to children in the narrow sense or to the more mature youth.

A *catechist* is one called by Christ and sent by the Church as teacher and educator of youth.

A *catechumen* is one to be instructed.

A *catechism* is a summary of the contents, an epitome and a guide for this instruction.

Catechetics, finally, is the scientific and practical direction of catechizing for that pastoral activity by which youth is educated up to its Christian maturity.

The history of catechetics is, therefore, as old as the catechesis itself. Amongst the writings of the Fathers of the Church we find many directions and collections of examples of catecheses (f.i., of Cyrill of Jerusalem). St. Augustin yielded to the pressure for a united systematization, by his celebrated work: *De catechizandis rudibus. Petisti a me, frater Deogratias, ut aliquid ad te de catechizandis rudibus, quod tibi usui esset, scriberem. Dixisti enim, quod saepe apud Carthaginem, ubi diaconus es, ad te adducuntur, qui fide Christiana primitus imbuendi sunt, eo quod existimeris habere catechizandi facultatem.* (Introduction to the mentioned work.)

Later times, especially the middle ages, evolved the principles of St. Augustin, especially for the pastoral care of the youth. The flourishing times of catechetics were, especially, the best times of the middle age, the times after the Council of Trent, and probably also our more modern times. (An orientation of the history of the catechism — see below.)

Among more modern literature we may emphasize: Gruber: "Katechetische Vorlesungen," Vol. I: "Des hl. Augustinus, Theorie der Katechetik," etc. The same: "Practisches Handbuch der Katechetik," with various later alterations. Hirscher: "Besorgnisse über die Erteilung unseres Religionsunterrichtes." In the homiletic works of Jungmann catecheses are likewise treated (several very interesting dissertations), and Schleiniger (short, but stimulating), the Pastoral-theology of Schüch (minutely and partly of great practical use), and Renninger-Göpfert (briefly, but very intellectually presented, very much according to St. Augustin).

In recent times independent catechetics appeared, such as that of Schöberl, Kempten, 1890 (very stimulating and especially interesting in regard to the history of the catechism), also that of Dr. Noser, 3. ed., 1901 (brief, methodically, and pedagogically very good). For a history of catechetics see Schöberl, Lehrb. der kath. Katechetik. Propst, Geschichte der kath. Katechese, Weiss, die alt christliche Pädagogik; Mayer, John, Geschichte des Katechumenats and der Katechese im Abendland; Rolfus und Pfister, Realencyklopaedie des Erziehungs- und Unterrichtswesens; Baumgartner, Geschichte der Pädagogik, das Kirchenlexikon über Katechetik, etc., see also above, pp. 254, 273, 282, 386 sqq.

§ 2. Division of Catechetics

The division and the systematic arrangement of catechetics were proposed in various ways. The division into instruction and education meets, in its practical application, with a great many difficulties, because these two sides of catechesis constantly interfere with each other. A division of the matter into history, doctrine, life, cultivation, and discipline calls for many repetitions and imperfections. In our homiletic studies we have laid a broader scientific-practical foundation, and treated therewith many of the principal questions of catechetics. Therefore, we shall simply divide catechetics according to the different grades of the catechumens, since every grade of instruction and of education forms a certain exclusive whole and possesses real characteristic properties. But we shall first premise, in a general part, a disquisition on the fundamental and general methodic questions.

Thus our division of catechetics will be formed as follows:

I. The Fundamental Part:

Chapter I. The duty of the catechist.
Chapter II. The person of the catechist.
Chapter III. The method of the catechist.

II. Special Part:

Chapter I. The instruction and the education of the smallest children (without a book).
Chapter II. The instruction and education of the children for confession and Holy Communion (with the use of the catechism and Bible history).
Chapter III. The instruction and the education of the more mature youth.

I. THE FUNDAMENTAL PARTS OF CATECHETICS

CHAPTER I

THE DUTY OF THE CATECHIST

The office of the catechist is an extremely important one and indispensably necessary in the Church of Christ. A whole volume of proofs might be adduced in confirmation of this. Let a few be recalled to mind:

1. *The already developed idea of catechesis and catechetics.* This idea alone is sufficient proof to establish the importance and the necessity of catechetics.

2. *The idea, significance, and the nobility and dignity of every homiletic activity in general.* The reasons emphasized above, pp. 33–35, are here also applicable.

3. *The infinite value of the souls of children.* The immortal soul of a child is God's natural and supernatural image. The catechist should, therefore, often meditate on the wealth of grace in the baptized soul of a child, on the slumbering spring of the virtues and gifts infused into this soul, on the beautiful and majestic characteristics of the incipient virtuous life in the little one, which are: innocence, humility, obedience, and docility.

The catechist, however, should likewise consider the divine order of salvation arranged for the development, preservation, and unfolding of the infused grace and virtue for which the co-operating direction and guidance of pastoral care is necessary. The angels, ever in the sight of God and the Blessed Trinity itself, according to the word of the same, take interest in the souls of children and become their guardians. The catechist, therefore, who has a real conception of his duty, stands before his charge fully conscious of his responsibility, animated by the sentiments of St. Paul: *Dei enim sumus coadjutores, Dei agricultura estis, Dei aedificatio estis.* (I Cor. 3: 9, 10 sqq.)

4. *Dangers to the souls of children.* Dogma, moral, and experience teach us that heaven and hell are engaged in battle for the soul of every child. The catechist is sent by the Church, at the command of God, as the champion of heaven for youth. He should be its spiritual father in the conflict. He should take the utmost

care that the grace of God remain in the souls of the children, and that their life and faith and grace may grow. He is the angel of Paradise, for the protection of the grace and innocence of youth: *Filioli, quos iterum parturio, donec formetur Christus in vobis.* (Gal. 4: 19.) *Nam si decem millia paedagogorum habeatis in Christo, sed non multos patres.* (I Cor. 4: 15.)

5. *The destiny of children.* This is no other than heaven. The catechesis is therefore essentially the *salvation of souls*, the rearing of souls for heaven, and, therefore, immensely important and indispensably necessary. (See p. 28.)

6. *The beautiful field of labor in the souls of the children.* The souls of children are easily accessible to religion, because the human mind, especially the unadulterated, longs for God, and because the life of grace exists and operates in the souls of children, ever since the reception of baptism. The natural indifference of youth, augmented by original sin, and also the still undeveloped mental faculties, create indeed many difficulties. But the accessibility to the souls of children make the field of labor beautiful and inviting. But the very difficulties call for a courageous application of talents and gifts and of the entire methodic possibility, with the aid of richly dispensed grace. This wrestling and battling for the welfare of youth precisely contains within itself a unique beauty. And this twofold beauty opens in a twofold manner the importance of the catechesis in a new light.

7. *The present and the future of the Church.* The present and the future of the Church manifest the importance and the necessity of the catechesis:

(*a*) *The present.* Youth is the most precious part of the Church of Christ and her brightest ornament. A good youth is a spectacle to God and angels and men. Of a well-reared youth the pastor may say with the Apostle: *Fratres mei carissimi et desideratissimi, gaudium meum et corona mea, sic state in Domino, carissimi.* (Phil. 4: 1; 1: 3–8; compare also Phil. 1: 23–26; 2: 17–18; 4: 1; applied to the youth.) (Compare p. 48 sqq.; 453 sqq.)

(*b*) *The future.* The future of the Church depends, in a great measure, upon a good catechization. He who has the youth has the future. The catechist is herein the co-laborer of the Holy Ghost. With Him he builds up the mystical body of Christ. He places the children as living stones within the building of God. He supports them with the Holy Ghost as vigorous branches of

the vine of Christ, he purifies them and leads them to the fulness of the years of Christ. (Compare, pp. 453 sqq., 461 sqq.)

A good catechization is also the best foundation for a fruitful preaching activity, and for the preacher himself the best practical school of exercise. Furthermore, the pastor will find the easiest way into families through children. The love for children is really the key to families, to the whole parish, to its future. All this is likewise applicable to the whole Church. Good catechists and teachers of the youth are a power in the world. The Church is in need of such; they are for her an indispensable necessity.

The reasons quoted complete the proof of our thesis: the office of the catechist is highly important and indispensably necessary.

CHAPTER II

THE PERSON OF THE CATECHIST

We desire to draw especial attention to all that we have said about the person of the preacher and concerning the zeal for souls of the pastor in general and in particular, but mainly of the spirit of faith, of prayer, of humility, and of love in our homiletics (pp. 37–48). In this the most important is zeal for souls: *Libentissime impendam et superimpendar ipse pro animabus vestris.* (II Cor. 12: 15.) Upon this background we wish, for the benefit of the catechist, to insert a few ideas.

1. *The pastoral love of the friend of children.* In the catechist pastoral love receives a special coloring. It becomes in him the friend of children. The catechist is invited to be the friend of children by:

(*a*) *The example by Jesus: Sinite parvulos, et nolite eos prohibere ad me venire: talium enim est regnum coelorum.* (Matt. 19: 14.)

(*b*) By the convincing reasons which the Saviour adduces, especially in Matt. 18: 1 sqq., for the love of children, and which we have already considered, mainly in the previous chapter. (The value, end, danger, the present and the future of the souls of the children, the field of the labor for and in them.)

2. *The love of the friend of children — a foundation and root of catechetic qualifications.* It endows, in fact, the catechist with the rest of the qualifications for intercourse with the children. It makes him:

(*a*) *Condescending: Non recedat de pectore tuo cogitatio gallinae illius, quae languidulis plumis teneros foetus operit et susurrantes pullos confracta voce advocat.* (*Aug. De catech. rudibus*, c. 10, n. 15.) The condescending catechist makes:

(α) *Truth accessible to the children: Lac vobis potum dedi, non escam, nondum enim poteratis.* (II Cor. 3: 2.)

(β) *He finds for this the language of the children*, by straining every talent to bring home to the minds of the children the real, ecclesiastical, and thorough truth. *Gestabo humeris et balbutientia senex verba formabo, multo gloriosior mundi philosopho, qui (ego) non regem Macedonum Babylonico periturum veneno, sed ancillam et sponsam Christi erudiam regnis coelestibus offerendam. Hieronymus*, Ep. 18, see chap. III, Art. 3, § 3, *excursus*.

(γ) The condescending catechist will also find his way to the hearts of the children, by not despising any of these little ones, but by viewing each one in the light of the love of Jesus. (Compare Renninger-Göpfert, Pastoral, 470 sqq.)

The love of the friend of the children will make the catechist:

(*b*) *Persevering*. The friend of children will regard the entire catechization a seed planting, of which he knows in advance that it will only mature slowly, little by little, in much patience, and by overcoming every obstacle with God's grace. (Compare *August. De catech. Rudibus*, c. 10–14; see John 4: 37 sqq.; see above, p. 128 sqq.)

The love of the friend of children will make the catechist:

(*c*) *Joyful and cheerful:* joy is a decisive momentous point of success in the catechesis. A gloomy spirit, repugnance, and weariness and uncontrolled whimsicality act directly and paralyzingly on children. All great catechists and pedagogues agree in this. St. Augustin gives hereon splendid thoughts in his oft-quoted work, under the question: *Quibus modis faciendum sit ut gaudens quisque catechizet?* Of this disposition of the catechist he says: *Ea cura maxima est* (c. 2, n. 4, and c. 10-15). As an admonition he adds two very beautiful comparisons: We take pleasure in a well-known region if we can show it to a friend who has never seen it. We experience great joy if we can show to a lost traveler the way through a well-known region: Thus our instruction becomes aglow through the new knowledge imparted to our hearers. (L. c. c. 12, n. 17.) To this may be added the reasons which we have given on the immense importance and necessity of catechesis in the last

chapter. They are all reasons of joy. (Compare Renninger-Göpfert: Pastoral, p. 470; see above, p. 193 sqq.)

CHAPTER III

THE METHOD OF THE CATECHIST

After having carefully considered the duty and the person of the catechist, it remains to consider, in a fundamental manner, the activity of the catechist in his office and task.

We will answer the following questions:

1. Which is the catechetical method?
2. Is a catechetical method at all necessary?
3. To what principles may a catechetical method be briefly reduced?

According to the measure of these questions the chapter will be divided into three articles.

ARTICLE 1. *What is a Catechetical Method?*

A catechetical method is the fundamental and psychological application of catechetical means of instruction and education with a regard for the individual qualification and religious life of the various catechumens, for the purpose of fostering and attaining the catechetical end in the supernatural light.

ARTICLE 2. *Is a Method Necessary?*

We answer emphatically in the affirmative and establish this answer by the following reasons:

1. *The nature of the thing.* The psychological talents of man, especially the gradual development of children, also the gradual progressive development of the life of grace, in like manner the various dangers according to age and development, and far above all these, the high aim and the holy means of the catechesis require a firm, well-planned procedure, not a haphazard beating and striking at uncertainties.

2. *The authority of the greatest pedagogues.*

(*a*) God Himself, the supreme teacher of man and of the human race, instructs and directs all, on the whole, and in particular, according to the plan of the world, by His infinite wisdom and

love. His activity therefore is the prime image and model of every methodic pedagogy. (Compare above, the divine pedagogy, pp. 102–146.)

(*b*) Christ educated and educates Apostles and disciples, the people and the nations with a divine-human wisdom, according to a well-ordered plan and with a well-calculated selection of means, according to the needs, conditions, talents, and progress of His own. (Compare the school of the Apostles in the Gospels, also the gradual and ofttimes surprisingly advanced treatment of some individuals, f.i., of the Samaritan woman, of Nicodemus, Peter, pp. 136 sqq., 441 sqq.)

(*c*) The Church in her decisions and directions in general and provincial councils, always championed a methodically well-ordered and calculated treatment of the catechumens (compare, f.i., the education of the catechumens by the ancient Church, the school of the catechumens and the catechetical schools), the many decrees of councils, especially of Trent, the various diocesan statutes, the Roman Catechism, etc. (Compare Schöberl, pp. 20–254.)

(*d*) *The great catechists* since the days of the Fathers are decidedly in favor of a methodic training. Of this an extraordinary literature extant is proof. To this may be added:

(*e*) *The unanimous judgment of the pedagogues.*

Scholium: The objection raised that there are good catechists without any methodic training is of no value, for:

(*a*) Such men found of themselves, amidst great work, their own method.

(*b*) Many of them would have succeeded *far better* with a methodic training.

(*c*) Children should not be a mere experimental field for untrained catechists.

(*d*) Many methodic principles may be found without any aid, but alas! only after many mistakes and harmful deceptions for the catechist and the catechumen.

Article 3. *To what Principles may the Catechetic Method be Reduced?*

The entire catechesis is properly a practical guidance for practical catechization. There is question here of reducing the whole question of method to a few principles. In this manner

we shall obtain, at the same time, an almost complete pedagogical method.

We shall reduce the whole methodic system to three methodical main principles:

1. Catechize solely for God, Who is the end of the catechumens.
2. Catechize as the representative of God, Who is the supreme teacher.
3. Catechize as one who knows men, because you have to deal with men and their development.

We will treat of these three main principles in three paragraphs, in order to draw from each practical rules.

§ 1. Catechize and Educate for God and for Eternity

This supreme principle follows from the aim and end of man and from the essence of religion. From it we deduce the following methodic principles:

(*a*) *Catechize in a Christian manner*, i.e., educate the Christian for Christ, with Christ, and in Christ: *Filioli, quos iterum parturio donec formetur Christus in vobis.* (Gal. 4: 19.) To place the person of the divine Saviour always in the center and foreground should be urgently impressed on the catechist. He should confirm his teaching by the words of Jesus, he should depict briefly the oft-highly suggestive circumstances in which Jesus announced the doctrine, etc. (p. 85). The catechist should show, especially, grace as a gift of Jesus. Thus he will establish in the catechumens a great love for the Saviour and a deep conviction that men can do absolutely nothing for salvation without Jesus. If the catechist succeeds in painting the person of the Saviour and placing Him in the center of the catechesis, then he acts entirely according to the spirit of the Gospel. There the life and the person of Jesus appear in a remarkable manner always as the first and the last: *Venite omnes ad me — ego sum via, veritas et vita — ego pastor bonus — ego cognosco oves meas et cognoscunt me meae; ego sum ostium ovium — discite a me — sine me nihil potestis facere — ego sum alpha et omega, principium et finis — sinite parvulos venire ad me.* (Cf. Homiletics, pp. 48, 56, 99, 100 sqq., 137 sqq., and "The principal themes of sermons." On this subject, see the beautiful conceptions of St. Paul, by Simar: "Theologie des hl. Paulus." Com-

pare also, Gerson: *De trahendis parvulis ad Jesum;* Cardinal Wiseman: "Letters on education"; Wittman's Life, Alb. Stolz: "Erziehungskunst," Jungmann: Geistl. Beredtsamkeit, vol. II, p. 900 sqq.).

This most important point of the catechesis should be observed especially:

(α) In the instruction of small children by a beautiful and well prepared narration of the life of Jesus.

(β) By an early introduction of the youth into intercourse with Jesus in the holy sacrifice of the mass.

(γ) In a good treatment of Bible History.

(δ) By a skilled interweaving and interspersion of the life of Jesus into the catechetical instructions.

(ε) Especially in the instructions of the first communicants.

(*b*) *Catechize in an ecclesiastical manner:* Christ continues to live in His Church. He can only be found, even by the catechumen, in His Church. Union with the Church is therefore the second law of catechization.

The spirit and the love of the Church should be one of the first seeds for the infant heart. Therefore, do not wait for the treatment of the ninth article of the Creed, but instil into the minds of the children, as early as possible, a simple notion of the Church; this is done in the best manner through the attractive expression of the following thoughts of the Gospel: The Saviour is the Good Shepherd; He gathers His lambs; He gathers His sheep (Jerusalem, Galilee, etc.). The lambs are the people in general; the sheep precede the lambs; the sheep are the Apostles, the bishops, the priests. The Saviour appoints Peter shepherd over all lambs and sheep. Jesus first dies for all lambs and all sheep, then He rises for all from the dead. Peter was the first Pope, etc.

(*c*) *Catechize and educate for the supernatural life:* As the sermon, so likewise the catechesis acts solely and alone for the supernatural life (John 10: 10). (See pp. 33, 34, 44, 50 sqq.) From this it follows how important, above all measure, the state of grace of the children is to the catechist, their battle against sin and mortal sin for the present and for the future, their practical Christian life, their reception of the sacraments and the Christian education of the character of youth. For all this a mere philological catechesis would be valueless. (Compare herewith also above the chapter on the duty of the catechist.)

§ 2. Catechize and Educate as the Representative of God

Because God wills it that every priest should teach by His authority the truth guaranteed by God and educate with God's grace by the same divine authority, therefore is the catechist (in a wider and more direct sense also every educator) *a representative of God* of the first order. Even among the children the priest is a messenger, an Apostle of Christ. *Pro Christi legatione fungimur, tanquam Deo exhortante per nos.* II Cor. 5: 20. (See above, pp. 36 and 43.) From this the following methodic principles follow:

(*a*) *Catechize with authority:* for this speak the example of Christ, (see, f.i., John 7: 16; 13: 13; 14: 6; Matt. 28: 10), the entire conception of the Church (consult the doctrine on jurisdiction and the incorporation of the teaching office into the *potestas jurisdictionis*, see above, introduction, n. 4 and 5, pp. 19–21 sqq., 23 sqq.), and, finally, experience.

Authority is the foundation of instruction, of education, and of discipline. Consequently the catechist must attain authority for himself from the very first hour. Without authority the catechist is a lost man. "After long study, and much experience gathered by hard labor, I asked myself the question: Which are the two foundations of education? And serious reflection answered: Authority and respect." Dunpanloup, Education, 1, 1. The authority of the catechist has a double root:

(*α*) The deepest root is the supernatural divine mission, which, therefore, is likewise to be brought to the knowledge of the children in their earliest youth. (Compare, f.i., the address in Mey's complete catecheses for the lower classes of schools.)

(*β*) The other root is personal activity, irreproachableness, manly dignity, and tact in the catechist.

Authority matures in the youth also a double fruit:

(*αα*) An ecclesiastical sense, which essentially is a spirit of respect for authority.

(*ββ*) A good discipline, the foundation of every joyful and fruitful school activity.

From the qualification of a representative of God follows, furthermore, a still higher demand:

(*b*) *Catechize with love.* God is love. The doctrinal and educational activity of Christ is pure love. From Christ the

Apostle and the Church have learned the pedagogic principle: *Charitas Christi urget nos.* According to St. Augustin, love is the mother and the inventrix of all right methods of life and of education: *ama et fac quod vis.* For the rest, see the second fundamental chapter on the person of the catechist, and also the treatise on the person of the homilist (p. 41 sqq.).

§ 3. Catechize and Instruct as One who Possesses Knowledge of Men

(Compare herewith: The ways and methods of teaching, p. 874 sqq.)

For every educator and teacher the practical knowledge of souls and of men is indispensable. Psychology is and will always remain the foundation of pedagogy. The supernatural builds upon the natural, and the grace of God itself acts in conformity to psychology.

Herewith we have already obtained a foundation for the following methodic principles:

(*a*) *Instruct through the senses. Omnis cognitio incipit a sensibus.* We here recall to mind all the events of those examinations and confirmations which we have established and carried out in the homiletics (p. 35 sqq., p. 79 sqq., also: The means of sacred eloquence). It may be justly said that the requirements of homiletics for illustrations obtain in catechetics two and threefold. The child is much more dependent than the people on a suitable mediation and illustration, on the concrete. The catechist must therefore employ all power and talents to bring religion home to the children, and into their hearts through pictures, similes and examples, historical sketches and accidents, and through the causal mounting from the visible to the invisible, through the reflexion of religious principles into the concrete life of the children. (Compare Book IV of the Homiletic Studies.)

The most important religious means of illustration is Bible History. From this follows:

(*α*) The importance of instruction in Bible History.

(*β*) The great advantage in adopting Bible history for the explanation of the catechetical questions. It should be often considered what special part of Bible history might illustrate this or that question or emphasize it more and prepare it better. (Compare

the "Katechismus und Bibelkonkordanz" in Knecht's "Kommentar zur bibl. Geschichte"; also Dr. Noser's arranged plans of the division of the teaching and material for the diocese of Chur. *Folia officiosa Dioecesis Curiensis*, 1896; Jungmann, Vol. II, p. 779 sqq.)

(γ) The catechetic utility of ecclesiastical history and good biographies of saints. (Compare, f.i., the explanation of the catechetical questions on the properties of faith and possibly Hattler's legends for children, "Kindergarten und Blüten aus dem Kindergarten." A select catechetical use of Schmitt's and Kellner's "Exempelbücher" is, in a guarded manner, to be recommended. But a very frequent critical examination of the historical material should not be overlooked in all the efforts of illustration.

(*b*) *Instruct the children in a popular manner, adapted to children.* With this matter compare the principles of homiletics on popular sermons, pp. 78–93. The serious and all-sided observance of this requirement creates a children's language.

Excursus: the children's language. Upon the basis of our homiletic explanations (pp. 77–93), we desire to insert the following thoughts:

(α) The language of children has no great supply of words. It is a stranger, especially, to abstract substantives and adjectives, and also to many verbs belonging to a higher language. For an abstract idea often a concrete effect is used, f.i., instead of saying, "to be malevolently disposed," it is better to say: "not to be able to look at some one through hatred and envy, not to answer him, not to be able to bear him, to begrudge him all things," etc. (Compare, f.i., the biblical description of Cain and Abel.) "Christ has atoned for our sins" — means in childish language: "Christ has paid for our sins with His blood." The following explanations may be added: Man could not make amends for sin. God alone could do this. But man had to make amends for sin. Then Christ came. As God He could make amends for sin. As man He would do it, etc. Now a short, richly colored description of the Passion of Christ might follow, in which might be shown all that Christ has paid for our sins to the very last drop of His blood. Finally these thoughts might be taken up: Much was to be amended; infinitely much was to be amended; Christ has done enough for all this; for He is God; He has done more than enough; He has accomplished infinitely much. He has done satisfaction. In this way the ab-

stract notion "to atone" is explained by well-known concrete means.

(β) *Children's language loves the conception of parts.* Therefore, a rich religious idea should be analyzed into many richly colored and attractive thoughts, and thus open, as it were, the sealed vessels and show the children what they contain. Thus, f.i., the concept of sanctifying grace may be made very easily clear to the children if it were shown them what a child possessed before baptism: body, soul, life for this world — original sin; and, in contrast thereto, what the child receives in baptism: something heavenly, something divine, — God gives us therein something of His own: heavenly beauty, heavenly holiness, heavenly justice, etc. God gives a second life, a life for heaven, a life for God, the beginning of life eternal. The child is now strong with heavenly strength against sin, against the devil, against all the powers of hell. The child is now heavenly strong, strong enough to think of eternity, to pray, to do all for eternity. The good God covers all over with gold for eternal happiness, etc. You must only co-operate; God will do the rest. These or similar series of thoughts should be described in simple sentences of beautiful language, interwoven with the one or other parable, in a popular exegesis of appropriate scriptural passages; *ut vitam habeant et abundantius habeant. Si scires donum Dei — efficiamini divinae consortes naturae — transformamur in imaginem Christi — eratis enim aliquando tenebrae, nunc autem lux in Domino — ego sum vitis, vos autem palmites — exhortamur vos, ne in vacuum gratiam Dei recipiatis — qui parce seminat, parce et metet; qui seminat in benedictionibus, de benedictionibus et metet.* Thus the catechist will succeed in awakening the astonishment, the surmise, the intelligence, and the faith of the children. The child will now understand the catechist if he should say to it: no word of the catechism is more important than the word "Grace"; nothing is more necessary for life and death than grace; grace is the blossom, heaven the flower; he who possesses grace carries about with him the beginning of heaven, etc. Thus the wealth of the entire idea may be unfolded through the concept of the parts, in a manner similar to that in which the Saviour gradually led the Samaritan woman to a full conception of grace and of religion. For a conclusion the idea of the parts should be collected into a few principal conceptions, especially into those which are found in the questions of the catechism under explanation, and

those points should be supplemented which the catechism gives in addition, and thus the whole partition is finally comprised in the catechetical answer. In our case they could be especially the ideas of justice, children of God, heirs of heaven, and with it the new idea of the catechism: sanctifying grace makes sinners — just; children of God and heirs of heaven. (See above, p. 88.)

In many, aye, in the most cases the reverse way is recommended: they begin with the idea of the catechism and divide this into the component thoughts of the children's language. (See below, analysis and synthesis.)

(γ) *The language of children loves the dramatic:* i.e., persons acting and speaking should be introduced. The direct speech is much to be preferred to the indirect. Oftentimes the explanation of a dogma, of a fact, may be attributed to the participating persons, especially to the Saviour. Thus, f.i., the sacrifice of Christ on the cross could be explained according to the following scheme, which ought then to be more extensively considered: The Saviour is hanging on the cross. He is the perfect sacrifice of the New Law. He offers Himself on the cross to His heavenly Father — for us. . . . What does He do on the cross for us? He says to the heavenly Father: "Heavenly Father, look down upon the world. Look down upon the sins of men. The sins are terribly great. They are immensely grave, they cry to heaven: they punish men, condemn many even to hell." But the Saviour continues:

"Heavenly Father, look down upon Calvary. Look down upon Me. I am the Saviour, Christ Jesus. I am Thy beloved Son, in Whom Thou art well pleased. Thou hast said it." (Jordan-Thabor.)

"Men must atone for sin. But, behold! I am become a man. I am the brother of men. I will take all their sins upon myself. I will suffer the terrible punishment for them." (Questions of the intellect.) But Jesus continues: "Heavenly Father, aye, look down upon Me. I am not mere man. I am God, I am the son of Son. I can atone for all, even for the infinite offense against Thee.

"Behold My blood! behold My wounds! behold My sufferings without number! They have pierced My hands and My feet! They have counted all My bones! All this, all is for man!" And now listen to the final prayer of Jesus:

"Heavenly Father, I am Thy beloved Son. For My sake,

pardon men. Save them from hell. For My sake forgive them their guilt. I have paid the entire guilt of their sins with My blood. Through My blood give them baptism, good confessions, communions, a good life, a good death, etc., eternal happiness." (Questions of the intellect.)

Thus Jesus prays and the heavenly Father says to Him:

"I will hear Thy prayer. Thou art My beloved Son. I gaze upon Thy bloody countenance. For Thy sake am I reconciled. Because Thou didst die for men I will give them all Thou desirest."

Thus spoke the Father and the Son. Men did not hear it. But they saw the blood and the Passion of Christ.

And Jesus cried in a loud voice: "It is consummated, Father, into Thy hands I commend my spirit!" Then He bowed down His head and died. The sacrifice is completed. The divine worship on Calvary's hill is finished. The world is redeemed. (Compare the verse of the psalm: *Aspice Deus et respice in faciem Christi tui.*) In a similar manner to that of the sacrifice of the cross could the question concerning the sacrifice of the mass be explained.

(δ) *The language of children is delightful, cordial, and direct.* The language of children is learned and acquired through the observation of the talking of children and through the reading of well-composed catecheses and works for children (compare Mey's "Vollständige Katechesen für die untersten Klassen der Volksschulen," Schmitt: "Katechismuserklärung," etc.; "Kinderschriften von Christof Schmid," Jais, Gruber, Wetzel), also through a great deal of exercise and a transposition from a higher style to the language of children. So much for the illustrated and popular instruction.

We will add a final methodic requisite:

(*c*) *Instruct in a concentric manner.* It is a great advantage if the methodic instruction is formed in concentric circles. Each circle offers the entire matter, adapted to a gradation by age. In the following grade the entire matter is emphasized. Thus everything is organically developed, like seeds. In this manner the very important and attractive understanding of the whole is promoted. The child receives in each grade, *pro modulo suo*, the entire doctrine necessary for salvation, and, in case of necessity, might easily be prepared for death, in keeping with its knowledge and education. Besides, owing to this method, the frequent change of the home of so many families acts less disturbingly. But not too many

such circles should be formed. The higher the grade, the longer should be the time for the instruction of the circle. We generally distinguish:

(*a*) A circle for the instruction of the smaller children, not yet able to read, or into whose hands the catechism has not yet been placed. To these the entire doctrine of religion is communicated in a childlike manner. (See particulars below.)

(*b*) A circle for instruction in the little catechism, which contains a short sketch of the whole religious doctrine, and is f.i., calculated to cover two or three years. (Of course, much is here arranged according to the circumstances of country, and especially of the schools. With the little catechism a (smaller) Bible history should run parallel. The proper instruction for confession ought be a special instruction only for these catechumens).

(*c*) A circle for the instruction of the higher classes for confession and communion, or a circle for instruction in the larger catechism. (This circle extends also over several years, during which the matter of the larger catechism is treated. The children of this circle range generally from the years 11, 12, to 14, 15; parallel to this is the higher Bible history.

(*d*) A circle of instruction for the higher schools (secondary schools, eventually also lower gymnasia or colleges and business colleges that are independent; here all the independent matter for treatment is selected in view of the former grades. Compare the prefaces to the diocesan catechisms and plans of studies).

(*e*) A circle of instruction for the Sunday school. (Particulars later.) This circle is subdivided into various grades or courses, of which the general plan of studies is arranged according to the diocesan statutes and the conditions of the schools. Thus, f.i., the circle of instruction for the larger catechism might be subdivided into the third confession course as well as into the first, second, and third communion course. In an entire school the application of the plan of studies for the annual course is, of course, subject to various modifications, in view of the entire instruction of the several classes. Much also depends on the question whether the hours for religious instruction are inserted into the plan of studies of each school-class, or whether the catechist is merely allotted a definite time (day, hours, etc.) for all the catechumens. The first is, of course, to be much preferred. In general and under all circumstances the teacher of religion must demand that he be

not compelled to impart Christian doctrine by piecemeal, but should go over the main contents of the whole catechism in the lower grade in one or two years, in the middle and higher grade at least every two, three to four years.

For the correct completion of the concentric instruction attention must be paid, furthermore:

(*a*) to the gradation of age, of school-training, and of individuality;

(*b*) especially to thorough repetitions and recapitulations;

(*c*) to a prudent measure not to make an end of the means. Grave circumstances and conditions, f.i., a large number of children, with little and an unfavorable time for teaching, often make the creation of but two concentric circles most advisable, of a very short first, and a more extended second circle. Otherwise the same matter is threshed out three times, but in a mere hasty, unpsychological, and insensible manner.[1]

Upon this methodic basis we are now much better prepared to treat a much mooted question:

§ 4. Catechize According to Method. The Method and Way of Teaching

From the psychological and well-planned application of the above main principles of the various fields of instruction, and especially of the difficult catechetical field of instruction, several certain pregnant and evolved methods of teaching and of instruction have resulted, and these may also be called ways of teaching. The innumerable efforts and disputations on the methods and the teaching ways may be reduced to the following methodic principal view-points: to analysis, synthesis, the various psychological grades of instruction and education, to the "heuristic method and to the modern Munich method." It is of great importance that the catechist begin with a clear idea of the method he will use in the several catechetical questions and chapters. The young catechist, however, will do well to apply the one or the other method more prominently, for the purpose of gaining therein a certain skill. Young catechists, especially, should not instruct exclusively according to the ancient analytical method, but should rather make a fruitful use of the synthetical and of the Munich method.

[1] Compare Noser, Katechetik, 3 ed., p. 20 sqq.

1. *The analysis* (called also the explanatory analysis). Analysis is a dissolution of a given idea, of a principle, of a catechetical thesis (catechetical question and answer), or of the matter of an opinion into its several parts and momentous points, in order to permit thereby, in a certain sense, its full contents and fruitfulness for faith and life to become effective. (Compare pp. 772, 774, β.γ.δ.) However, this should not be done in a humdrum, tedious, and purely philological and mechanical manner. The analysis must become a clear, joyous, and vivid development and illustration of the concepts, and develop itself into a supernatural school of life and of conscience. (Compare above the chapter on: Means of sacred eloquence, pp. 605–657; compare also p. 146 sqq., pp. 81–91.) During the discussion which the extremely salutary recent catechetical movement called forth, the idea of analysis was not always considered in the same sense, and this led to great misconceptions. The eminent pedagogue and philosopher Dr. Otto Willmann proposed, therefore, at the catechetical course at Salzburg, to use likewise in catechetics the ideas of analysis and synthesis as the new-scholastic philosophy, based upon Aristotle, had formed them. Analysis, then, would not *be a dissolution* of the whole into its parts, but a taking out or extracting the essence, the concept from the phenomenon, the general from the particular. This would result pretty much in what was formerly called synthesis. Synthesis, however, according to Aristotelian logic, is a composition, not of the whole from its parts, but an addition of particular modifications to a general concept, an evolving of the idea.

In order not to add confusion we will adhere to the ancient *pedagogic* concept of ideas. By analysis we understand the illustrating, confirming, emphasizing, and applying solution of the word of the catechism. By many this method is called the *explanatory* analysis. In all methods the catechist must be ever mindful that he teaches supernatural truth, that he cannot develop the entire truth of the Catholic religion from pure reason.

The analytical method is very advisable in cases wherein ideas and principles are to be delivered as joyful messages, coming from God, in order to make them useful and effective, in all their momentous points and irradiations for faith and life. Thus the catechist may act, f.i., whenever he wishes to explain sanctifying grace to the children. He should begin with the catechetical sentence, (compare above, pp. 792, 793 sqq.), which he should communicate to them orally, slowly, clearly, verbatim, and respectfully. Then he should begin to reveal the deep-meaning idea, like a sealed precious vase, and to develop and arrange all its contents before the eyes of the children. This is catechetical analysis. Thus the catechist will succeed in dissolving the just mentioned super-

natural idea of sanctifying grace to the children analytically in all its parts, in all its rays and glory, f.i.: grace is a second life which emanates from God. (John, c. 3.) The catechist should then depict the soul of the child before and after baptism: grace is the heavenly likeness of God. God is beautiful, infinitely beautiful: He gives us something of His beauty. This is grace. God is holy, infinitely holy; He gives us something of His holiness, etc. The solar rays of holiness come into the heart of the child in holy baptism. Thereby it becomes holy. This is grace that makes us holy, sanctifying grace. Appropriate and striking scriptural passages should be interwoven into these explanations, pictures taken from Holy Scripture, such as the children of the respective grade may comprehend. Sanctifying grace is a relationship with God; through grace we are no longer enemies of God, but the friends of God; sons of God, children of God, brothers of Christ, co-heirs with Christ, etc. The catechist should illumine such an analysis by striking sketches taken from Holy Scripture, especially from the life of Jesus. He should show, f.i., how, through sanctifying grace, something similar occurs to that which occurred at the baptism of Christ. Heaven is opened for and above us. The Holy Ghost descends upon and into us. The Father of Heaven announces: These are my beloved children, in whom I am well pleased. At the end of such an analysis all should be brought to a focus. Then a short and striking admonition should be added — never in life to lose sanctifying grace through mortal sin, never to banish the Holy Ghost from the heart. The catechist, finally, should return to the question of the catechism, from which he began and which he had dissected into all its parts and glories. (Compare pp. 90 and 772, 773.)

In difficult, fundamental questions much often depends upon a good analysis, dissecting all by clear, simple, intelligent particulars and sentences.

Let us, f.i., suppose the case, that to the question: What is faith? the catechism were to give the following answer: Faith means to hold everything as certain and true whatever God has revealed and proposes by His Church for our belief. The catechist then dissolves the whole in his explanation into a series of deep sentences of questions, which he will explain clearly and attractively to the exclusion of all that does not belong to the question. 1. What means faith? Faith (in the religious sense) means to hold something as certain and true. I maintain something as certain and true, when I think that it is most certainly so, from which nothing can make me deviate. Thus, f.i., we think that it is most certain that Jesus dwells in the tabernacle. And if a Protestant were to come and to say: this is not so, we would not permit ourselves to deviate from this for anything in the world. 2. What do we hold

as certain and true? We hold as certain and true whatever God Himself has said. God is truth. God cannot lie. If God says anything then it is so. (Farther the catechist should not proceed into the motive of faith, since probably another question treats of it *ex professo*.) Behold the Saviour, Christ Jesus is God. And He delivered, once upon a time, a remarkable sermon in the city of Capharnaum on the Living Bread, on the sacrament of the Altar. Then He said very positively that He desired to live amongst us and to enter our souls under the form of bread. Therefore we hold this to be certain and true. Therefore we believe that Jesus comes down in consecration upon the altar and that He Himself dwells in the tabernacle, etc. (Excite the spirit and the affection of a sincere and joyful faith by striking words.) 3. But who tells us the words of God? Not every one of us can hear God speak in a solemn manner. Who puts the words of God like a light before us? A figure of the child that at evening would like to read and learn the Bible. But it has already grown dark. Then the mother comes and places a light, the lamp upon the table, etc. Who puts the word of God, that which God speaks, like a light before us? The Church. What is the Church? (The catechist should guard here against giving a difficult and extensive explanation of the idea or of drawing into this questions on the ninth article of the creed not yet treated. He knows full well that there is question here merely about the teaching Church. Everything else will be later explained.) What is the Church? Is it the church made of stone and of wood, the church with a tower? That cannot speak. Dear children, you will later understand much better what the Church is. For today, listen, and understand this much: The Church here means the Pope, the bishops, and all the priests who follow the Pope and the bishops. (Homiletic questions on things known through parental instruction or at school in a most possible concrete form.) Now see, the Pope, the bishops, the pastor, the priests point out to us the word of God, the word that God has spoken. They place it like a light before us. Then we know what we must believe. The good God helps the Pope to teach us the right faith. The good Saviour has promised this most certainly. (This should not be considered any more closely here, because later questions will treat *ex professo* thereof.) The Holy Ghost enlightens the bishops, directs and guides the priests who follow the Pope, etc. Now the catechist puts these separate parts together, first gradually, with all kinds of questions for the memory and the intelligence of the children, promoting their work, until the sound of the words of the question of the catechism is repeated. As a change supplements, according to the following method, may be added.

Now open the catechism. All read the answer. What word have I not explained? Who knows it? "Revealed." Example: Possibly

you wish to enter the church on a free day, f.i., on Saturday. It is closed. The sacristan has just decorated and ornamented the church richly. Therefore it was closed. Later he opens the church. Then you enter. You are surprised. You find it so very beautiful. It is now revealed or shown what was in the church. Just so does the good God. He not only opens His church, He opens, as it were, His heaven. When God speaks to us, He shows us, in a measure, what there is in heaven. He opens heaven. He reveals to us something divine, something heavenly, in as far as we are able to receive it into our souls on earth. (Compare: *Fides est sperandarum rerum substantia* — ὑποστασις — a placing before the eyes things of the future — *argumentum non apparentium* — a conviction, a holding for certain and true things that we cannot see with our reason. Compare also our remarks on Holy Saturday p. 419 sqq., and on the Sundays after Easter, p. 448 sqq.) Now all things are again *collected around the question of the catechism.* Do not assert that such explanations are too broad. Not every question need be equally extended. The questions should not merely be counted but also weighed. If, in general, two or three or three to five questions are to be rightly considered every hour, then several simple questions might be allotted to one hour, but, from time to time, *only one single central question is treated in one hour.* Besides, by such analysis of the main question the pupils will learn their catechetical answers in that hour. The repetition will thus become very short — with a large number of children such an analysis must be very often interrupted by questions. To combine with the proposed analysis an exhortation is scarcely necessary. Other questions that will soon follow are better adapted for this. If, moreover, the catechist follows these proposed ways lovingly and respectfully, then a certain edification will follow without the least effort. The analysis, however, should never degenerate into a mere grammatical talk. If an example is to be combined therewith, then the confession of Peter, at the close of the catechesis at Capharnaum, might be fruitfully formed into a supernatural psychological fire-test for an illustration of the answers of the catechism and for its explanation, likewise scenes and answers from the *Acta Martyrum*, etc. (Compare our Homiletic Supplement: Katechetisches über den Glauben.)

2. *The synthesis.* The synthesis or the synthetic method gathers and searches for the children parts already known, and sketches or communicates these to them in fresh colors in order to continue to build precisely upon these momentous points, and it follows them lovingly, puts them together, adds new ones, and thus finally gains, in a vivid and interesting manner, the whole, the answer of the catechism, which — at the end of the catechesis — drops, already explained, into the souls of the children like ripe fruit. Compared, therefore, with the analysis

it is the inverted way — from the parts to the whole, from the several momentous points to the general conception.

It is true, of course, that our holy religion is supernatural. It cannot be ascertained and compounded through operations of the intellect. But the supernatural builds upon the natural. Natural religious truths may be developed. Aye more, many supernatural truths, precepts, and religious facts are already well known to the children, either through parental instruction or through earlier and parallel education. The most doctrines and precepts of faith may, finally, be developed through facts of revelation, constructed and unfolded. (Compare pp. 96–100, §§ 3, 4 and p. 103 sqq.) They are often parts, directions, and momentous points which lead to a new conception, to new principles and grand general conceptions.

The catechist will pursue, to great advantage, the synthetic way, if the catechetical question rests upon a fact of the life of Christ, or presents something which was a gradual creation of Christ during His life. Not infrequently did Christ Himself teach and act in a synthetic manner; He unfolded conceptions and principles gradually with a well-planned wisdom and love, and whatever He founded and established He not infrequently completed according to the same method. We need, therefore, only to follow His footsteps, and thus gain "the gem of all methods" — *the genetic synthesis.*

Thus the doctrine concerning the Church is splendidly adapted for a synthetic treatment. Imagine, f.i., the following gradual train of thoughts: Christ, at His appearance, gathered disciples. He selected Apostles. He educates and installs the first Pope. At His ascension He leaves behind a society, a Church under the shepherd of the lambs and the sheep. To this society, to this Church, He sends the Holy Ghost. The Apostles go forth into the world and establish congregations. The congregations are combined and united among themselves. They are placed under Peter. They are placed under the successors of Peter, etc. *From this the definition of the Church is gradually developed.* The whole is living, interesting, and to be shaped in close connection with Holy Scripture. (Compare f.i., p. 141 sqq., p. 450. Theme D.) Instead, therefore, of placing a heavy definition of the Church at the beginning and then dissecting it (by analysis), the several parts of the Church are brought together, her creation and growth are searched, she is, as it were, permitted to originate before the eyes of the children, and then, finally, all is put together for a general conception of the Church. (Synthesis.) Should the catechist find in the catechism the definition of the Church to be the first question, then he ought not begin with the presentation of the question. He should rather construct the above merely indicated development in a lively manner, proceeding step by

step, clearly and securely. By this process the catechist will naturally prepare the elements of the later questions, and thus create an interest for the same. Only at the end should he gather all into the answer of the catechism, which now appears as the final fruit of the entire instruction. (Compare pp. 795, 796 on the Sacrament of the Altar.)

Synthesis may be connected with real things or with mere ideas. Therefore we distinguish between real and logical syntheses.

Because the synthetic method shows more the origin and the creation of the teaching matter, therefore, there is also mention made of a genetic way of teaching.

Real instruction combines all these ways of teaching. It is now analytic-synthetic, then synthetic-analytic, sometimes it selects the deduction of analysis, then the induction of synthesis.

3. *The heuristic form of teaching.* The synthetic way of teaching often prefers the heuristic way which directs the children to find the results themselves, f.i., or develops them with the children. A purely heuristic-socratic method is not suitable for Catholic instruction in religion. The supernatural cannot be developed from the natural. But the heuristic method of teaching may be splendidly utilized here and there, whenever conceptions, principles, and conclusions are to be developed from natural truths or from well-known supernatural truths or facts. Splendid examples of this are found in the Gospels.

4. *The Herbart-Ziller method.* From the already mentioned points of view some very important points of truth of the Herbart-Ziller method might be profitably utilized, even though we most emphatically reject certain rationalistic main principles of this pedagogic system. Herbart and Ziller distinguish for the activity of the teacher:

1. the analysis which investigates, arranges, and rectifies the already supplied notional material for the scholars; 2. the *synthesis* which proposes and presents new matter in detail; 3. the *association* which compares and combines the new with that already known; 4. the system which deducts the general, the concept, the rule, and creates a systematic order; 5. the method which adjusts the acquired knowledge to life.

The material for thought, proposed by Herbart and Ziller for instruction in the various grades, are pedagogic important points which become partly very effective, in a certain higher sense, in properly imparted biblical instruction. Holy Scripture shows us the history of religion directed by God in the various grades of the culture of humanity. (Compare our thoughts expressed hereon, p. 102 sqq.) These "materials of ideas of the Bible" are in a very unique manner also adapted to the various ages of the children.

5. *The so-called Munich method*, developed in recent times under

the direction of the catechists of Munich, is the psychological synthesis of uniform matter for each hour, from the development of which result several catechetical questions and answers, already explained, which are then plucked like a ripe fruit. There first precedes a declaration of aim, very brief, then follows a preparation, which hurriedly repeats or transmits what preceded, then a presentation of the matter for the hour in a biblical or ecclesiastical historical narrative or some other illustration, next the explanation is added, which emphasizes the substantial and the comprehensible of the matter clearly and freshly colored, in view of the series of questions of the catechism which are to be treated. The catechist should then *connect the whole*, but in this connection the catechetical questions should especially be emphasized. Finally, the practical central applications follow as a supernatural school of conscience. We recommend the study of this method especially as laid down in the catecheses of Heinrich Stieglitz, city pastor of Munich, Weber, and others. (Kempten, Kösel, 1903 ff.) This method, with a good preparation, is calculated to do great service, provided certain questions, or a series of questions (3–7), of a strictly uniform treatment and synthetic development from historical material, pertaining to supernatural revelation or to ecclesiastical history, be suitable for the purpose. An exclusive application of the method, according to our notion, leads occasionally to certain mannerisms and to obscurities. On the principles concerning synthesis and heuretics, in the sphere of the supernatural, consult our notes, p. 780 sqq., also our explanations of synthesis. The Munich method is a genetic synthesis or a "developed analysis" built on psychological grades of instruction and education. In the first volume of our supplementary work on Homiletics, which is soon to appear, i.e., in its catechetic parts, f.i., in the chapter: Cathechesis on Faith, we have expressed ourselves fully on these methods and illustrated our exposition by examples and sketches. Compare Dr. A. Weber: Die Münchener Methode, München and Kempten, Kösel, 1905, also: Der Münchener Katechetische Kurs, 1905, von Dr. J. Göttler, p. 165, "Die Münchener Methode" von H. Stieglitz, Kösel, Kempten and Munich, 1906. See also p. 785, n. 2.

II. SPECIAL PART OF CATECHETICS

We will here treat of:

1. *The instruction and the education of the smaller children.*
2. *The instruction and the education of children for confession and communion.*
3. *The instruction and the education of the advanced youth.*

CHAPTER I

THE INSTRUCTION AND THE EDUCATION OF THE SMALLER CHILDREN

§ 1. The Smallest Catechumens

The catechist must also be solicitous about the religious life of the lowest classes of the school, even before the children are taught to read and before a catechism is placed into their hands. Otherwise the first and the most beautiful blossoms of religion and devotion will not unfold. The catechist is the chosen messenger of God also for the youngest.

Whenever, on account of circumstances, the teacher alone attends to this first labor, there the catechist must not fail to appear and to act, from time to time at least, in the school.

§ 2. The Catechesis of the Smallest Children

Even for the instruction of the smallest children, of those who cannot read, or, at least, not sufficiently well, a certain method might be devised and practically applied. This instruction should extend to all the children into whose hands the catechism has not yet been placed. The duration of time fluctuates between one-quarter, one-half, to one and two years and beyond. The ideal is a systematic instruction, without catechism, for a whole year according to the method of Mey, to which afterwards the real catechetical instruction is affixed. Mey speaks of a two to three years' course without catechism, which is afterwards succeeded by a six-year catechetical and biblical instruction. We will compress our methodic direction briefly within the following points:

1. *A general view.* In this first grade a more historic method is advisable in connection with separate catechetical elements.

The Bible history, connected with the symbol of faith, the Decalogue, and the "Our Father," form the uniformly arranged matter. This, however, should lean as much as possible on the ecclesiastical year. Begin, f.i., with the Old Testament. (The creation of the world, the first man, the flood, etc.) This, at the same time, corresponds with the first article of the creed. God appears herein as the creator and the law-giver. The Ten Commandments are explained in the history of the legislation on Sinai, possibly in two hours. In connection herewith, if time permits, instructions may be given on morning and night prayers, on conduct in the church, etc. (Compare the following paragraphs.) Then the New Testament should follow in connection with the second to the twelfth article of the Creed. The most important events in the life of Jesus follow, especially those mentioned in the articles of the Creed. The "Our Father," and, if in the treatment of the Old Testament no time was left, also the Ten Commandments of God may be inserted into the teaching activity of Christ. In connection with Pentecost and the ninth article of the Creed the Church is treated. The most important sacraments are to be inserted into the treatment of the life of Jesus, and the rest are to be very briefly considered. The whole instruction should conclude, like the Creed, with a view into eternity. It might, therefore, be said that the instruction of the smallest children is (according to its contents) a historic-dogmatic explanation of the Creed. An excellent model for this is found in Mey's "Vollständige Katechesen für die untersten Klassen der Volksschule" — already quoted. It must be noted, however, that Mey calculated his catechesis for a two to three years' course, to which the large catechism immediately follows. We know no book of catechetical literature which will be to the incipient catechist of such precious service as this. Even where this instruction of the smallest children comprises only a very short time, the really classical remarks of Mey on the several catechetical themes and also several of the finished catecheses will afford the catechist, also of the middle and higher grade, aye, even to the preacher, a very rich stimulation. The instruction comprises, in a childlike manner, the whole compass of religion.

2. *The single catechesis.* Every catechesis forms for itself a unity, — calculated for one hour. (Compare the examples of Mey.) At the end [1] of each historical paragraph or chapter of thought the

[1] Begin by no means at the question.

catechist should compress the main thought into a childlike and plain memory-question, which should then be rehearsed by the class itself in chorus and by repetitions. (Compare the excellent questions given by Mey.) Questions and answers must, of course, be constantly repeated in the same form. Oftentimes, also, answers of the little catechism, which however, the children should not yet have in hand, may be very happily utilized. The children are thus surprised later in a gleeful manner, when they find in the little catechism a whole series of questions which form already their small intellectual property. The children are occasionally profitably reminded that later they will receive a book, wherein much of that which they now learn, and still greater and more beautiful things, are contained. Thus the catechism will be awaited with a great anxious curiosity, *whereas a* too early use would stamp it as a book to be hated. In fact, the whole instruction should be so arranged that the new catechism of the respective grade may be hailed with great joy.

§ 3. The Children's Prayer

As the disciples spoke to the Saviour — so speaks youth, favored by baptism, to the catechist: "Teach us to pray!" The practical induction into prayer is the most important task of the catechist with the smallest children. The school of prayer of the catechist comprises the following activity:

(*a*) The catechist should endeavor to find out how far the parental home has prepared the work.

(*b*) He should gradually and securely exercise with the children the most important formulas of prayer, and therewith purify the exterior of the prayers of the children from abuses that might possibly have crept in, such as the mutilation of the words of prayer, and such like. (This should also be done, from time to time, in the higher classes.)

(*c*) But not mere mechanical drilling should be the aim. The catechist should rather fill, by his instruction and especially occasionally in the incidental childlike explanations of the formulas, the souls of the children with lively thoughts of God and draw them into a confidential intercourse with Jesus. Even children, as the Saviour desires, should be adorers of the Father in spirit and in truth.

(*d*) The example of the catechist himself is most decisive. His

devotion and recollection at prayer, especially the noble, dignified, and not affected tone in the pronunciation of the words of prayer, act in a most remarkable beneficial manner. The catechist should never permit negligent, hasty, nor screaming prayers by the children.

§ 4. The Induction of the Smallest Children into the Mass

Dogmatic, moral, and pastoral theology teach that the mass is the center of Christian worship and life. To Jesus in holy mass and in the sacrament of the altar we must guide the youth as early as possible. The words of the Psalmist and the Apostle are especially applicable to the catechist and to his hosts of children: *Accedite ad eum et illuminamini.* (Ps. 33:6.) *Adeamus ergo cum fiducia ad thronum gratiae.* (Heb. 4:16.) There is a *threefold degree of mass devotion.* The first comprises, very plainly, a few important points, and very quickly also the most important. The second recognizes, in great outlines, the connection of the parts and the ceremonies of the mass, and finds therein nourishment for this devotion. The third degree emphasizes the first and the second, and attempts a very close connection with the celebrating priest and a deep penetration into the sacrificial celebration and thoughts themselves.

1. *The first degree of devotion at mass.*

(*a*) The first induction into mass is, in a certain sense, a religious instruction by illustration. The children should be accustomed to look piously upon the altar. Even this is a worship. The sacred, blessed, and symbolic objects of the Church should be made preachers, as it were, of attention for the children, and the first catechization on church and mass should be connected therewith, f.i., with the holy water, the altar, the tabernacle, the sanctuary lamp, etc. Then just a few striking parts of the mass or ceremonies should be selected and explained in a childlike manner, and the attention of the children directed thereto, f.i., the Confiteor, the Sanctus with the ringing of the bell, Consecration with the ringing of the bell, and Communion with the same.

(*b*) The first induction into the holy mass should present to the children the doctrine of the real presence of Jesus in the sacrament of the altar, and especially at consecration. The children should be taught, in the very beginning, that the Saviour comes down upon the altar in consecration and dwells in the tabernacle.

Herewith the sacrificial thought of the mass might be very gently and anxiously indicated to some advantage. The catechist might proceed herein, f.i., from the mystery of Christmas, and present the going to mass as the going of the shepherds to the crib, etc.

(*c*) The doctrine of the real coming of Jesus becomes thus a foundation for the direction and the accustoming of the children to a respectful conduct in the church. (Touching exhortations — a consequential supervision — preventive methods — looking toward the altar — a suitable place for the children in church — very exact order in entering and leaving the church to be observed by the children.)

(*d*) The religious instruction will always afford an occasion to return, here and there, to the holy mass and to the sacrament of the altar. Whenever the catechist depicts for the children the person and the labors of Jesus in general or in particular, he should return to the just mentioned relations with the thought that the same Saviour is now present in consecration, and that He dwells in the tabernacle.

(*e*) The children should be taught, very early, short prayers for assisting at the most important parts of the mass, f.i., a simple form of perfect contrition for the beginning; the popular prayer: "Jesus, I am thine in life and in death, etc.," for both elevations in consecration; a simple prayer for spiritual communion, f.i., "Oh, My Jesus, I believe in Thee. Oh, my Jesus, I hope in Thee. Oh, My Jesus, out of love for Thee I deplore all my sins! Come, oh, Jesus, come to me, behold, my heart longs for Thee."

All this should be gradually taught. In the meantime the children are directed to gaze piously upon the altar, or again to recite whatever prayers they may know.

(*f*) All that has thus far been treated may be collected, to great advantage, in a manner so that the children may acquire, in a measure, an idea of the sacrifice of the mass. But the admonition of the Apostle should not be forgotten: "I gave you milk, not solid food, for you could not yet bear it." (I Cor. 3: 2. Cf. Mey, "Messbüchlein für fromme Kinder. Ausg. für Katecheten.")

2. *The second degree of mass devotion.* (Preparation for the same.)

Thus the catechist prepares the way for the second step of devotion for mass. For the brighter children he might here adopt the following: the *Kyrie:* the world without Jesus; the *gloria:*

Jesus the child; the Gospel: Jesus the teacher; the offertory: Jesus the victim during His whole life; the consecration: Jesus crucified, the sacrifice of the cross; communion: Jesus risen; the last blessing: the last blessing of Jesus at the Ascension, and on the last day pronounced over the just: *Venite benedicti.*

CHAPTER II

THE INSTRUCTION AND EDUCATION OF CHILDREN FOR CONFESSION AND COMMUNION

We use the expression of children for confession and communion in the wider sense, for all the children who still attend the parochial school and who besides the instruction for confession and communion receive likewise the regular scholastic course of religious instruction.

The general methodic foundation and also the practical rules resulting therefrom we have already treated in the first part of our catechetics. There still remain for our consideration — the most important practical sides of the catechetical office, in relation to the youth of this graded age. We designate here this catechetical instruction as the basis of religious training and education — the biblical instruction as the preparation, the completion, the perfection, and the illustration. For the universal education several specially important preparations are added, to which the catechist should apply the greatest care, to wit: the instruction for the first confession and also the instruction and education for the first communicants. As a supplement to the various sides of catechetical activity we will add a consideration of the introduction of the children to the liturgy of the Church. All is governed by the thought of the aim of pastoral care. According to this the chapter on instruction and the education of children for confession and communion is divided into various articles.

ARTICLE 1. *Religious Instruction and Education on the Basis of the Catechism*

§ 1. THE CATECHISM

The catechism is not a product of modern days. The real substance of the present catechism: the symbol of faith, the Deca-

logue, the sacraments, the "Our Father" — existed from most ancient times as the basis of the instruction of the catechumens. According to a historic-pragmatic introduction into the history of revelation (!) (compare the so-called mission-catecheses of St. Augustin, as an introduction to his plan of instructions, which he proposes in his work: *De catechizandis rudibus*) the instruction of the neo-catechumens, and especially of the approved candidates for baptism, and also the mystagogic catecheses which immediately preceded and partly also followed baptism, were a constantly nearer, clearer, and deeper and more extensive introduction into the symbol of faith, the Decalogue, the sacraments, and the "Our Father." These formularies were regarded as a certain summary of the universal religious truths. Parallel, however, to this there ran an instruction constructed upon the scriptural lessons of the liturgy — given at the same time to the whole congregation. (The catechumen mass; compare our remarks on this subject for Lent, p. 254, n. 10; pp. 257–457; compare also the entire liturgic-homiletic plan for Eastertide, pp. 506–510.)

On this basis the catechism developed itself into various forms during the entire middle age. We refer here to the many catechism-like writings of the middle age, to the arrangement of the catechetical matter by great theologians, f.i., in the catechetical *opuscula* of St. Thomas and of St. Bonaventure, to the fixing of the catechetical matter by bishops, by diocesan synods and statutes, f.i., of Utrecht, 1294–1310, Mayence, 1310; Toledo, 1333; Lavour, 1368. "We have concluded to communicate, briefly and clearly, a sort of a scientific system and summary of those things in which we desire the people under our charge to be instructed, so that thereby the pastor and the superintendent may obtain a ground-plan and a rule for instruction." [1] The times of the revolt against faith — pressed by the dangers to faith, and by the crying necessities and stimulated by great pedagogues, saints and new religious orders, but especially also by the reform-decrees of the Council of Trent — produced a real harvest-time of catechetical literature. We refer to the catechism of St. Francis Xavier (1544) and especially to the catechisms of Blessed Peter Canisius of 1554; to the *Summa doctrinae Christianae*, or the catechismus major, the *institutiones Christianae*,

[1] Compare Janssen: History of the German people, 1 vol.; Michael: Geschichte des deut. Volkes; also the excellent pedagogic library of Herder, also Kunz-Pottmann, Katechese des Hl. Thomas von Aquin, Luzerne, Raeder, 1889.

the edition of a *Parvus Catechismus:* small catechism for the common laity and the small children (1593), the catechism of Bellarmin, etc. The celebrated *Catechismus Romanus ad Parochos* — instigated at the Council of Trent by Charles Borromaeus, continued by most eminent theologians under Pius V, and finished in 1566 — contains an excellent method in regard to the matter and the treatment for catechists and homilists. It is composed of four principal parts: On faith, on the sacraments, on prayer, on the precepts, and follows closely the formularies of the symbol of faith, of the sacraments, of the "Our Father," and of the decalogue. Among those of more recent times we will mention the catechism of Felbiger (d. 1788), of Overberg (1754–1826), of Ægidius Jais (1750–1822); Joh. Bapt. Hirscher (d. 1865); Alban Stolz; Deharbe (many widely spread catechisms), also many more recent diocesan catechisms, f.i., of Rottenburg, Mayence, Cologne, Basel, etc. Many of the diocesan catechisms are constructed on the Deharbe system. Several dioceses have adopted the Deharbe catechism. In many dioceses the catechism of Rottenburg is being adopted. In recent times an effort has been made to effect a harmonized combination of analysis and synthesis, of a genetic and demonstrative presentation, and also to combine ecclesiastical correctness, united with practical exactitude, with a certain unction of biblical and liturgical spirit.

In more recent times a conflict arose concerning the division of the catechism. Deharbe, S.J., preferred a systematic division: faith, the Commandments, the means of grace. Jungmann, S.J., rejected the systematic arrangement, and defended the exegetic adhesion to the catechetical formularies, i.e., to the biblic-ecclesiastical original (Stamm) catechism. This means the four following formularies: the symbol of faith, the Decalogue, the "Our Father," the sacraments. This division was also proclaimed by the *Catechismus Romanus.* (See Jungmann, "Theorie der geistl. Beredsamkeit," II, p. 789 sqq., n. 33 sqq.) Opposed to him is J. Linden, S.J. (Beilage zu den katechetischen Blättern, redigiert von Dr. Weber, München, Kösel, Kempten, Jahrgang, 1902, Mai—Juli. Compare also the Linzer Quartalschrift, 1902, p. 500 sqq. Furthermore Valerian: "Neue Wege im Religionsunterricht, Würzburg, Bucher, 1902, 1903; Die Analyse und Synthese im Religionsunterricht von Joh. Scholasticus, Würzburg, 1902, etc., and compare above: analysis and synthesis.)

In France the catechisms of the school-brothers are to be very much emphasized, also the catechism of Bossuet, which had become the model for many diocesan catechisms, the catechisms of Bougé, Fleury, and many more recent diocesan catechisms.

From this historical review it follows sufficiently that the entire tradition of the Church is in favor of our present catechism. Therefore, the question whether or not a catechism should be a "guidance for religious instruction" was long ago decided by custom in favor of the catechism.

§ 2. The Teaching and the Learning Activity in Catechetical Instruction

The general methodic principles for religious instruction have already been considered by us: they are applicable also here. It now remains for us briefly to describe the peculiar teaching activity of the catechist in the catechetical instruction. We mention:

(*a*) The recitation of the text of the catechism.

(*b*) The explanation.

(*c*) The catechetical argumentation, besides the catechetical refutation and defense.

(*d*) The practical application to life.

Herewith the learning activity of the children is connected:

(*a*) The reception of the truth.

(*b*) The imprinting of the religious truth.

(*c*) The living up to the religious truth.

All this we will briefly consider in the following paragraphs.

§ 3. The Recitation of the Catechetical Text

The catechism is the substance and the rule for the guidance of religious instruction. The catechist ought therefore be directed by the catechism and not sail at will. The Church proposes the catechism: *ecclesia locuta, causa finita*. Herewith, of course, fruitful proposals for an amelioration for the revision and the reform of the catechism may constantly be made. Tradition and pedagogic progress should herein co-operate. The introduction of a catechism, however, is purely matter for the Ordinary to decide. The catechist ought, therefore, plainly read the catechetical text, and for a change, especially in the higher classes, have it read. It is, however, more advisable that the catechist himself, as the messenger of God, the witness of Jesus Christ and the preacher of the

Gospel, should orally recite question and answer of the catechism or simply the doctrinal proposition. *Fides ex auditu.* (Rom. 10: 17.) Thus, in view of the recitation this order would follow:

(*a*) The recitation of the question and (or) answer by the catechist.

(*b*) The explanation, the application, etc.

(*c*) The reading of the question by several children or the recitation by all together.

The books of the children should remain closed until the proper reading of the questions and answers.

Some catechists are in favor of keeping the books open during the teaching activity of the catechist. This might possibly be admitted in certain circumstances, during the explanation by the catechist, in a more limited sense, for a lower class that is not too numerous. But since explanation, argumentations, and applications are often dove-tailed, and the attention is easily drawn away through the open books from the recitation by the catechist, therefore we are opposed to this opinion.

But we by no means wish to say that exceptionally — possibly under linguistic difficulties and longer catechetical questions — precisely this method — with the active co-operation of the children — is to be preferred.

The mere manner and sort of recitation of the catechetical text should arouse in the children the consciousness that they are receiving the truth from the Church, and that they, by no means, find it themselves. Compare, above: The synthetic method, which recites the text of the catechism at the end, p. 780 sqq., also the Munich method.

§ 4. The Explanation

We refer here principally to our explanations of the means of sacred eloquence (p. 604 sqq.). What was there explained holds good also *mutatis mutandis* for catechetics. We therefore pass over these highly *important* principles. In order that the children may comprehend the contents of the Christian doctrine and life, clearly and definitely, a conscientious explanation of the catechetical text is absolutely necessary. The explanation should precede the learning, as a rule and from principle. We distinguish several kinds of explanations which, selected according to the nature of the striking questions, are to be applied. (Compare, pp. 777–782).

1. *The grammatical and syntactical explanation.* This meets the child if the view of the text or the construction of the catechism presents any serious difficulties. But it is precisely, therefore, according to its nature, entirely and solely an auxiliary means, and should always be only applied with wise limitations; otherwise a catechist will be converted into a grammarian. The grammatic explanation selects various difficult words, supplants them by others, explains them — not by abstract, but by more rhetorical or exact definitions, descriptions, divisions into parts, etc. The syntactical explanation dissolves especially difficult constructions into several questions and sentences. Let us assume that the catechetical question reads as follows: What means faith? Faith means — to hold as certain and true whatever God has revealed and proposes for our belief through His Church. The foundation of the explanation might be the following analysis of the sentences: What does faith mean? Faith means to hold as certain and true whatever God has revealed (said). Who is it that puts all this like a light before us? The Catholic Church places all this like a light before us. What might be said instead of: The Catholic Church? I might say: the Pope, the bishops, the priests who follow the Pope. The teaching Church. The grammatic explanation is, however, often interwoven into the objective explanation to great advantage.

2. *The objective explanation.* It naturally follows that the objective explanation is really the most important and the object of the explanatory teaching activity.

We distinguish the following kinds of objective explanations:

(*a*) *The preparatory objective explanation*, the synthetic explanation, see above, p. 780. There are catechetical questions which are so arranged that it is better to introduce them by a preparatory explanation. The catechetical question then appears as a conclusion, as a comprehension and a substance. This sort of explanation, however, is not the rule. (See above: the synthesis in catechetical instruction, the Munich method, pp. 780, 782.)

(*b*) *The historical explanation.* There are dogmas which, at the same time, are great historical events. There are, furthermore, articles of faith and precepts, which stand, at least, in close relation to such events. In all these and similar cases, however, the explanation should be presented in such a manner that it may correspond entirely to the catechetical question and be governed by it. How

differently also do the various evangelists narrate the same event — according to the different teaching object of their gospel, without violating thereby historical fidelity. The historical explanation may be a preparatory one [see above (*a*)] — it may follow the recitation of the catechetical question — often it may also form an introduction to the comprehension of an entire catechetical chapter. Thus, f.i., the biblical account of the sixth chapter of St. John, as well as the immediately preceding events which the other Apostles narrate, might be selected as an introduction and foundation of the doctrine of the sacrament of the altar. The biblical history would here have to be considered already in the narrative under certain objective thoughts, and presented accordingly. In this way accessory circumstances, which are less relative to the purpose, might be omitted to advantage. The catechetical presentation might be controlled in the adduced example by the following thoughts. Historical preparatory explanations:

1. The miraculous multiplication of the bread: the Son of God gives a miraculous bread.

2. The nocturnal passing of Jesus over the sea: the Son of God can be miraculously present;

3. Christ teaching in the synagogue of Capharnaum. The leading thoughts might be the following:

(*a*) I will give you a more miraculous bread than yesterday.

(*b*) I will give you a more miraculous bread than the manna.

(*c*) This bread is a bread from heaven.

(*d*) I am this bread from heaven.

(*e*) My flesh and blood are this bread from heaven.

(*f*) This you must believe (Jews, disciples, Apostles, and Christians).

(*g*) He who believes not is a devil. (More explicit explanations, see above, p. 290 sqq.)

These thoughts ought be interwoven into the narrative and pithily emphasized. The children ought live, as it were, in the trend of the events and of the language. The most striking points might be drilled by choral rehearsal to great advantage.

(*c*) *The dogmatic explanation.* It is of the utmost importance here to explain the great ideas of faith clearly and definitely, richly and feelingly. All these ideas are real blessings from God to the faithful reason of man. The catechist should be filled with the longing of the Saviour, Who said to the Samaritan woman: *Si*

scires donum Dei, etc.: "If thou but knewest the gift of God." It becomes at once evident that the catechist should employ all talents and gifts and prepare himself constantly to bring religious ideas, such as the divinity of Christ, the Church, grace, contrition, justice, virtue, faith, humility, the carrying of the cross, etc., closely home to the intelligence of the children.

The means and the ways for obtaining clear ideas of the supersensible and the supernatural we have fully considered in the homiletics. The same principles and partly also the same examples will answer for the catechetics. (See the Homiletic Studies, p. 605 sqq.) For the children we would recall especially the examples and the parables, the cause and the effects, the historical sketches and the combination of religious ideas with the practical Christian life of the children. But the text and the conception of the catechism and also the whole combination of the catechetical questions in the objective explanation should be sharply emphasized, in order that the children might remain convinced that the text of the catechism is being explained.

The same principles obtain in the explanation of the articles of faith, in a more limited sense. Luminous and refreshing like the light of the sun, firmly and unswervingly like foundation rocks should the articles of faith be deposited into the souls of the children.

(*d*) *The moral explanation* proceeds on the self-same principles. The directly practical side of the moral explanation we will treat in the teaching activity of applications. (See also above, p. 72 sqq., on the moral application and principal themes of the moral sermons.)

(*e*) *The predominant explanation.* Not all catechetical questions require the same extensive explanation: they differ in importance and comprehensibility. *True*, it should be strongly emphasized that the whole contents of faith must be undiminishingly announced and believed. Still, there are articles of faith which are the foundation and the root of others. There are also truths that must be believed and known necessarily and explicitly. Finally, there are doctrines contained in the catechism which are for practical life of greater consequence than others. According to these view-points the catechist must judge his theme, and according to the measure of the same view-points devote more time to the explanation of certain questions than to others. Thus, f.i., in the instruction for communion the question: Has the sacrament of the holy Eucharist the marks of a sacrament? requires merely the

scantiest explanation. For no one, who really accepts the doctrine of the holy Eurharist, is in any danger today of doubting its sacramental character. For other reasons the following questions require but a short explanation: Is the body alone present under the form of bread? When the priest breaks the host, is the body of Christ also divided thereby? How long does Jesus remain present in the holy Eucharist? It is here sufficient to emphasize the articles of faith clearly and worthily, possibly in the spirit of the *Lauda Sion*. A too extensive explanation might be an obstacle to the comprehension of the children. On the other hand, the question, f.i., concerning the proof of the presence of Christ in the holy Eucharist, requires, on account of its fundamental significance, a really extensive exposition, also, and, for practical reasons, the question on the effects of communion. In general the catechist should enumerate and weigh, according to these principles, the catechetical questions in the beginning, at the determination of the matter and the aim in teaching.

(*f*) *The repeating and collective explanation.* The catechist should, from time to time, collect the most important parts of the sacred doctrine briefly, clearly, perspicuously, and attractively into so-called (Stamm) primary catecheses, in connection with certain catechetical questions, or leaning toward the prayers and doctrinal parts of the first part of the catechism. These general catecheses are especially fruitful in the higher classes, before dismissal from school, so that the children may obtain once more a beautiful and thoroughly grounded general view of religion. In union there is strength. (Compare above, The principal themes, and pp. 328, 330.)

(*g*) *The apologetic explanation.* The fundamental truths and the differential doctrines require, in the higher classes, unconditionally an apologetic explanation. The catechist should generally view the apologetic requirements of a wise preventive method in a well-measured and far-sighted manner. We have expressed ourselves upon this in an extensive manner in the treatment of demonstration and of the apologetic sermons.

§ 5. The Catechetic Demonstration

The demonstration of truth is, for a catechist as well as for the preacher, a serious duty. We simply refer here to the earlier exposition of homiletic proofs. The catechist must keep constantly in view the principles therein expressed. The highest principles

for this catechetical teaching activity are, consequently, the following:

1. The catechist must prove that that which he teaches is the word of God and not of man. (Real direct proofs. Compare herewith the homiletic studies.)

2. The catechist must often prove that what he says and requires follows necessarily from the word of God, though it be not explicitly expressed therein. (On these proofs and their kinds, see also the homiletics.)

3. To this the catechist may add, in the proper place, some single natural proof (secondary proof).

4. The most important methodic suggestions for catechetical demonstration should be the following: the demonstration should be:

(*a*) Comprehensible to the children.

(*b*) Not an apology for unbelievers and doubters, but intended for children who have faith.

(*c*) Well calculated, and also the objections, the difficulties, and prejudices which the children will be apt to hear in later life. This should, by no means, be omitted in the higher classes.

(*d*) Attractive, not purely scientific, especially with fruitful applications of biblical events.

(*e*) Gradually progressing; for the lower grade the scientific explanation is generally sufficient, for the middle grade direct proofs are sufficient, for the higher grade all manner of proofs are admissible, but always with wise limitation for application.

Corollary: What is to be said of the heuretic and socratic method in the explanation and demonstration by the catechist?

1. Never should this method be the dominant one in Catholic catechization; for we do not announce a religion which can be developed from the natural human reason, but the religion delivered by revelation.

2. *Per accidens* the heuretic-socratic method may be utilized by the catechist to advantage, if, f.i., certain truths of revelation have already been quoted and explained, especially in repetitions, when through the instigation of thought from the revealed truths others might easily be inferred; in the primary (Stamm) catecheses, in truths which follow from biblical events, in truths which are also found in the natural domain of the intellect.

It would be a great mistake if the catechist were to develop,

in the parochial school, the truths of salvation predominantly or always first from reason, and only confirm them afterwards and superficially by the testimony of revelation. He should also avoid undignified, hair-splitting explanations and all such that would only harm a guileless youth, as, f.i.; "How will all men find place in heaven?" "Could you possibly love a man who had murdered your father?" (See above: synthesis and analysis.)

§ 6. The Catechetical Application
(Compare pp. 71–78.)

The most important in the catechetical office is the effect upon life. This aim is, therefore, common to all methods, and is their touchstone. The so often repeated aim of homiletics, of all teaching and instruction, should also here control everything: *ut vitam habeant et abundantius habeant.* We refer again to the homiletic principles, and here only emphasize the main methodic principles:

1. No catechesis should close without giving the children something directly useful for the practical Christian life and recommending it most warmly (p. 72 sqq.).

2. *It is not necessary to connect an exhortation with every catechetical question.* For this purpose the catechist should select the most suitable questions.

3. The catechist should awaken in the children religious emotions of adoration, of a joyful faith, of the fear of God, of love. By the grace of God and the proper influence of the catechist these emotions will develop into a free emotional activity, and thus become a moral property of the children. (Compare herewith the homiletic studies, p. 43 sqq., (*α*), (*β*), and pp. 646–656 on emotions, emotional activity, and the effects on the will.)

4. The catechist should especially keep the practical aim of the catechesis very vividly before his mind:

(*a*) In general.
(*b*) In regard to every catechesis.
(*c*) In regard to the individual cases of the lives of the children.
(*d*) In regard to the future of the children.

He should always re-animate himself by the following and similar practical questions: What articles of faith must the children positively believe? What follows from this special article of faith for life? What special religious exercise can I explain to the children on this occasion? What is the practical essence of this

question, of this history, of this chapter? What faults and sins must I especially endeavor to remove from my youth? How, where, and when can I introduce the children into the life of grace? What can I do today for the life of grace of these children? What main application can I make in order not to overburden the children too much with resolutions? What definite plan should I adopt for practical application, for this half-year? for that scholastic year? The catechist will often make, in his pastoral life and not merely in the pastoral care of the youth, the one or other experience which — though possibly not immediately, but after some time — will become an occasion for a striking application in the course of the instruction of the youth. The catechist should make note of such thoughts and reminiscences by entering a few catchwords into his diary and occasionally meditate thereon. It is well in the preparation, sometime or other, to look through these scattered pastoral notes. They will not very infrequently prove to be fruitful sources for practical religious education, especially for the catechesis. For the training of the conscience and the casuistics of life Dr. Foerster's "Jugendlehre" would render most excellent service. Much that is methodical can be learned from it. But the catechist must place everything in the golden ground of the supernatural. He should not engage himself in mere natural ethics, but he should impart a supernatural ethical instruction with noble casuistics for life.

It would really be a conspiracy against the catechetical office, if the catechist were to apply himself exclusively to reason; the education of the will by truth and grace is the main thing.

5. *The catechist should support all his applications by clear, theologically correct motives, which, however, must be adapted to the intelligence and sentiments of the children.*

6. In such exhortations the formerly mentioned principles concerning the language of the children should be especially observed.

§ 7. The Impression of Truths

We wish to recall to mind the following principles:

1. *The catechism should be literally learned by heart.* In regard to feeble children, who are always lagging behind, it must be strenuously insisted that they retain in memory most accurately at least the formulas of prayer and the most important principal questions. The superadded biblical texts should always be learned by the

children with the more important question, and in the higher classes they ought be learned entirely, interwoven with the questions.

2. *As a rule only* that which has already been explained should be learned by heart. If time be lacking, then the explanation of the words with a beginning of an objective explanation should precede. In exceptional cases only should questions, previously not explained, be now and then selected as memory tasks in the higher classes.

3. The children should be given direct practical direction to memorize, especially for comprehensive and well-planned memorizing, which gradually advances in a slow, chapter-like manner with constantly renewed short repetitions.

§ 8. The Process of Teaching in Catechetical Instruction

The first part of the hour for instruction should be spent in repetition (twenty to thirty minutes). The other part should be filled in by the explanation of new matter, by explanations with proofs, by applications and exhortations according to the requirements.

For a change a whole hour may be spent, now and then, in asking questions. In this case, however, the entire repetition should be enhanced by interspersed questions of intelligence, very briefly superadded explanations and applications.

Other teachers of catechetics propose the following methods:

(*a*) Questioning.

(*b*) *Objective explanations, expositions, and applications* of what has already been briefly explained, learned, and questioned in the previous hour.

(*c*) The recitation of the new catechetical questions with a verbal and very short objective explanation of new matter which is to be learned for the next hour.

We prefer the first method. In every process the catechist himself should recite the text of the catechism (the question and answer — or at least the answer). Then only should he begin the explanation. In the synthetic treatment (see above) he should permit the full, unchanged catechetical sentence at the end to loom up as a gain, a final result, the substance and the fundamental thought.

§ 9. The Familiarizing of Children with Religious Truths

The catechetical truths must become principles of life. The children must thereby experience and live into what they hear in the religious instruction of faith, of grace, and of Christian life. The catechist is, therefore, also the co-operator of the Holy Ghost, who excites all this in the children, fosters it, and brings it to perfection. The catechist should, on his part, direct his constant attention to the following points:

(*a*) To the practical applications of which we have spoken above.

(*b*) *To all the relations of catechetical instruction to the sacramental life and to the life of divine worship.*

(*c*) To innumerable occasions in the school, outside of the school, in the personal intercourse of private pastoral work, in which the religious life may be fostered from all sides.

The saying of the Apostle applies also to the catechist: *Praedica verbum, insta opportune, importune, argue, obsecra in omni patientia et doctrina. Vigila, in omnibus labora, opus fac evangelistae.* (II Tim. 4: 2 sqq. Compare also. p. 638, n. *d*.)

Article II. *The Instruction in Bible History*

§ 1. The Main Principle

It would be not at all impossible, absolutely speaking, to select the Bible history as a foundation for religious instruction. It would have to be arranged especially for this in a methodic manner. The insufficiency of Holy Scripture which, as a source of faith, does not announce *all* truths and events of religion, would thus have to be supplemented by well-planned additional exegeses, conclusions, doctrines, and developments of tradition. Such a text-book would acquire the form probably *mutatis mutandis*, of Mey's catecheses for the lower grades of popular schools. It would constitute a book which would contain, at the same time, catechism and Holy Scripture. The homiletic method which in primeval times controlled the sermon, would then be transferred to the catechumenate.

Such a method of teaching, however, does not respond to the overwhelming *direction* of the ecclesiastical development. The foundation was constituted, as we have already seen above, always

by a kind of a catechism. Besides this, the highly important biblical instruction was also developed. We are building our suggestions on ecclesiastical tradition.

The catechism is the foundation, the center, and the text-book of the Catholic religious instruction.

The Bible history aims at a support, an animation, a foundation, an emphasis, and an illustration of religion.

Catechism and Holy Scripture bring the two great momentous points of religious doctrine and historical events into a proper light and correct combination.

Therefore, fundamentally and psychologically considered, the biblical instruction appears:

(*a*) Predominant, but combined with catechetical elements upon the scholastic grade of the smallest children. (Compare above, the chapter on catechization of the smallest children.)

(*b*) As serving the catechism as a rich source of explanations, demonstrations, and applications in all the grades of catechetical instruction itself.

(*c*) As independent, running parallel with the catechetical instruction in the middle and higher classes.

§ 2. The Importance of Biblical Instruction

The great importance of biblical instruction appears:

(*a*) From the importance and inestimable utility of Holy Scripture for the entire announcement of the Gospel, in all grades. Upon this point we have already expressed ourselves very fully in the Homiletic Studies. The Bible is the book given by the Holy Ghost Himself to teachers of religion; it is the word of God in the fullest sense; a summary and a complete view of religion; a picture of religion as a fact in flesh and in blood, in color and in life; the book on Jesus Christ; the book of divine providence in great and small things; a means of enriching our religious ideas; a collection of marvelous characters; a source of popular and child-like eloquence (pp. 94–146.) The importance follows:

(*b*) From the effectiveness of the historical momentous events on the intellect, the imagination, the memory, and the emotions of the children. (Compare the Homiletics: The significance of the life of Jesus for sermons and the catechesis, p. 99 sqq., pp. 137–142; pp. 672–678, on historical sketches, p. 630 sqq., on the significance of Holy Scripture for the awakening of emotions,

p. 650 sqq. But, above all, compare our treatise on divine pragmatics and pedagogics of Holy Scripture, pp. 102–145.)

§ 3. The Method of Biblical Instruction

1. The general method has already been fully discussed in the Homiletic Studies. The teacher of religion should, above all, enter into the spirit of Holy Scripture. (Compare our direction in § 6 of the chapter on Holy Scripture as divine pragmatics and pedagogics in particular, pp. 102–144, and also, pp. 146–165.)

2. We will combine the special method in connection with the excellent commentary on Bible history, by J. Knecht, auxiliary Bishop of Freiburg, I. Br., in the following principles:

(*a*) *A well-prepared previous narrative.* A previous narrative should take place in connection with Holy Scripture and with Bible history, with paraphrases on the most important passages — these, however, are to be quoted possibly in the text. In the higher classes reading may take its place occasionally, but not always. The extremely fruitful teaching activity of the narrative should, by no means, be undervalued, and the catechist should conscientiously prepare himself for this, with the assistance of Bible History and of the Gospels. Lohmann's Evangelienharmonie and Knecht's Kommentar would render great service in this work.

(*b*) *The explanation of that which is most important and most difficult,* eventually also in connection with the reading of the history after the previous narrative.

(*c*) *The impression on the minds of the children.* With but a very limited time and school conditions, the most important histories at least should be thoroughly memorized; the rest may possibly be more cursorily treated. The main weight, of course, is to be placed on the New Testament and especially on the life of Jesus.

(*d*) *The interpretation.* The important catechetical work in biblical instruction is the interpretation, i.e., the entering into the historical, dogmatic, moral, and ascetic substance of the biblical chapter. The persons, in their historical significance of salvation, and with their characteristic properties, the articles of faith with their proofs and confirmations, the parallel catechetical questions in regard to the matter contained in the biblical chapter, the precepts as they proceed directly from the lips of God, of our Saviour and God's representatives — *all this should* be brought to the

minds of the children by clear, lively, and thorough presentations during the interpretation given by the catechist. However, the catechist should not herein overlook the pedagogic maxim: "limitation shows the master," nor that other one: *non multa, sed multum.* In this activity of teaching the catechist will be mightily assisted by a constant consideration of the following two view-points:

(*α*) What is the (dogmatic, moral) essence of this history, the real aim of the Holy Ghost and of the inspired biblical writers?

(*β*) How may I best promote the joy of the children through the Bible, and especially through the life of Jesus?

(*e*) *The utility of the application:* From the rich material of a Bible history or a biblical chapter the catechist should finally select a practical main thought, place it into an immediate objective thought, and bring it as an application in the most possible close and direct relation to the life of the children. (See Homiletics on practical application, pp. 72–77, and, for the whole, the directions for homiletic exegesis, pp. 151–165, and for the homily.

A. *An Insight into Knecht's Method*

We have followed, as has already been mentioned, in the exposition of the methods for the biblical instruction, the suggestions of Dr. Knecht. We will likewise add a cursory presentation of this method of teaching, calculated for a two-hours' course, and place parallel with it a more recommendable course of teaching, *simplified* for the circumstances of a limited time, but also for certain themes at the outset.

1. A previous narrative.
2. An explanation of that which is most necessary.
3. Impression on the minds of the children.
4. Interpretation.
5. Central applications.

Divided over two hours this activity would be as follows:

(*a*) A previous narrative (in the last ten minutes of an hour, eventually connected with n. (*b*)).

(*b*) An explanation of the most necessary (then reading).

(*c*) The impression on the mind (at home).

(*d*) The questioning (twenty to thirty minutes in the following hour).

(*e*) An interpretation of the rich contents, etc., of the same story.

(*f*) Central applications.
(*g*) The narration of a new story.
(*h*) The explanation of the most necessary, etc.

B. *A Modification of this Method*

There are stories wherein two teaching activities may be combined. This would be especially recommendable in the following cases:

(*a*) In the narrative and treatment of short but important and comprehensive stories, of prominent events of deep psychological impressions, f.i., of the calming of the sea. In order to gain a full impression the narrative, the explanation of the most necessary and the interpretation, might be here combined into one striking full view. (Compare above, treatise on the homily.) The hour is divided into *two parts:* the questioning and the repetition (with an interwoven supplement), a previous narrative with a full explanation of a new story.

(*b*) In long connected series of scenes or doctrinal recitations: here the explanation and the interpretation are best united at once with the narrative, in order that the whole may not be too much split up into too many parallel teaching activities in the several chapters. We refer here to the Sermon on the Mount.

Article III. *Instruction and Education of Children who are to make Their First Confession*

Preliminary remarks: Consult herewith our comprehensive homiletic consideration of the sacrament of penance, pp. 334–363. In the following articles we will merely emphasize the fundamental methodic principles. A special methodic system should be a part of catechetical exercises for the course of those who are to be ordained, in connection with an experimental school.

1. The time of admission into the instruction for confession, and thus for the first confession, might be regarded in our country between the ages of seven and eight years, in other words, when the children have finished in some form the instruction for the smallest children and have, in a measure, learned to read. But regard must be had for certain circumstances, for early mental maturity, for conditions of health and such like. With a thorough, extensive, and comprehensive instruction the children may make their first confession comparatively early.

2. The entire instruction for the first confession must be based on the thought that the children are now preparing themselves for the most important act they have hitherto done. The religious seriousness of life now appeals to them directly for the first time. But there arrives now for them also the most happy day that they have hitherto experienced since their baptism. All of this points to a holy disposition of joy which should animate the catechist and the children during the whole course of instruction. The day of the first confession should be for these children an expected day of joy: *Haec est dies, quam fecit Dominus, exultemus et laetemur in ea.*

3. The most important points of the method of instruction of an educational character of the first order are the following:

(*a*) *The foundation is the small catechism.* Still, not all questions are equally important. It is better in limited circumstances to omit several less essential questions, in order to be able to dwell longer on the more important points.

(*b*) A grand work is always accomplished by the practical introduction of the children into the examination of conscience according to the Ten Commandments. Remember that:

(*a*) The Ten Commandments should be explained in an attractive, practical, and short manner, with an application of the example of Jesus and of the saints. There should be first a biblical preparatory exercise, f.i., the III. Commandment: Jesus in Jerusalem; IV. Commandment: the disobedient child before God the Father (a vivid illustration of the event on Sinai, connected with the announcement of the IV. Commandment) — before God the Son (the obedient Jesus of Nazareth comes to look deep down into the eye and the soul of the disobedient child — I, the Son of God, was subject to my parents and now I find you — thus! Oh, poor child, how little you resemble me!) — before God the Holy Ghost. (Listen to what the Holy Ghost thinks of disobedience. He permitted a dreadful saying to be entered into Holy Scripture: "The eye that mocketh at his father, and that despiseth the labor of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it." (Prov. 30: 17.) In connection with these previous biblical exercises or, at least, simultaneously therewith, the substance of the commandment should be very briefly explained. Hereby all the questions of the catechism on the Commandments need not be repeated; that would be superfluous and

a loss of time. There is here question only of that which is directly practical.

(β) *Hereby is gained a comparatively small number of the best and directly prepared questions for memorizing*, in a closer or wider connection with the smaller catechism, which may be best exercised during the instruction itself by recitations in chorus.

(γ) To this is added a casuistic exercise for confession, which should be occasionally repeated during five to ten minutes in the most of the future hours, in a consistent and tactful manner. How ought a child to make its confession? To confess that it has done this or that. At first very few, then a motley number of mixed, then somewhat increased, examples of sins should be given. The children themselves should arrange them according to the Decalogue: The child should confess thus, f.i., The First Commandment: Often I have not said my morning and night prayer. The Second Commandment: nothing. The Third Commandment: I missed mass on Sunday once through my own fault (wilfully), etc. The following of an exact order of the Commandments should be insisted upon. (There should be no catechetical exercise *de sexto*.)

(δ) It would be advantageous to arrange the Commandments later, with their practical questions for memorizing, under certain stock-phrases or catch-words, f.i., in the First Commandment: I must think of prayer; in the second, of the holy name; in the third, of Sunday; in the fourth, of my parents; in the fifth, of others; in the sixth and ninth, of impurity; in the seventh and tenth, of stealing; in the eighth, of lying. In regard to the precepts of the Church the mention of the law of abstinence is enough for this grade. The other precepts and the capital sins may be considered in themselves, or with a commandment of God.

(*c*) The catechist must devote much attention and considerable time to the doctrine and still more to the exercise of contrition and, especially:

(α) *By good and yet not too wide and subtle* explanations of ideas in connection with the question.

(β) *By a well-prepared catechesis on the Passion of Christ*, or some particular stations thereof, as a road to contrition, especially to perfect contrition. (Compare hereon moral theology, and especially above, pp. 314–336.)

(γ) At the instruction on contrition and the introduction thereto and also in regard to the resolutions connected therewith, the cat-

echist ought constantly remember the aim of amelioration, and thus act on the character of the children.

(δ) Furthermore, great attention should be devoted to the properties of confession, especially to sincerity, finally also to the exterior form of confession. If the children do not know the form of confession the reception of this sacrament becomes very burdensome to them.

(ϵ) On the day of confession the children should be directly prepared, before the reception of the sacrament, by a practical exhortation. An act of contrition made with the children, all *together*, should by no means be omitted. The catechist should pay great attention to the preparation before every confession of the children. On hearing the confessions of children consult moral theology, f.i., Lehmkuhl, II. vol., n. 477 sqq., also Noldin and Göpfert.

(*d*) Good discipline during the reception of the sacrament is best secured by exact rules in regard to the going and coming, by not retaining the children too long in the church for preparation before and after confession, and by a special supervision.

Article IV. *The Preparation for First Communicants*

(Compare herewith above: The IV. Sunday of Lent, Holy Thursday, Low Sunday, the feast of Corpus Christi, the theme of sermons on Jesus, and also the whole time of Lent.)

The importance of the instruction for first communion follows from the central position in the Catholic religion and the Christian life of the sacrament of the Holy Eucharist itself. Dogma, Holy Scripture, and ascetics present for this an immense volume of proofs. All these reasons are confirmed by the circumstance that the catechist desires to lead the firstlings of his youth to the Saviour (p. 523, n. 2).

He may therefore say with St. Augustin: *Vos alloquimur novella germina sanctitatis, regenerata ex aqua et Spiritu Sancto: germen pium examen novellum, flos nostri honoris et fructus laboris, gaudium et corona mea.* (Sermon I. in *Octava Paschae;* in the breviary, the II. Nocturn of Low Sunday; see p. 453 sqq.)

2. The requirements on part of the catechist for the instruction of the first communicants are of a high order. With a thoroughness and a loyalty to the doctrines of the Church must be combined, especially in the instruction for the first communicants, a warm

heart, an exalted disposition of soul, and the practical aims of the catechist throughout the entire work: Of the abundance of the heart the mouth speaketh. The catechist must not only familiarize himself with his matter and his great task through study, but also through meditation.

3. *The methods of teaching in the instructions for first communion.* The thought, the emotion, and the life of the children must be prepared from the first address of the catechist to the conclusion of the instruction, again and again, for the greatness of the coming day and for the expected supreme happiness of man. The catechist should especially act upon:

(*a*) *The amelioration of the lives* of the children by systematic and ascetic directions, f.i., by occasional exhortations. Such exercises may be interspersed with the instruction; occasionally they arise also from themselves. Much that is useful and stimulating might be found in Kösterus: "Das letzte Jahr vor dem grössten Tage im Kinderleben." The children must become conscious that: *Nox praecessit, dies appropinquavit. Abjiciamus opera tenebrarum et induamur arma lucis . . . induimini Dominum Jesum Christum.* (Rom. 13.)

(*b*) A sacred disposition of joy ought control the whole instruction. *Gaudete, iterum dico gaudete: Dominus enim prope est.* In a still higher sense than in the instruction for confession are these words applicable to the day of communion: *Haec est dies, quam fecit Dominus, exultemur et laetemur in ea.* (See Phil. 4, and the liturgy of Easter. Compare also above, Holy Saturday, § 43, pp. 387–399, and § 44, p. 399 sqq., also Easter-week and Low Sunday.)

(*c*) *The life of grace in the children* must be especially close to the heart of the catechist during this sacred time. Therefore he should do all in his power and invoke, time and again, the aid of the divine Friend of the souls of the children. (Mementoes for first communicants at mass and at the hours of adoration.)

4. *Methodic system in teaching this matter.* We would here refer to the following momentous points:

(*a*) The instruction for first communion is not a comprehensive, general repetition of the entire doctrine of holy religion. This is rather the task of the higher classes of the school. The doctrines on grace and on the sacraments of Christ, briefly repeated at the beginning, are of great advantage.

(*b*) *The main object of the instruction is the doctrine of the Holy Eucharist*, especially of the real presence of Christ and of Holy Communion. The holy sacrifice of the mass is treated as much as possible, especially from its practical side. If there be a scarcity of time it might be well to insert this chapter after the instruction for first communion.

(*c*) The most detailed treatment is required, no doubt, for the historical facts of the promise and the institution of the Holy Eucharist, for the faith of the primeval Church, and especially for further proofs of the real presence of Christ, for practical conclusions from the doctrine of the Blessed Sacrament for life, for the effects of Holy Communion, and for the proximate preparation for Holy Communion, for a deeper and better knowledge of the person of Jesus: *Haec est vita aeterna, ut cognoscant Te solum Deum Verum et quem misisti Jesum Christum.* (John 17: 3.)

(*d*) The matter should be gone over two or three times. The repetitions may follow by chapters after the first treatment, or appear as an entire repetition, with an emphasized explanation. The instructions ought begin, in case the first communion be received on Low Sunday, at least on Septuagesima or at Epiphany.

5. *The proximate preparation for Holy Communion* comprises two most momentous points:

(*a*) *A good practical preparation for a confession of the whole life* (parallel with the instruction or within the two last weeks), and :

(*b*) *Spiritual exercises* in some form, but on the foundation of the Ignatian plan, calculated, however, for children. (See p. 502 sqq.)

A great value should be placed upon these spiritual exercises, and they should constantly be prepared in one or the other form. Besides the themes of the *via purgativa* (the foundation: save your soul — mortal sin — venial sin — hell — examination of conscience — contrition — confession — amendment of character) — the one or other address should be on Christ Jesus — on His life — in communion — in the life of the children. The biblical element should exercise a great influence, and the one or other thought on the aim of the Ignatian exercises should be utilized as far as is possible for children. (Compare pp. 501–502.) Seriousness and love ought characterize the whole. All exaggerations and extravagances, especially injudicious examples, should be avoided.

ARTICLE V. *The Sacramental Life of the Children in General*

1. *The instruction of the later course for confession is an extension and an emphasis of the instruction for the first confession on the basis of the larger catechism.* The practical main points are here also the same.

2. The same may be also said of the later course for the first communicants, in regard to the instruction of the first communicants. It is far more preferable to instruct the first communicants separately, than to bring them together into a general course with the rest of the classes.

3. Before every confession and communion, during the course of the year, the catechist should institute a short, practical, and attractive preparation.

4. The catechist should control a participation in the reception of the sacraments *very exactly*. He should encourage and induce a voluntary frequent reception (on great feasts, during monthly devotions, f.i., during the month of May, May devotions, Sacred Heart devotions, devotions in honor of St. Aloysius, etc.). In regard to the number of the prescribed confessions and communions the diocesan statutes should be observed,[1] and also the directions of moralists and of ascetics on the reception of the sacraments by children.

ARTICLE VI. *The Induction into the Holy Sacrifice of the Mass and into the Entire Liturgy of the Church*

1. Upon the formerly and repeatedly treated instructions on the mass there is a continued building up, occasionally in all branches of instruction, and, from time to time, in the collective addresses. The following momentous points should be closely observed:

(*a*) The liturgy of the mass is a repetition of the life of Jesus. The prayer at the foot of the altar: the world without Jesus, a return to Jesus through penance and contrition; Gloria: Jesus, the divine child; the Epistle and the Gospel: Jesus the divine teacher; the offertory: the entire life of sacrifice of Jesus (compare, f.i., the prayers at offertory: our own sacrifice); consecration: the sacrifice of the cross of Jesus and its renewal, the liturgical acts of breaking and mixture, after the *Pater noster:* the resurrection of

[1] Since the more recent decrees on the more frequent and even daily communion, etc., these diocesan statutes have lost their force, no doubt. (Note by the translator.)

Jesus with the paschal salute: *Pax Domini sit semper vobiscum;* Communion: the real or spiritual union with the Risen Saviour (spiritual communion); the last blessing: the last blessing of Jesus on Mt. Olive before the ascension, and the last blessing of Jesus over the just at the last judgment. Thus the children will learn to know Jesus in the mass, and they may say with the priest: *Vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiae veritatis* (John 1). (See above, p. 567.)

(*b*) *The changeable liturgy of the mass keeps us in constant touch with the ecclesiastical year.* The catechist should explain to the children, especially before great feasts, and occasionally on Saturdays, possibly the Introit of the mass, the Epistle and the Gospel in connection with the ecclesiastical year or other selected parts of the changed formularies, in a manner suitable to children.

(*c*) The holy mass is *essentially a sacrifice.* Therefore the children ought be led, step by step, always deeper and more practically, into the thought of the sacrifice of the mass. They should learn in reference herewith to celebrate the mass with the priest.

(*d*) The children should, finally, be practically directed in school to use in an intelligent and fruitful manner the prayer-book. For this purpose some hour ought be selected. With this a practical repetition on the mass might easily be combined.

2. The entire ecclesiastical year should, at opportune times, be drawn into the religious instruction again and again. (Hours of pericopes; see pp. 176–570.)

CHAPTER III

THE INSTRUCTION OF THE MORE ADVANCED YOUTH

A. *High Schools, district, secondary, and commercial schools.*

In the higher, secondary, district, and commercial schools, in the independent lower gymnasia and commercial schools, the diocesan catechism should serve as the best basis, and these instructions should assume a deeper tone, and be also supplemented by a few thorough and attractive dictations, f.i., on faith, the divinity of Christ, the infallibility of the Pope, mere human justice, and such like. Besides this a chapter of Bible history should be treated with an emphasized interpretation, f.i., one year of the teaching office of Christ, the history of the Passion and the resurrection, the

Acts of the Apostles. Herewith apologetic and ascetic objective thoughts should be combined. Church history is to be treated in this grade especially in a biographical manner, with a repeated use of the catechism. In connection herewith several widely diffused historical lies and prejudices against the Church ought be treated. In fact, the catechist should call to mind the future dangers of these children, and make use of a wise preventive method. Some also recommend for this grade a religious text-book, which should be used with selections of a stimulating method. An introduction to the liturgy is very much recommended, especially before festive occasions.

Supplementary dictations, classified and select questions on Church history, and scriptural liturgical instructions should, as a rule, be entered in a copy-book by the children, which is to be used again at the repetition. The catechist should endeavor to attract the young people of this grade, and be to them a real pastor of souls, and especially arm them against later attacks, and awaken and foster, above all, their sacramental life. Such a school ought be for pastor and children one family.

B. *Higher Educational Institutions*

The instruction in the higher educational institutions ought be based on the following principles:

(*a*) The teacher of religion should be, above all, *a pastor of souls*. He should be, therefore, solicitous about the religion, the morals, the divine worship, and the sacramental life of the children, in and out of school, about their selection of a vocation, their imminent danger, in a word, about the whole life and the future of the pupils.

(*b*) The lower classes of these higher educational institutions build best upon the catechism, or should have as a basis a simple religious text-book. In such cases, however, the instruction should be a more emphasized, but also a more attractive catechetical instruction.

The middle classes should form a special circle of instruction, with a division of the entire matter over two or three (eventually three to four) years. A deeper induction into a solid religious knowledge, into the joyful possession of religious truths, then the earnest and impressive treatment of moral, especially of the First, Fourth, Sixth, and Seventh Commandments, exact stringent de-

mands upon the catechist. The biblical instruction may be combined with the religious doctrine, and also appear independent as an emphasized consideration of separate chapters. If Church history is to be taught in this grade, then a presentation should be selected which is a middle course between a biographical and a connected treatment. But the practical aim and the apologetic considerations are herein not to be overlooked.

The so-called primal (Stamm) catechesis, with connecting repetitions of the entire religious doctrine or separate parts thereof, acts upon this grade in a vivid and refreshing manner.

3. *In the upper grades of these higher educational institutions the instruction assumes a more apologetic character.* Here it is of vast importance to work for the later life, and to consolidate the religious foundation of young men for the future course of their studies, for their university life and their vocation. The progress of religious knowledge and religious life should be parallel with the progress of culture. *The following momentous points should be well considered:*

(*a*) *The fundamental truths: God, Christ, the Church, the supernatural must be* placed in the foreground and receive their deepest confirmation. If these thoughts and convictions of faith be deeply rooted in the soul, then difficulties — which the young man cannot really solve at once for himself alone — will not, in any manner, be able to accomplish his fall. He will always be able to find an orientation in the Church through the *motivum fidei* and through ecclesiastical science. (Compare pp. 663 sqq.; 668 sqq.)

(*b*) *The natural praeambula fidei* demand also a solid confirmation for this grade (eventually also in the philosophical course). In fact, the principles: "human nature and human intelligence lead necessarily to God" — "to be without religion and impious is, therefore, *unreasonable and unnatural*" — "to be religious is a matter of the highest honor" — must control the entire instruction and the whole education.

(*c*) In this grade the religious culture should attain such a grade that the young man may be able to meet the more common objections of false science in their particular bearings. The religious teacher must, therefore, keep himself in touch with profane science and the constantly new objections, etc., by constant study and by intercourse with the young people and the reading of contemporaneous literature.

(*d*) But it cannot be sufficiently emphasized that, in this grade

even, theology should not be taught, but practical religious doctrine, in the higher sense, for the cultured young men. The practise of religion, the clearly defined duties thereof, the greatness and the beauty, the honor and the happiness of religion, especially the great view-points of the religion of Jesus, finally, a constant regard for the peculiar conflict, danger, decision of vocation, the sacramental needs of the younger and the cultured men, must control the entire instruction.

(*e*) Very important also is a beautiful and, for the young man, an attractive form of presentation. To the catechist, concerning contents and form, the following works will be of great service: Hettinger's Apologie, its lighter addresses; the Apologetics of Schanz and Gutberlet; the biblical works of Schuster — Holzammer, Hammerstein, Pesch, Nirschl, Meschler, P. Abel, and many others. (N.B. The teacher of religion must again and again direct his efforts in the interest of the Church through thorough and solid philosophical studies, in the cultured sphere of men.) (See also, p. 102 sqq.; pp. 546–553; 583, 586 sqq., and Apologetic sermons.)

CHAPTER IV

THE SUNDAY (CATECHETICAL) SCHOOL

1. *The Sunday-school or the Sunday catechetical instruction, regularly instituted according to the diocesan statutes and well managed, is one of the best pastoral means that we possess.*

2. The Sunday catechetical instruction should maintain a middle course between a school catechesis and a sermon. It is a sort of a didactic sermon based on the catechism. It should, therefore:

(*a*) Maintain a more didascalic character according to contents and form, since it acts upon the life by practical instruction. Even the tone should be more of the conversational style, and now and then animated by warm affections.

(*b*) It should also be made attractive and interesting to the people by practical instruction (by the avoidance of common words, and by a solid theological confirmation, a rich use of Holy Scripture, historical sketches, and especially by a constant regard for practical life).

3. The catechist should prepare himself directly and especially

indirectly, and, in time, select for himself a small suitable library, with special reference to the Sunday catechetical instruction. The procuring of a catechetical commentary, with sketches and partial elaborations in which the notes and experiences of pastoration among the young are again and again entered, is one of the most stimulating means of personal cultivation.

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